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OF

COPTIC MANUSCRIPTS.

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PREFACE.

The Collection described in this Catalogue consists of MSS. in the Sa'idic, Middle Egyptian and Bohairic dialects of Coptic. Of these, the first group comes mainly from the White Monastery at Aḫmîm, the second mainly from the Fayyûm, and the third from the Nitrian monasteries.

The present is the first published Catalogue which embraces MSS. both literary and non-literary in all these idioms.

ROBERT K. DOUGLAS,

Keeper of the Department of
Oriental Printed Books and MSS.

British Museum,

October, 1905.

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INTRODUCTION.

The localities whence the Coptic manuscripts now in Europe have been acquired are very various. External evidence as to the ultimate *provenance* of those which appear upon the markets of Cairo and Upper Egyptian Towns or which are brought thence by dealers, is difficult to obtain and usually untrustworthy. Better evidence may sometimes be had from the manuscripts themselves: scribes' colophons or dedications to particular churches or monasteries are to be read in many Bohairic books and survive too in a certain number of the scattered remnants of Sa'idic parchment volumes; while in the papyrus letters and documents from Upper Egypt incidental names often fix the place of origin within narrow limits.

The sources fall mainly into two classes, corresponding in some degree to the ecclesiastical and secular literature represented by the MSS. Of these, the first embraces a number of monasteries and churches, some long since ruined, others still in use, to the libraries of which the volumes have belonged; while the second consists of the rubbish-mounds of villages or the sand covered ruins of private dwellings,[1] wherein 'waste-paper,' in the shape of countless papyrus documents, has been discovered. A third source, which preserved to us so much of the literature of pagan Egypt—the cemeteries—has yielded scarcely anything for the Christian period.

Sa'idic Manuscripts:—As regards the literary MSS. in the southern dialect, the vast majority of those upon parchment has been obtained, as is well known, from the famous monastery of Shenoute, "The White Monastery," at Atripe, W. of Sohâg. The hidden treasure is first heard of towards the middle of the 18th century.[2] Apparently the earliest of the leaves to arrive in Europe were among those obtained through his Propagandist missionaries by Cardinal Stephen Borgia,[3] whose great collection was gradually formed during the succeeding decade and, after his death in 1804, partitioned

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[1] This is doubtful. The names, in documents thus found, would often seem to point, here too, rather to monastic or clerical than secular writers.

[2] Ch. Perry (*A View of the Levant* 1743, p. 370) had heard of (or seen?) many parchment MSS. at the White Monastery. Quantities of them perished, it was said, in the Mameluke raids, early in last century (R. Curzon, *Monasteries*, ed. 1849, 135).

[3] The first statement about the Borgian collection is in the Cardinal's *Fragm. Copt. ex Actis S. Colluthi*, 1781, pp. 3, 4, where it is stated that the fragt. edited was obtained with a few others in the ruins of a monastery *prope Thebas*. If this were accurate however, we could scarcely believe these to have belonged to the White Monastery. But as to the body of the collection there cannot be this doubt. *Cf.* also J. G. C. Adler, *Bibliotheca Reise*, 1783, p. 185.

between the College of the Propaganda at Rome[1] and the Biblioteca Borbonica at Naples. About the same time C. G. Woide was acquiring a number of similar leaves, to be eventually bequeathed to the Clarendon Press,[2] while, almost simultaneously, a smaller number came into the possession of St. Mark's Library at Venice.[3] A few years later[4] the nucleus of the Paris collection had been acquired. In 1838 Robert Curzon, afterwards Lord Zouche, procured parts of several volumes, not indeed in Upper Egypt, but which once belonged, as internal evidence proves, to Shenoute's monastery; while the Rev. (afterwards Archdeacon) Henry Tattam had, about this time, collected certain parchment leaves,[5] for which the same *provenance* is demonstrable. These, or some of them, subsequently passed to Lord Crawford, who has recently parted with them to Mrs. John Rylands of Manchester. Further, the Royal Library at Berlin, the Imperial Library and that of M. Golenischef at St. Petersburg, and the collection of the Archduke Rainer at Vienna (now incorporated with the Hofbibliothek) have each during the past quarter of a century or so obtained more or less extensive batches of these parchments. But no collection can now rival that of the Bibliothèque Nationale in Paris, which, having slightly increased by 1872,[6] became possessed of the bulk of the great find made at the White Monastery in 1883,[7] smaller portions of which eventually found their way to the Museums at Cairo[8] and Leyden[9] and to the British Museum.

The first instalment to reach here was that brought in 1886 by Mr. H. Wallis (Or. 3367); a far larger quantity was obtained in 1888 through Dr. Budge (Or. 3579—3581),[10] to whom indeed, more than to any other, the British Museum owes its large acquisitions of Coptic MSS.

The small chamber in the N.E. corner of the conventual church, wherein the mass of leaves lay when discovered in 1883, may, from its inscriptions, be fairly identified as in fact the ancient library.[11] The contents of this library in antiquity cannot now be estimated. I have however computed that, in the combined collections of Europe and Egypt, there are at present some 9000 leaves or fragments of leaves, which once

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[1] On the death of Card. Ciasca, in 1902, this part of the collection was transferred to the Vatican Library.

[2] *V.* Ford's preface to Woide's *Appendix*, p. ii, also W.'s correspondence in *MS. Clar. Pr.* c. 2, foll. 33, 71, 197, 220 &c.

[3] Edited by A. Mingarelli, *Aeg. Codd. Rel.*, 1785.

[4] Before 1808. *V.* Quatrèmere, *Recherches* 114, 139. The leaves there mentioned form now MS. 78 of the Bibl. Nationale.

[5] *V. Journal of a Tour through Egypt* &c. [by Miss Platt, T.'s niece], 1842; also *Quarterly Rev.* 1846 (lxxvii), pp. 55, 60 and *ZDMG.* vii, 94.

[6] Date of binding of MS. 102.

[7] Described by Maspero, *Méms. de la Miss. franç.* vi, p. 1.

[8] *V.* Crum, *Coptic Monuments* (*Catal. gén. des Antiq. du Mus. du Caire,* 1902).

[9] *V.* Pleyte et Boeser, *Manuscrits Coptes*, 1897.

[10] Remnants of this find were still to be had on the spot in 1898 (*e.g.* Mr. Horner's MSS., nos. 8, 17, 114, 161 &c.).

[11] *V. Journ. Theol. Stud.* v. 553, 564.

belonged to it. Of these about 490 are in the present collection. How many volumes are here represented it is of course impossible to say. The pagination often shows that the volumes must have been of a considerable size: I have noted eight leaves or groups of leaves reaching to a page-number above 400, as many to above 500, three to above 700, one to above 900.[1]

Where and under what conditions these parchment volumes were produced we do not know, except as regards one definite group, written within a limited period. That not all were originally destined for the White Monastery is evident from certain of the extant colophons: no. 162 *below* was presented to a church at Tahanhor; in Paris similar references to the churches of the Virgin 'in the desert'[2] or 'the desert of Apa Shenoute,'[3] of Severus at Rifeh,[4] of the martyr Pshemmaô near Aḫmîm,[5] and in a fragment of M. Golenischef's, to that of S. Cosmas at Fayyûm, show that the library was enriched by acquisitions from other libraries.[6] Elsewhere we find a record of texts diligently sought in other monasteries and copied for the White Monastery.[7] The group above referred to is the work of a school of scribes, resident or originating at the town of Toutôn, in the S. of the Fayyûm;[8] and we find that, not the scribes only, but occasionally the donors also of these MSS. come thence.[9] Whether there subsisted any special connection between the White Monastery and this town we cannot tell: the existence of a contemporary Bohairic MS. from Nitria, likewise signed by a Toutôn scribe,[10] may indicate that its school of calligraphy had an extended reputation (*v. below*). In the present collection those fragments referred for comparison to Ciasca's pl. xiii may be taken generally to belong to this group. A slight dialectal impurity also betrays in many cases their place of origin.

The library of the White Monastery existed however before the time when copies upon parchment had replaced the earlier papyrus volumes. Shenoute's frequent citations

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[1] Paris 129[19], f. 35, paged ϥϙϙ (sic); c. *Not. et Extr.* xxxiv, 376. Pagination is however uncertain evidence as to the size of a volume; for complete MSS. (*e.g.* no. 171) or extensive fragts. (*e.g.* Zoega, Cod. Sah. xi) show us that the different sections of one volume may be independently paged.

[2] 131[1], f. 40.

[3] 131[7], f. 35.

[4] 129[14], f. 95.

[5] 132[1], f. 68.

[6] Paris 129[12], f. 42 (=*Mission franç.* iv. 606) has three successive colophons: 1. by the scribe of the text, Sousinne, 2. by the δούξ (?) who presented it to the White Mon., 3. by Abû Naser who bought it of 'the Persians' and gave it to 'his monastery.' Thus it would appear that the White Mon. was not the eventual owner of the MS. But the meaning of 'his' in 3. is doubtful.

[7] Paris 132[1], f. 66, ⲁϥϫⲓⲛⲓ ϩⲓⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲕⲁⲧⲁ ⲡⲁ ϣⲁⲓⲧⲉϥⲥⲁⲣⲥⲟⲩ ⲉϩⲟⲩⲏ ⲙⲡⲉϥϩⲁⲓⲥⲟⲩ.

[8] There is no evidence for its identity either with the ancient Tebtunis or Tebetnu. It lies farther S. than the former and is not mentioned before Christian times. *V.* Wessely in Wiener *Denkschriften* L, i (maps) and Salmon in *Bull. de l'Inst. franç.* i, 70.

[9] Paris 129[13], f. 41, 132[1], f. 67.

[10] Hyvernat, *Album* xv = Quatremère, *Recherches* 218 = Zoega p. 106.

of the 'papyri' (χάρτης) existing in his and his predecessors' time,[1] refer to that earlier state of things, little if any remnants of which however have survived. The papyri in the archaic Aḫmîm dialect, spoken presumably in the surrounding district until Shenoute made the Sa'idic fashionable, are said upon good authority to have come from this monastery;[2] but no others have been traced to it.

Sa'idic MSS. upon parchment have reached us from other sources besides Shenoute's monastery. The present collection contains, besides the *Pistis Sophia*, the origin of which is unknown, a series of leaves and fragments (Add. 14,665, Add. 17,183) which, as the Syriac texts wherewith they have been covered show, were long in the hands of Nitrian monks, though it is to be presumed that their original Coptic text was written in Upper Egypt; and further, a number of others (nos. 944, 945, 966 &c.) which, from their association with papyri from Ashmunain, may be assumed to have come thence. The Cairo Museum again has recently obtained a number of fragments[3] from the ruins of a church near Siût. Again the Curzon fragments 108, 109, 110, while obtained in Nitria,[4] have internal evidence showing that parts, at any rate, of them once belonged to the White Monastery.

The literary papyri have been obtained in various localities of Upper and occasionally of Middle Egypt;[5] but many in the present collection, especially those acquired early in the last century (*e.g.* nos. 46, 52, 115, 170, 179, 270—277), bear no record of their *provenance*, though it may be assumed that those presented by Sir G. Wilkinson came from Thebes, while it is probable that one at least of Salt's papyri[6] had a like origin. The larger collections of papyrus documents have usually been accompanied by literary fragments which we may suppose to have been discovered with them; thus nos. 986 ff., 993 ff. would be from Ashmunain (Hermopolis), nos. 933 ff. perhaps from Aḫmîm. Among the Fayyûm documents too a few Sa'idic literary texts have occurred (*e.g.* nos. 32, 278, 361).

There is one other group of MSS., neither upon papyrus nor parchment, which deserves notice: the paper volumes, first of all Sa'idic texts to be brought to Europe, which served as an introduction here to the study of this dialect. They are associated together by their material, general appearance and, particularly, by the type of script (*cf.* Zoega's 9th class) which they have in common and by being provided with Arabic versions. Two of them are moreover dated, *viz.* Bodleian, Hunt. 393 (A.D. 1393)[7] and Paris MS. 44

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[1] *V.* Leipoldt, *Schenute* p. 100, Zoega 389 &c.

[2] Maspero in Steindorff, *Apok. des Elias* pp. 1, 2.

[3] Nos. 8080—8103.

[4] A note in Robert Curzon's hand in MS. 109 states that it was obtained at Dair Anbâ Bishoi.

[5] The finest collection, that of the Turin Museum, belonged perhaps to a church at Thinis (Abydos). *V. Acc. dei Lincei, Mem.*, ser. v, i, p. 3.

[6] No. 167. *V. The Canons of Athanasius*, ed. Riedel and Crum, p. 83.

[7] *Les Mystères des Lettres grecques*, ed. Hebbelynck.

(1389).[1] Among these we may confidently place our no. 491 and scarcely less certainly nos. 6 and 330. These three come from Nitria and we should not hesitate to assign the same origin to the rest of the group, were it not that MSS. in a closely similar hand and style have since been brought from the White Monastery[2] (*e.g.* no. 977).

Of writing materials and their preparation we learn little from the texts. Papyrus books appear to have been among the articles of manufacture in the White Monastery.[3] The price of a δεκάς of papyrus is perhaps given in no. 711. The preparation of skins is referred to in no. 550 and part of a treatise on that subject is preserved in a papyrus in the Phillipps collection.[4] Parchment appears very rarely to have been coloured. The fine Gospels MS., no. 112, dyed a bright saffron, is the only example known to me.[5] The Phillipps papyrus shows that the pen employed was a reed, and elsewhere a νοτάριος with his καλαμάριον is mentioned.[6] Illustrations are practically unknown in Sa'idic parchment books; rarely the figure of a saint[7] or emperor[8] has been added on the final page. Coloured initials and ornaments are however frequent.[9]

The size of the leaf, both in papyrus and parchment, varied much. Of the former, one of the largest was no. 951, when complete ($14\frac{1}{4} \times 10\frac{1}{2}$ in.), and one of the smallest no. 955 ($2\frac{3}{4} \times 3$ in.): of the latter, the above named saffron Gospels (no. 112) measures $17\frac{1}{2} \times 13\frac{1}{4}$ in. and no. 216 is $16\frac{1}{2} \times 12\frac{5}{8}$ in., while nos. 936, 941, 943, 947 are all very small, the last measuring only $2\frac{7}{8} \times 2\frac{3}{4}$ in.[10] Paper MSS. too were sometimes diminutive, as can be inferred from the fragment no. 160.

It is to be presumed that, as in the West, the writers of the literary, *i.e.* biblical and theological, MSS. were usually clerics.[11] As scribes they call themselves γραφεύς,[12]

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[1] The rest are Paris 43 and 68. With them should probably be classed, as to *provenance* at any rate, Bodleian, Hunt. 3, 4, 5, 394, Zoega, Cod. Sah. xcix. All are of paper, but their hands are apparently archaizing imitations of earlier types.

[2] It may nevertheless be noted that, at the close of the 17th century, when Huntington procured his MSS., the library of the White Monastery was, so far as we know, still undiscovered. Paris 44 moreover was once G. Gaulmyn's (ob. 1665), as M. Omont informs me.

[3] If indeed ⲭⲱⲟⲩⲓⲙ necessarily means this. *V.* Leipoldt, *Schenute* 137, Berlin Kgl. Bibl., Or. 1611, f. 5, Zoega p. 506 (Bess).

[4] *V. PSBA.* xxvii, 166. Qualities or conditions of papyrus seem to be indicated by the words παλαιόν and καινουργόν in *Recueil* xi, 132, where parchment is distinctly μέβρανον. *Cf.* also the obscure term ⲁⲧⲡⲓⲥⲧⲁⲗⲟⲩ, Crum, *Copt. MSS.*, p. 61.

[5] *Cf.* the σώματα κροκωτά referred to in a 7th century text (Wattenbach, *Schriftwesen*[3], 138).

[6] Mingarelli, *Codd. Rel.* 278.

[7] Paris 129[14], f. 134(= Amélineau, *Vie de Schnoudi*, 1889, frontispiece), Leyden no. 71. It may be here observed that our Bohairic MS. no. 753 was presumably written in the White Monastery.

[8] As in the Borgian 'Job,' Ciasca, tab. xix.

[9] On parchment. Very rare on papyrus; *v.* no. 1218.

[10] Such 'pocket editions' may be referred to by Joh. Moschus, *P.G.* lxxxvii, 2932A.

[11] Sometimes the archimandrite himself is scribe, Zoega p. 453.

[12] Paris 129[14], f. 95.

συγγραφεύς[1] or καλλιογραφεύς,[2] sometimes γραμματεύς[3] and often use the humble term ⲥⲃⲟⲩⲧⲉ, 'pupil.'[4] From the scribe or his employer the volume was bought and presented to a monastery or church,[5] for the salvation of the soul of the donor—sometimes a woman[6]—or of a deceased relative,[7] in accordance with the divine assurances vouchsafed to dying martyrs regarding those who should thus honour their shrines,[8] or in expectation of the patron saint's intercession.[9]

The training of the scribes was entrusted to the archdeacon[10] and their work was carried on in 'the writing library'[11] or 'house of caligraphy.'[12] Boys learned the elements of the art in the local (? monastic) schools, where they were taught first 'the little hand,' then 'the big hand,'[13] and, if we may judge from more modern practice, they were early entrusted with the copying of MSS.: the writer of no. 817 was only eleven years of age.

The work of more scribes than one can occasionally be discerned in a single book, as in the *Pistis* (no. 367) or in Paris 130[2], f. 7, where the hand changes in the middle of a page.[14] Pagination and coloured punctuation and ornamentation[15] were sometimes added after the text had been written. The transcription (ⲡⲱⲥⲱⲙⲉ) of old MSS. is sometimes referred to, as in Paris 130[4], f. 131, 131[1], f. 40.

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[1] *Journ. Theol. Stud.* v, 563.

[2] P. 233*b*, note. *Cf.* Paris 129[16], f. 105 ⲡⲓⲏ ⲡⲓⲅⲣⲁⲙⲙⲓⲟⲅⲣⲁⲫⲟⲥ.

[3] Paris 129[13], f. 41.

[4] No. 162, Paris 132[1], ff. 67, 68, 69 &c.

[5] Sometimes particularly to the καθέδρα; Clar. Press 40 (White Mon.), Zoega p. 21 (Nitria).

[6] Hyvernat, *Album* x, Paris 131[7], f. 35, Acc. dei Linc., *Rendic.* I, 685.

[7] Hyvernat, *l.l.*

[8] Hyvernat, *Les Actes* p. 93.

[9] Paris 129[13], f. 41, *Mission franç.* iv. 607, Golenischef's colophon. The verbs used in the colophons of scribes and donors are difficult of precise translation. ⲥⲱⲙⲉ and ⲫⲣⲟⲟⲩⲉ relate to both, who are indeed often the same person. The former word, which in certain Boh. examples seems to = ⲟⲩⲱⲙ 'make,' refers in legal documents to the author, not the scribe (*v.* Index and Revillout, *Actes* 2, 18, 57 &c.) Of the author (? writer) of a letter it is rare (Cairo 8074). In Zoega 506 it is contrasted with ⲥϩⲁⲓ. The use of ⲫⲣⲟⲟⲩⲉ (*cf.* Arab. اهتم) is similar and sometimes they are joined together (Paris 129[14], f. 134, *Acc. dei Linc.*, Rend. i. 685, 686); or ⲫⲣ. is joined with ⲥϩⲁⲓ (Paris 132[1], f. 72, Golenischef's coloph., Hyvernat, *Alb.* xx, Zoega p. 7). Again ⲫⲣ. is used of those who provide for a building (*Journ. Theol. St.* v. 559, 561) or paint a fresco (*ib.* 563). In Paris 132[1], f. 66 ⲁⲓⲁⲕⲟ[ⲙⲉⲓ] ⲉⲡⲧⲁϩⲟ ⲟⲣⲁⲧⲕ ⲙⲡⲉⲓϫⲱⲟⲩⲙⲉ seems to replace it. The meaning of συνίστημι in Clar. Press 40 (homiletic), ϩⲓⲧⲟⲟⲧⲥ ⲏⲧⲙⲡⲧⲃⲁⲓⲣⲟⲟⲩⲉ ⲏ . . . . ⲁⲫⲥⲧⲩⲥⲓⲥⲧⲁ ⲙⲡⲓϫⲱⲟⲩⲙⲉ ⲙⲡⲏⲥⲁⲧⲣⲉⲫⲣⲁⲕⲟ, and *Mission* vi. 29 (Old Test.) is not clear; other instances (*Miss. franç.* iv. 579, 628, 787, here p. 167*b*) suggest one similar to ⲥⲱⲙⲉ.

[10] *V.* no. 489.

[11] Paris 132[1], f. 66, ⲧⲃⲓⲗⲓⲟⲟⲩⲕⲏ ⲏⲧⲙⲡⲓⲅⲣⲁⲫⲉⲓⲟⲛ. [sic]

[12] Paris 129[16], f. 105, *ut supra.*

[13] Zoega p. 549 (*cf. Mitth. Rainer* iv. 134). A teacher's fees, *Or. Lit. Z.* vi, 67.

[14] Most of the Bohairic (Nitrian) parchment volumes—at least, as at present bound—contain the work of several scribes.

[15] For the first *v.* no. 117; for the second, the word στίζειν, no. 704.

When the writing of a volume was completed, the sheets were stitched together and encased in a binding composed of stiff layers of discarded papyri, with an outer covering of stamped[1] or cut[2] leather, which was sometimes held closed by straps.[3] Whether the books in the library[4] were ranged on shelves or in niches,[5] suspended on pegs[6] or laid in boxes,[7] we do not know. At one time, in the White Monastery, their respective places seem to have been indicated by inscriptions upon the walls.[8] One or two Coptic book-lists are extant, the fullest being that upon a Theban ostracon of the 6th or 7th century and comprising some eighty numbers, presumably independent volumes.[9] Two shorter lists, from Thinis and the Fayyûm, have already been referred to. An *inventum* of the property of S. Theodore's church at Ashmunain[10] includes 31 books, while the books of a monastery at Jême are an important feature in its heritable property.[11] Those who should venture to remove, exchange or sell a book from the library are threatened with the curses of Moses and of the church.[12]

When we turn from the literary to the documentary texts in the Sa'idic dialect, we find them written, with scarcely an exception, upon papyrus; the few upon parchment[13] and paper[14] belong almost always to Middle Egypt. Leather however is an exception to this rule; one series of such deeds comes from Thebes,[15] another from Nubia.[16] The papyri we owe principally to two sources: Ashmunain (Hermopolis), which has of late years yielded a vast number of documents (nos. 1013 ff.), for the most part of the 7th and 8th centuries, and Jême (W. Thebes), whence we have the well-known 8th century cartulary of the monastery of S. Phoebammon (nos. 375 ff.). Of another interesting Theban series, the correspondence of Pesynthius of Coptos, the present collection has

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[1] *E.g.* nos. 171, 940.

[2] No. 266.

[3] No. 940.

[4] Documents too were stored in the monastic library; *v.* Revillout, *Actes* 73, 97.

[5] *Cf.* θυρίδιον, *Vita Pachomii* §. 38.

[6] As in some Ethiopic monasteries (*v.* R. Curzon, *Monasteries of the Levant*, ed. 1849, 98). But this would necessitate an arrangement of straps for which in Egypt there is, I believe, no evidence.

[7] *Cf.* the book box mentioned by Abû Ṣâliḥ (fol. 83*b*) as in the White Monastery in the 8th century. Shelves seem probable from the ornaments or titles now and then found upon the bottom edges of the leaves, *e.g.* no. 940, and in many later Bohairic books.

[8] *V. Journ. Theol. Stud.* v. 553.

[9] *Recueil* xi, 132. *Cf.* Crum, *Copt. Ostraca*, p. xix note.

[10] A Rylands (formerly Crawford) papyrus.

[11] Revillout, *Actes*, p. 45.

[12] And occasionally with penance, in the form apparently of extra readings in the stolen book (Leyden, *MSS. coptes* p. 377). *V.* also p 233*b* *below*.

[13] *E.g.* nos. 544, 547. 597, 627, 669, 683.

[14] *E.g.* nos. 545, 550, 590, 599, 625, 684. The liturgical texts on paper, probably from Ashmunain, in which the Rylands collection is rich, are not represented here.

[15] Nos. 389, 392, 396, 435.

[16] Nos. 447—456.

nothing but some copies by the late C. W. Goodwin,[1] although no. 467 and its fellows are related to it in time and place.

This twofold *provenance* corresponds roughly to two varieties within the Sa'idic dialect, unrecognizable in the literary texts, but which the documents allow us, to some extent, to distinguish. The language of both Theban and Hermopolite documents shows archaic features reminiscent of the earlier idiom of Aḫmîm or, more exactly, of a period when the dialect of all southern Egypt had features which eventually characterized the so-called dialect of Aḫmîm alone. The most prominent of these are the frequent substitution of ⲁ for ⲟ in both initial and accented syllables, the retention in many cases of ϩ for ⲍ and the addition of -ⲉ to verbal stems and, more notably, to the prefix and suffix of the 2nd pers. plural. The first and second of these features is mainly confined to the Theban papyri;[2] the last is conspicuous in those from Ashmunain (Hermopolis),[3] which are moreover often marked by a confusion of ⲁ and ⲣ, though, unlike the usage in the Fayyûm, normal ⲁ is here replaced by ⲣ, instead of normal ⲣ by ⲁ. Other dialectal peculiarities in Upper Egyptian texts are exemplified in nos. 521 and 1123, although the former has been here classed among those of Middle Egypt; while nos. 972, 974, 975 are instances of the curious jargon to which Erman first drew attention.[4] Apparently no distinctive features separated the language of the most southern districts and Nubia from that of the Theban neighbourhood. Nos. 445, 446 are the only texts in this collection from the extreme south, but from Nubia we have the series nos. 447—456; all alike are in a pure Sa'idic.

Papyrus documents are of all sizes and shapes, from the small square (no. 1167, $3\frac{1}{2}\times2\frac{7}{8}$ in.) or oblong strip (no. 1121, $3\frac{1}{2}\times12$ in., no. 1160, $2\frac{5}{8}\times13\frac{5}{8}$ in.), to the lengthy roll (no. 402, 7 ft. 4 in. $\times6\frac{1}{4}$ in.).[5] The roll form is preferred for Theban legal texts,[6] while those from Ashmunain, being always smaller, are, with rare exceptions,[7] folded. Both forms were tied with a ribbon of papyrus, upon which a clay seal was affixed (*v.* Pl. 15). Neither letters nor financial documents (accounts &c.) reach the dimensions of the legal papyri. Among the largest are nos. 1109, 1124, 1139, averaging about $14\frac{1}{2}\times6\frac{1}{2}$ in. Rarely a letter is written upon a strip of papyrus, presumably to be rolled up (nos. 1024, 1102, 1152).

After folding, the address of a letter was written upon the outer side, a space (often filled by a rectangular ornament[8]) being left midway in the words, to allow the ribbon to be passed across it.

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[1] No. 466.

[2] And ostraca. *V.* Crum, *Coptic Ostr.* pp. xix—xxi.

[3] *Cf.* p. 418n, though the language of a magical text is scarcely a fair example of local usage.

[4] In Berlin Acad., *Abhandl.*, 1897. This too will, I think, prove to belong to the Ashmunain district.

[5] Pap. Boulaq 1 (Revillout, *Actes*) is 8 ft. $9\frac{1}{2}$ in. long.

[6] Nos. 375ff. An imitation of this traditional form may be seen in a Boh. paper document (no. 909).

[7] *E.g.* no. 1013, which was probably rolled.

[8] *V.* Crum, *Coptic MSS.*, pl. 3.

The text of both deeds and letters is written, as in contemporary Greek documents, almost invariably in lines crossing the papyrus fibres, *i.e.* parallel to the 'height' of the leaf. Only where an earlier text has already occupied the other side will the writing be found running parallel to the fibres. More than one column of text is never found upon one face of a papyrus.

Aḫmîmic and Middle Egyptian Manuscripts:—The Catalogue comprises only three specimens of the ancient dialect which was early supplanted by the Sa'idic (nos. 492, 1223, 1224); and of these the first was found in the Fayyûm, while the others were at any rate acquired with the large Ashmunain collection.[1] Of private documents in Aḫmîmic none are as yet known.

We have on the other hand some forty literary fragments in Middle Egyptian dialects, whereof the best defined variety is associated with the Fayyûm. Only the older MSS. have a palaeographical interest: some of these show forms of the letters ⲥ, ϩ distinguishing theirs from the later scripts,[2] which are not intrinsically different from Sa'idic types.[3]

Middle Egyptian private documents are plentiful and naturally exhibit all degrees of dialectal variation between their influential southern and northern neighbours. Classification has been correspondingly difficult, nor is the method I have adopted more than moderately satisfactory. As regards their material aspects, what has been said of Sa'idic documents is equally applicable here.

Bohairic Manuscripts:—The collection of MSS. in the northern dialect is similar to, though less rich than that in Paris: both consist almost wholly of paper books, and texts upon parchment are in an extremely small minority; the great collection of the latter at Rome has no parallel elsewhere. But such parchment leaves as the British Museum does possess came, like the volumes brought to the Vatican a century earlier, from the Nitrian monasteries. Yet it may be doubted whether the type of script, which alone has been found in Bohairic parchments,[4] is not in origin Fayyûmic. We have referred above to one MS. of this class written by a Toutôn scribe, and the Rylands collection contains a fragment of papyrus showing a hand of exactly this style, although the text is Middle Egyptian, while no. 739 (*v.* Pl. 11) was found either at

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[1] It will be seen that the two latter show an idiom no longer uncontaminated. It is remarkable too that these and the only other Aḫmîmic text known to me (in the University Museum, Aberdeen), are charms. Either its archaic character still gave the effete dialect a magical value, or magical texts were more carefully preserved than more ephemeral documents written in it.

[2] *V.* Pl. 11, nos. 498, 510 and Crum, *Copt. MSS.*, p. 1. This ϩ, it may be noted, has a decided likeness to the neighbouring Boh. form.

[3] *Ib.*, no. 504 and the facsimiles in Chassinat, *Bull. de l'Inst. franç.* ii. 173 ff. It is indeed probable that several Mid. Eg. MSS. were included in the Sa'id. collection from the White Monastery (Chassinat no. 1, Quatremère, *Rech.* 228 = Paris 78, f. 63, Zoega Cod. Basm. i, all of which are by the same hand).

[4] No. 911 is an anomaly, belonging as it does to the main collection of Sa'id. parchments from the White Monastery. No. 753 too must either have been written there or imported from farther north. Cairo no. 8100 is isolated among fragts. found near Sîût.

Ashmunain or in the Fayyûm. Moreover the type seems to be practically confined to the 9th and 10th centuries, when alone parchment MSS. appear to have been produced in (or for) these monasteries.[1]

As to the paper volumes and fragments, although a number of these, dating from all periods, also came from the Nitrian desert,[2] MSS. of this class have been procured in all parts of Egypt, as was natural in the case of a dialect dominant throughout the country from the later Middle Ages onwards and still the liturgical idiom of the church. The types of script, sufficiently illustrated by the dated plates in Hyvernat's *Album*,[3] range from the 12th to the 19th centuries. The various styles of Arabic colophon used by the scribes may be further studied in the catalogue of the Vatican collection[4] and the Introductions to Horner's Bohairic New Testament.

Private documents in this dialect are not known,[5] unless we should regard as such the hybrid texts, like nos. 563, 572, 590, 1237, 1251, which ought rather to be considered in connection with the Middle Egyptian papyri with which they were found.[6]

Dating of Manuscripts:—It will be remarked that, throughout this Catalogue, a suggestion is scarcely ever made as to the age of the MSS. described: nothing is offered beyond a comparison with published facsimiles. And it must be borne in mind that such comparisons but rarely point to a more than vague and general likeness. Suspended judgment is indeed still imperative on this fundamental question and little can here be said upon it. Since the publication, in 1888, of Hyvernat's *Album Paléographique*, little or no additional material has been forthcoming whereby the tentative dates there suggested for Sa'idic parchment MSS. can be tested, nor does it appear likely that such will now be brought to light. Any advance in the future will probably be due to a minuter study than has hitherto been made of the peculiar characteristics of the several types of script. With the few available dated texts as standards and such further assistance as is to be had from a number of colophons, dated,[7] yet almost all severed now from the volumes which they originally terminated, it should eventually be possible to arrange these types in chronological sequence. Such a series would extend from a few specimens of the square uncials of the 5th century, over a heavy type which it is customary to assign to the 7th or 8th, and so to the important

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[1] The present collection possesses no dated specimen, but a series of colophons in the Roman collection demonstrates this.

[2] *Viz.* the numerous fragments acquired from the Rev. G. Chester and Captain Middlemass.

[3] Pll. L *et seq.* [4] Mai, *Script. Vet. Nov. Coll.* v(ii), 114 ff.

[5] Boh. ephemeral documents would probably perish in the Delta climate, while the literary texts were preserved in the churches. Yet it is strange that in Nitria nothing should have survived. Up to about the 7th cent., moreover, the 'Memphitic' dialect still held the neighbourhood of Babylon.

[6] All these (except no. 1237) being from Prof. Petrie's collection, their *provenance* is assured; *v.* Crum, *Copt. MSS.*, p. v.

[7] Even these may be misleading. On Zoega p. 21 the copyist has transcribed not merely an earlier text, but also its dated colophon.

datable group of the 10th and 11th centuries. From this period, until we reach the 14th century, no dated example guides us. Whether this remarkable restriction of dated texts to some two centuries is due simply to chance or whether we may thence assume that, after that period, the library of the White Monastery in fact received no further additions, and that the several other more or less related types of script should likewise be attributed to those centuries, we cannot as yet decide. No parchment MS. at any rate is known which has been shown to have been written after the 12th century. The group dated in the 14th century and referred to above (p. xii) as coming presumably from Nitria, consists entirely of paper MSS., in a script imitative indeed of certain parchment types, but easily to be distinguished from these.

The dating of literary (uncial) MSS. on papyrus is even more uncertain than that of the parchment types; for here we have not the support of any dated series, nor indeed of one dated example,[1] while help from parallel Greek types is of the slightest. The similarity of the earlier styles of papyrus and parchment hands hardly needs remark, nor need we emphasize afresh the obviously deceptive tendency of copyists to imitate older scripts which renders any estimation of such hands as those on Pll. 8, 9 notoriously doubtful. A variety quite as hard to place chronologically, but scarcely noticed hitherto,[2] is that of the curved or rounded types illustrated by Pl. 10, whose near relationship to certain parchment hands will be at once observed.

The Plates:—The fifteen plates appended to this volume are intended solely as a contribution to earlier Coptic palaeography: merely ornamental MSS. have not been included. The selection has been moreover made, with very few exceptions, from the papyri, since the parchments have already been largely illustrated by Zoega, Hyvernat, Ciasca[3] and Balestri,[4] whereas but very few papyri have hitherto been reproduced. As a consequence of this, the examples have been chosen, in all instances but one (Pl. 11, no. 739), from the Sa'idic and Middle Egyptian MSS., those in the Bohairic dialect being—with the conspicuous exception of the Nitrian parchment codices which are scantily represented in our collection—relatively modern and generally, with the help of Hyvernat's photographs, tolerably easy to date.

In place of the usual reproductions of complete pages from a small number of specimens, the plates show fragments or sections of pages sufficient to exhibit the characteristics of fifty-five MSS. The size of the reproduction is, in all cases, that of the original.

Plates 1—7 show those MSS. of which the dates can be fixed with complete or

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[1] Approximately datable is the Coptic note appended to Pap. Amherst cxlv (pl. xxi).

[2] Rossi, *I Papiri ... di Torino*, ii, iv, pll. 1—4, gives the only published illustrations of them.

[3] The titles of these works, constantly cited in this volume, are G. Zoega, *Catalogus Codicum Copticorum*, Rome 1810 (reissue, Leipzig 1903), H. Hyvernat, *Album de Paléographie Copte*, Paris 1888, and A. Ciasca, *Sacrorum Bibliorum Fragmenta Copto-Sahidica*, Rome 1885-89.

[4] Not to mention some excellent facsimiles given by Georgi. Woide's and Mingarelli's were very poor.

approximate precision.[1] Plates 8—10 give examples of undated papyrus uncials. Plate 11 contains Middle Egyptian and Bohairic uncials. Plates 12—15 show various types of semi-cursive and cursive hands.

Plate 1.—No. 395: lines 1—4 are by the scribe of the text; so too ll. 8, 9, though written with more care. *V.* note on p. 520,[2] and *cf.* the hand of Pap. Amherst pl. xix, no. cl, of A.D. 592. No. 445 is in a hand not unlike those of the ostraca dating from the beginning of the 7th century.[3] On the date of no. 467, *v.* p. 521. Same type as the preceding.

Plate 2.—No. 1079 *vo.*: note the forms of the circular sign for γι// at the top[4]; also the triple crosses in lines 2 and 16. No. 971: the other side, with the patriarch's name, is too faded to be reproduced.

Plate 3.—Documents from Jême. No. 1011: this scribe's hand is also shown in Revillout's *Actes*, pll. 5, 15.

Plate 4.—MS. Or. 6205: a papyrus from ϰϩⲱⲟⲩ[5] (Kôm Ishgaw), acquired too late for inclusion in the present Catalogue, but reproduced here on account of being dated. Lines 1—4 are by the scribe of the text. No. 1226: this type is little removed from that of 150 years earlier.

Plate 5.—No. 380: lines 1—5 by the scribe of the text; the remainder by 3 witnesses. MS. Or. 6204 likewise could not be here catalogued. Lines 3, 4 show its date. The monastery of Apollo, to which it relates, is described as on the south of Hermopolis; possibly therefore the great monastery at Bawît.

Plate 6.—No. 514: the date is uncertain. The 8th and 9th centuries saw three patriarchs named [Mi]chael; a fourth sat at the close of the 11th century. The script however much resembles that of colophons dated in the first half of the 10th century. It is to be observed that this MS. is also from the Fayyûm (*v. above*, p. xi). No. 660 is of the same type as Hyvernat, *Album* x, A.D. 1003. The document came apparently from Toutôn. No. 465: the likeness to almost contemporary Bohairic hands should be noted.[6]

Plate 7.—No. 490: on the date *v.* p. 521. Both Christian and Mohammedan dates appear to have been subsequently inserted in blank spaces.[7] Col. 2 shows the later note by the donor.

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[1] Not all the datable MSS. however have been reproduced. Of the dated Jême documents only a selection is given. The Nubian MSS. (nos. 447 ff.) are too ill preserved to allow of photography. The date of no. 1213 is too uncertain, the script of no. 673 too characterless and clumsy to repay reproduction. Nos. 162, 938 have already been photographed elsewhere.

[2] Since my *Ostraca* were published, I have ascertained (by a photograph of Ad. 59) that the bishop Abraham there discussed (p. xvi) was actually a contemporary of the patriarch Damianus.

[3] *V.* my *Ostraca*, pl. 1.

[4] *V.* p. 447*b*, note 3.

[5] *Cf.* Davies, *Deir el Gebrâwi* II, Pl. xxix, 1*a*.

[6] *V.* Hyvernat, *Album* xv, xxiv, xxviii.

[7] *Cf.* the remarks on no. 162.

Plate 8.—No. 171: the style of ornament accompanying initials is very uncommon in papyri, but usual in most parchment MSS.[1] No. 325: many of the Greek words in this papyrus have retained their accents, a feature almost unique in Coptic texts.[2]

Plate 9.—Nos. 1004 and 958 bear a strong resemblance to two types of parchment hand; the latter especially is practically identical with certain of Zoega's 4th class.

Plate 10.—Nos. 278 and 1219 again have an unmistakable likeness to parchment types, not least to the dated group of the Toutôn school. No. 522 is probably among the oldest MSS. in the collection. The script is strikingly similar to that of the greater part of the Bruce Papyrus.

Plate 11.—No. 504: a fragment of the original MS. is Berlin Museum P. 9108, as may be seen by the facsimile, *B. Kopt. Urk.*, no. 168. In no. 510 note the characteristic form of ⲥ, while that in no. 498 illustrates the transition from (or rather to) the Bohairic form; *cf.* the following number, 739 (on which *v.* p. xvii *above*). No. 711 is probably the earliest known MS. to show the letter ϫ. The hand is remarkably like that of Pap. Amherst cxlv (pl. xxi), assigned to the 'late 4th or early 5th century.'

Plate 12.—No. 1223: this hand is comparable in certain features (ⲉ, ⲥ) with the '1st hand' of the *Pistis* (no. 367) and also with that of the *Acta Pauli*. No. 1224 is probably later than the foregoing. The forms of ⲛ, ⲕ, ⲙ, ⲙ, ⲛ point perhaps to the 6th century. No. 1102: its ⲛ, ⲙ, ⲕ, ⲙ and ligatures with ⲁ- show a relatively early hand; so too the shape of the papyrus and the use of χαῖρε. No. 588 is doubtless a ceremonious hand, suitable to the dignity of the person addressed. It is presumably the youngest on this plate.

Plate 13.—No. 1105: may be in a woman's hand. No. 1113 is on the other side of the same. No. 1147: post-Mohammedan if the name ⲁⲙⲱⲥ[ⲃ] be read; though ⲁⲙⲱⲥ[ⲁⲙ] is equally possible.

Plate 15.—No. 1214: a much ligatured and difficult Mid. Egyptian type, of which the papyri from Ashmunain show many specimens. Nos. 1167 and 1137 have each the clay seal and fastening ribbon still attached.

The present Catalogue has occupied a far longer time in preparation than was at first contemplated: printing was begun in 1895. It is obvious that the classification and description of such material as almost wholly constitutes the extant remains of

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[1] For the peculiar pagination *cf.* no. 828 and *Mission franç.* vi, 26.

[2] *V. PSBA.* xxvii. 166, note 2.

Coptic literature—remains quite without parallel among the literatures of the Christian east in their fragmentariness and dilapidation — must be a task of slower progress than where the MSS. to be dealt with lie ready for description in book form, identified already by title and often by author's name. With the exception of the *Pistis*, a certain number of the Bohairic books and of the legal papyri from Jême, practically the entire collection is here examined and described for the first time.

The system upon which a work of this nature was begun will, if continued over ten years, scarcely escape some modification and, it may be hoped, improvement. It was, for example, first intended that I should, in agreement with what has been done elsewhere, include in the Catalogue every fragment whereon writing was legible. It soon became clear however that to do so would entail much waste of space, and a considerable number of papyrus fragments, whence nothing was to be learned, have therefore been silently relegated to a *limbo*. For a different reason the texts of the Jême documents (no. 375 ff.) could be omitted. An exhaustive publication of these is being now prepared by Professor Steindorff and myself.

Again, the constant reference, for palaeographical purposes, to published facsimiles, although of value in literary texts, was seen to be, in the case of papyrus documents, necessarily too vague to be of service—the number of facsimiles available is still too small—and was therefore discontinued. Further, my subsequent acquaintance with other continental collections besides that of Paris, has made it possible to identify many more Sa'idic leaves as related to those here described (*v.* the Additions and Corrections). And I may add that, in the long interval between the printing of the earlier parts of the volume and its publication, various works have appeared elsewhere which otherwise would have had a modifying influence at not a few points.

An inconsistency will be found between my earlier and later mode of transcribing the letter ⲥ. That its sound came, in time, to be almost identical with that of ϫ may be undeniable; but it is equally demonstrable that at a relatively early period (and at any rate in southern districts), this letter was interchangeable with ⲣ and ⲕ.

A more serious inconsistency is that, already referred to, whereby a misleading distribution has been made between the Sa'idic and Middle Egyptian dialects in regard to the papyrus documents. Not a few of the texts between nos. 529 and 711 should properly have been classed as Sa'idic.[1] Their faulty classification is due to unreasonable weight having been given to the pretended *provenance* of the lot in which these papyri were acquired.

My use of the term *published*, in reference to biblical texts needs some explanation. I intended thereby to indicate the previous publication, not of our actual MS., but of the same passage elsewhere.

To each number the place of origin or of acquisition and the name of the person through whom acquired have, when ascertainable, been added. Of these, the first is too

[1] Nos. 533, 674, for instance, mention the town of Ashmunain.

often of small value, indicating in most cases merely the market where the MS. was bought.[1] The second, in combining, as not infrequently, more names than one, is evidence of the dispersion, in time as well as place, which parts of one and the same MS. have often suffered.

The measurements of the MSS. represent the actual size of the leaf or fragment, at its extreme points, the first figure being that of the height, the second that of the width. In the case of double leaves, the size given is of a single leaf.

I must finally call attention to a regrettable number of errors, almost all relating to confusions in the numerical designation of the MSS. These I have been unable to rectify except in the Corrections on pp. 517—522, which I trust the reader will consult.

I wish in conclusion to express my great indebtedness to the Trustees of the British Museum for having commissioned me to compile this Catalogue, and so given me the opportunity of gaining a familiarity with Coptic manuscript literature such as I should have obtained by no other means.

A heavy debt of another sort I owe to Mr. F. G. Kenyon, Assistant Keeper of the Dept. of MSS., who has patiently read a proof of the whole work, from its initiation. Such accuracy as has been attained in regard to the countless incidental Greek words is due to his constant watchfulness, while to his judgment and advice I owe the avoidance of many errors and inaccuracies. Assistance kindly given me by other scholars is acknowledged in its place. My thanks are further due to Messrs. Gilbert and Rivington, and particularly to their oriental reader, Mr. G. E. Hay, for the care and skill with which the printing has been done.

W. E. CRUM.

SEPTEMBER, 1905.

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[1] The large Graf collection of papyri, for instance, was declared by the native sellers to come from the Fayyûm and Aḫmîm; but it was bought in Cairo.

SA'IDIC MANUSCRIPTS.

BIBLE.

OLD TESTAMENT.

1.

Or. 3579A(1).—Parchment; the lower part of a leaf, $7\frac{3}{4} \times 10\frac{3}{4}$ in. The text, in two columns, is written in a neat hand. It probably belonged to the Lectionary Zoega, num. xxxii. (*v.* Ciasca, *Sacr. Bibl. Fragmenta*, i., xxv. and tab. xvii.). The initials are enlarged and ornamented in colours. The titles of the lessons are in red.

From Aḫmim. [Budge.]

Genesis xiv. 17—19 (*published* by Ciasca, i., 14).

The helping-vowel and punctuation are accurately employed.

The other lessons are from 1 Kings, Proverbs and Isaiah (v. also no. 20 *below*).

2.

Add. 14,665.—Parchment; 10 fragments, varying in size from $11 \times 8\frac{1}{2}$ in. (complete) to $4\frac{1}{4} \times 3\frac{3}{4}$ in., and one fol. made up of 8 still smaller fragments. They form foll. 10—20 of the collection of palimpsests described in Wright's *Syriac Catalogue*, no. DCCCXXI. The text, in two columns of from 33 to 39 lines each, is written in plain, square uncials (part of fol. 18 is reproduced in Hyvernat's *Album de Paléographie copte*, pl. vi. 1), regarded by Wright as of the 6th or 7th century. The initials project slightly, and are larger than the rest. A plain paragraph-mark (*cf.* Hyvernat, *l.l.*, pl. ii. 1) is employed. On foll. 17*b*, 18*a* there is a central cross at the top of the page. Traces of ruling, not however coincident with the lines of writing, are seen on fol. 17.

From Nitria.

I. Genesis xxiv. 52—xxv. 6; fol. 19, paged $\overline{\text{ob}}$. (The two final verses only are *published*; Maspero, *Mém. de la Mission au Caire*, vi. 12.)

II. Leviticus xv. 31—xvi. 11, foll. 12, 16, of which the former is the upper, the latter the lower portion of the same leaf, the central part of the leaf being still wanting (*published* by Ciasca, *l.l.*, i. 75). The Syriac text makes it impossible to read the Coptic with certainty.

III. Numbers iii. ?—? , 31—34; fol. 15, paged —, $\overline{\text{?κ}}$. (*published* by Maspero, *l.l.*, p. 92). Only col. 2 of fol. *a* can be read with any certainty. Only half of the entire leaf remains.

IV. Numbers vii. 2, 3, 7—10, 12—15, 25—29; fol. 14, paged —, $\overline{\text{ιτκ}}$ (*sic*) (the

earlier verses are *published* by Maspero, *l.l.*, p. 100). Only half of the entire leaf remains.

V. Numbers xviii. 17—26; fol. 17, paged —, ⲡⲍⲃ (*published;* Maspero, *l.l.*, p. 106, and Ciasca, *l.l.*, p. 103). This leaf is complete.

VI. Numbers xxii. 18—36; fol. 18, paged —, ⲡⲟⲁ. (The earlier verses are *published* by Maspero, *l.l.*, p. 112. Prof. Hyvernat, *Album &c.*, text, p. 12, has published the text of half of fol. *a*. The following are corrections to his transcript: col. 1, line 3, ⲁⲁⲃ, ⲟⲩⲉⲣⲙⲉⲛ; 5, ⲡⲙⲉⲍ; 9, ⲧⲣⲓⲉⲃ; 12, ⲕⲱⲱⲟⲩⲓⲉ ⲙⲙⲟ .·.; 14, ⲁⲙⲡ; 18, ⲣⲟ (*sic*); 20, ⲧⲁⲓ; 22, ⲡⲙⲟ and ⲡⲙⲟⲛ; col. 2, line 2, ⲡⲁⲓⲧⲟ; 5, ⲡⲙⲉⲍ; 11, ⲧⲁⲧⲁⲓⲣⲟⲥ; 15, ⲛⲉⲓⲥⲟⲟⲩⲛ.) This leaf is complete.

Foll. 10, 11, 13 are illegible; fol. 20 contains the eight small fragments.

The punctuation and insertion of the helping-vowel are apparently accurate.

The forms ⲥⲛⲟⲃ and ⲥϯⲙⲟⲩⲧⲃⲉ and ⲍⲉⲣⲉⲃⲉⲕⲕⲁ (*Ῥεβέκκα*) may be noted.

3.

Or. 3579A(2). (*Formerly* Or. 3367.)—Parchment; $8\frac{1}{2} \times 8\frac{3}{4}$ in. (complete in width). The upper fragment of a double leaf; not paged; ruled. The text, in two columns, of about 30 lines each, is written in plain, square uncials (*cf.* Hyvernat, *Album &c.*, pl. vii. 2). The initials are larger than the rest. ⲓ, ⲡ, ⲧ, ⲭ, where they begin a line, often have a looped projection to the left (as in Hyvernat, *Album &c.*, pl. xiii., no. 2).

This MS. possibly came from Aḫmîm.

[H. Wallis.]

Genesis xxviii. 5—xxix. 4 (*published;* Maspero, *l.l.*, p. 12, from three MSS., of which fragt. 3 most nearly resembles the present text). The helping-vowel is regularly inserted. The punctuation is accurate and consistent. On fol. 2*a*, col. 1, ver. 16, ⲧⲱⲟⲩⲛⲉⲫⲛⲟⲧⲕ shows the same omission as Maspero's text. On fol. 1*a*, col. 2, at ver. 10, the word ⲥⲟⲛ (for ⲥⲟⲛ ⲛⲱⲩ, *v.* the Liturgical MSS. *below*) is written in the margin by a later hand. On fol. 2*b*, col. 1, a dividing-line is inserted at ch. xxix. 1.

4.

Or. 3579A(3).—Parchment; $5\frac{3}{4} \times 7$ in. The upper left-hand corner of a leaf; ruled. The text, in two columns, is written in neat, square uncials, and, I think, by the scribe of the Borgian MS., num. xxii. (*v.* Ciasca, ii., tab. xxv.) The fragment containing Proverbs xv., xvi. (*v. below*) seems to be also by the same hand. The initials are slightly larger than the rest. Small scroll-ornaments in the margins have (subsequently?) been coloured with yellow, red, and green.

From Aḫmîm. [Budge.]

Genesis xxix. 6—17 (*published* by Maspero, *l.l.*, p. 15, from a far less accurate MS.). The helping-vowel is fully inserted. The punctuation is accurate and consistent. On fol. *a*, col. 2, ver. 10, there is the same omission as in Maspero's text.

5.

Or. 3579A(4).—Parchment; a double leaf, $12\frac{1}{4} \times 9\frac{3}{4}$ in.; paged ⲓⲍ, ⲕ; ⲕⲍ (*sic*), ⲕⲏ. The text, in two columns of 26 lines each, is written in a large, coarse character (*cf.* Ciasca, i., tab. ii.) The initials are enlarged. There are few stops. This is a part of the Lectionary described by Maspero, *l.l.*, 101, and respectively precedes or follows immediately the passages published by him on pp. 31, 101, and 118.

From Aḫmîm. [Budge.]

Exodus ii. 24.

Numbers x. 33—xi. 8. Title: ϩⲱⲱⲙⲁⲓⲟⲥ ⲙⲡⲉϩⲣⲏⲟⲩⲧ ⲛϩⲟⲟⲩ ⲧⲉⲧⲣⲁⲥ ⲉⲃⲟⲗ ϩⲓⲙⲁⲣⲓⲟⲙⲟⲥ.

Deuteronomy i. 23—30 (*published* by Ciasca, i., 119).

Joshua i. 1—5 (*published* by Maspero, *l.l.*, 130). Title: ϩⲱⲙⲁⲓⲟ (*sic*) ⲙⲡⲉϩⲣⲏⲧⲟⲟⲩ ⲛϩⲟⲟⲩ ⲧⲉⲧⲣⲁⲥ ⲙⲡⲉⲥⲥⲟⲩ (*cf.* no. 6 *below*) ⲡⲛⲏⲣⲉ ⲙⲡⲁⲧⲏ.

The helping-vowel is accurately inserted. There is no punctuation.

6.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper; $11\frac{1}{4} \times 7\frac{7}{8}$ in. (complete). One of several pages belonging to a Lectionary of the Old Testament. The Coptic text is in single column; opposite it is an Arabic version. The character is a sloping uncial (*cf.* Hyvernat, *Album &c.*, pl. ix. 2, colophon). Lines, stops, initials, &c., have been painted over with red. The MS. *Copt. d. 2* of the Bodleian is probably a leaf from the same lectionary.

From Dair al-Baramûs, Nitria.

[Greville J. Chester.]

Exodus xvii. 7—12 (*published* by Erman, *Göttinger Nachrichten*, 1880, p. 410, and ver. 7 only by Ciasca, *l.l.*, i., p. 48). Paged $\overline{\text{ⲡⲓⲃ}}$, $\overline{\text{ⲡⲓⲅ}}$. The MS. is late and inaccurate; ⲙⲡⲥⲥⲟⲩ is always written for ⲙⲡⲥⲟⲩⲥ, ⲁⲙⲁⲗⲓⲕ or ⲁⲙⲁⲗⲓⲕ for ⲁⲙⲁⲗⲏⲕ. $\overline{\text{ⲟⲥ}}$ for ϫⲟⲥⲓⲥ is significant. The Arabic version, of which the orthography is very inaccurate, appears to be based on that usually found in Bohairic MSS. (*e.g.* Or. 422), though it here follows pretty closely the Sa'idic text.

The other lessons are from Job, Isaiah, Jeremiah and Hosea.

7.

Or. 3579A(6). (*Formerly* Or. 3367.)—Parchment; one leaf, $12 \times 10\frac{5}{8}$ in.; paged $\overline{\text{ⲕⲃ}}$, $\overline{\text{ⲕⲅ}}$. The text, in two columns, is written in a coarse, upright hand. The initials are larger than the rest and sometimes ornamented, while certain letters in the top lines project into the upper margin. Paragraphs are marked as in Ciasca, *l.l.*, i., tab. viii., of which MS. indeed (=Zoega, num. viii) I suspect this fragment to have formed part. The paginations of the two may be reconciled by the supposition that with each book a fresh numeration was started (*cf.* Ciasca, ii., xviii.). At the top of each page there is a central cross.

Possibly from Aḫmîm. [H. Wallis.]

Numbers v. 8—24 (*published* by Maspero, *l.l.*, p. 97, from a closely related text; *cf.* ver. 12, the repetition of ⲟⲩⲣⲱⲙⲉ in both). The helping-vowel is accurately inserted. There is no superlinear punctuation. The colon is frequently employed.

8.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment; two double leaves of a Lectionary, $6\frac{3}{4} \times 5\frac{1}{2}$ in. Written in single column of about 17 lines, and in a careless, upright character (*cf.* Ciasca, i., tab. xiv.). Initial letters are larger than the rest. Stops, but no ornaments.

From Aḫmîm. [Horner.]

Fol. 1*b*. Numbers xxvii. 18—23, headed ⲡⲁⲣⲓⲟⲙⲟⲥ ⲟⲩⲏⲁⲓⲁ ⲃⲏⲥⲁ (mostly *published* by Ciasca, i. 109). ⲉⲙⲥⲟⲩⲥ is written for ⲙⲡⲥⲟⲩⲥ (*cf.* no. 6 *above*). ⲉⲕⲁ- is written for ⲉⲕⲏⲁ- (ver. 18), ⲙⲫⲁ- for ⲙⲫⲏⲁ- (ver. 21). The helping-vowel is accurate. There is no punctuation. The other excerpts are from 2 Kings, Hosea, and Habakkuk. The lesson from Numbers follows the first of these.

9.

Or. 3579A(8).—Parchment; part of one leaf, $12\frac{5}{8} \times 8$ in. The text is written in two

columns, of which col. 2, fol. *a*, and col. 1, fol. *b* are, for the most part, lost. The character is a fine, square uncial, greatly resembling MS. num. vi. of Zoega (*v.* Ciasca i., tab. vi.), to which this leaf very possibly belonged. The paragraph-mark, small coloured ornaments, pointing and forms of the final letters, exactly correspond in both MSS. (*v.* Zoega's description), though the columns here are of 42 lines, while those of the Borgian fragments are of 44.

From Aḫmîm. [Budge.]

Numbers xxvii. 22—xxix. 1 (xxvii. 23—xxviii. 7 and xxviii. 25—xxix. 1 only are complete: the first portion is *published* by Ciasca, i. 109). The helping-vowel is accurately inserted.

10.

Or. 3579A(9).—Parchment; the lower, inner part of a leaf, $8\frac{1}{4} \times 8\frac{1}{2}$ in., and the greater part of a leaf, $10\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns originally, is written in an upright character, closely resembling Ciasca i., tab. vii., to which MS. indeed these very possibly belonged. The same irregular punctuation is characteristic of both, as in ⲡⲱⲟⲩⲥⲏⲥ, ⲭⲓ, *cf.* ⲭ̅ⲱ̅ⲭ, ⲭ̅ⲱ̅ⲙ, &c. The initials are slightly enlarged, project, and are painted with red (so, apparently, Ciasca, *l.l.*).

From Aḫmîm. [Budge, Griffith.]

Numbers xxvi. 58—xxvii. 7, xxxi. 47—49 and xxxii. 5—7.

The insertion of the helping-vowel is accurate.

11.

Or. 4717(1).—Parchment; a complete leaf; $11\frac{1}{2} \times 8\frac{1}{2}$ in. The text is written across the whole page in a sloping character (*cf.* Hyvernat, *Album &c.*, pl. x.). It is often illegible, owing to the leaf having been pasted into the binding of a book. The initials are enlarged slightly and accompanied by marginal ornaments. The leaf contains three of the ecclesiastical Odes and probably belonged to a service-book.

From the Fayyûm. [Graf.]

Deuteronomy xxxii. 30—43, the Song of Moses. (The last verse is *published* by Maspero, *l.l.*, p. 124.)

The helping-vowel is accurately inserted. There is no punctuation. The other Odes are those of Hannah and Habakkuk.

12.

Add. 17,183.—Parchment; foll. 187; bound now in brown leather; $8\frac{3}{8} \times 6\frac{3}{4}$ in. This is the Syriac palimpsest described by Wright as no. DCCCXII., and noticed also by Lagarde, *Orientalia I., 99.** The Coptic text is written in two columns of 25 lines, in a plain, square uncial (*cf.* Hyvernat, *Album &c.*, pl. vii., 1, which reproduces a fairly legible page: *ibid.*, pl. iii. or iv, 1 may also be compared). In the bottom margins birds have very frequently been drawn with great delicacy, and somewhat in the style of Hyvernat, pl. iii. A plain paragraph-mark is used, above which are sometimes added short, horizontal strokes. The initials are sometimes enlarged. The commencement of each of the books which the MS. contains, as well as the end of the concluding book, is surrounded by an elaborate frame of regular, interlacing pattern, to which slight floral ornaments are sometimes added. The quires, of 8 foll. each, are 28 in number. The pagination of the volume was apparently—for uncertainty as to the exact number of foll. missing makes this doubtful—not ac-

* Add. 14631, fol. 45, does not belong to this MS. (*Cf.* the words ⲁⲡⲱ ⲫⲣⲟⲛ ⲓⲏⲏ.

curate throughout. Each fol. was lettered upon both sides. Fol. 52 bore no Coptic text.

From Nitria.

The text is extremely difficult to read. I have, for the most part, confined myself to the identification, from their initial and final words, of each fol., employing a chemical re-agent only where these were not otherwise ascertainable.

Joshua, Judges, Ruth, Judith and Esther. (For the various portions hitherto *published*, *v.* the lists in Ciasca and Maspero, *locc. laudd.*) The grouping of Judith and Esther with Ruth may be compared with that in certain Syriac MSS., *e.g.* Wright, *Catalogue*, no. 1, and Payne-Smith, *Catalogus*, no. 1.

The following is a table of the foll., showing their proper sequence and their present foliation :—

fol. 68	Joshua	i. 1—9
107		9—15
98		16—ii. 5
61		ii. 5—14
2 missing.		
82		iii. 6—14
62		14—iv. 5
35		iv. 5—11
135		12—21
130		22—v. 5
34		v. 6—14
67		14—vi. 11 (*Greek*)
87		vi. 11—20 (*do.*)
16		20—26 (*do.*)
17		26—vii. 7
18		vii. 7—14
36		14—23
33		23—viii. 5
11		viii. 5—18 (?)
12		(?) 18—28
13		28—ix. 6
24		ix. 6—14
95		14—24
66		24—33
fol. 29		33—x. 6
20		x. 6—14
63		14—24
25		24—30
1 missing.		
26		xi. 3(?)—12
78		12—20
21		20—xii. 5
37		xii. 5—xi. 1
32		xiii. 1—11
28		11—22
71		22—32
23		32—xiv. 9
121		xiv. 9—xv. 2
122		xv. 2—9
120		9—19
14		19—46
15		46—xvi. 1
125		xvi. 1—10
123		10—xvii. 7
124		xvii. 8—16
1 missing.		
75		xviii. 7—14
84		14—24
105		24—xix. 9
100		xix. 10—24
85		24—37(?)
74		(?)37—50
2 missing.		
136		xxi. 7—18
22		18—29
88		29—39
81		39—xxii. 1
27		xxii. 1—8
129		8—14
1 missing.		
77		20—27
131		27—32
103		32—xxiii. 5
70		xxiii. 5—13
79		13—xxiv. 4
102		xxiv. 4—11
134		11—18
72		18—27

fol. 54		27—33
59		33
—	Judges	i. 1—6(?)
150		(?)6—13
60		13—20(?)
69		(?)20—29
155		29—ii. 1
50		ii. 1—12
55		12—17
168		17—iii. 2
76		iii. 2—10
51		10—19
93		19—27
94		27—iv. 5
58		iv. 5—12
73		12—20
177		20—v. 4
65		v. 4—13
157		13—22
152		22—31
110		31—vi. 9
115		vi. 9—17
153		17—25
148		25—32
64		32—vii. 1
1 missing.		
101		vii. 7—14
1 missing.		
83		20—viii. 2
86		viii. 2 -10
1 missing.		
104		20—27
(?)2 missing.		
112		ix. 9—18
116		18—27
108		27—36
117		36—45
109		45—53
113		54—x. 14
2		x. 15—xi. 7
144		xi. 7—16
182		16—25
8		25—34
1		34—xii. 1
fol. 183		xii. 1—9
92		9—xiii. 5
7		xiii. 5—13
3		14—22
5		22—xiv. 5
181		xiv. 5—14
186		14—19
179		20—xv. 8
184		xv. 8—15
4		16—xvi. 3
6		xvi. 3—10
30		10—17
2 missing.		
158		xvii. 2—11
167		11—xviii. 7
(?)2 missing.		
39		xviii. 22—30
178		30—xix. 7
1 missing.		
160		xix. 16—23
19		23—30
10		30—xx. 7
165		xx. 7—15
1 missing.		
187		23—31
114		31—39
38		39—47
1 missing.		
9		xxi. 7—14
2 missing.		
31	Ruth	i. 4—14
111		14—22
185		ii. 1—9
161		9—16
141		16—iii. 2
162		iii. 2—12
163		12—iv. 2
1 missing.		
164		iv. 10—20
180		20—22
—	Judith	i. 1—6
159		6—13
175		13—ii. 5
4 missing.		

fol. 170	iv. 6—13
166	13—v. 5
1 missing.	
106	v. 15—22
1 missing.	
56	vi. 4—13
53	13—vii. 1
1 missing.	
99	vii. 8—16
1 missing.	
127	22—30
173	30—viii. 7
132	viii. 7—13
176	14—21
169	21—30
133	30—ix. 2
172	ix. 2—8
118	8—x. 1
154	x. 1—9
143	9—17
171	17—xi. 2
156	xi. 2—10
149	10—17
174	17—xii. 1
142	xii. 1—11
151	11—16
40	16—xiii. 5
97	xiii. 5—14
128	14—20
146	xiv. 1—7
139	7—16
137	16—xv. 5
90	xv. 5—11
49	11—xvi. 6
1 missing.	
48	xvi. 17—25
43	25
Esther.	
(References to Fritzsche, *Libri Apocryphi*, 1871.)	
43	Fr. p. 30, i. 1—11, p. 32
2 missing.	
46	p. 34, 12—22, p. 36
41	22—ii. 9, p. 38
1 missing.	
fol. 44	p. 39, ii. 16—iii. 3, p. 40
126	3—12, p. 40
1 missing.	
47	p. 42, ii. 5—iv. 3, p. 44
42	3—11, p. 46
1 missing.	
119	p. 47, iii. 7—iv. 7, p. 48
45	7—14
91	14—v. 8, p. 50
2 missing.	
89	p. 54, vi. 6—vii. 2, p. 56
80	2—viii. 1, p. 60
2 missing.	
96	p. 62, vi. 7—14, p. 64
1 missing.	
57	p. 64, vi. 19—ix. 11, p. 68
138	ix. 12—20
145	20—28
140	28—vii. 7, p. 70
147	7—10 (end), p. 72

The punctuation of the texts is, so far as can be seen, regular. The helping-vowel is accurately placed. The stops are a single, double, or occasionally a triple point. Each book is terminated by a subscription, *e.g.* ⲡⲭⲱⲟⲟⲩⲉ ⲙ̀ⲡⲣⲟⲫⲏⲧⲏⲥ. After the subscription to Esther, fol. 147*a*, the interlacing framework is prolonged to surround these four names :—

ⲁⲛⲁ ⲟⲱⲥⲏⲁⲥ
ⲁⲛⲁ ⲡⲉⲧⲣⲟⲥ
ⲁⲛⲁ ⲓ̈ⲱⲥⲏⲫ
ⲁⲛⲁ ⲩⲏⲏⲁ

presumably those of the owners of the book.

13.

Or. 3579A(10).—Parchment; a single leaf, $8\frac{1}{2}\times7$ in. Ruled and paged $\overline{\text{ⲓⲍ}}$, $\overline{\text{ⲓⲏⲏ}}$. Two columns of text; 27 lines each. The character is a small, square uncial (*cf.* Hyvernat, pl. iii.). On fol. *a* there was a fine floral ornament at ver. 4.

From Aḫmîm. [Budge.]

Joshua xxiv. 2—11. The text is all but identical with Add. 17,183.

14.

Or. 3579A(11). (*Formerly* Or. 3367.)—Parchment; a single, complete leaf, $13\frac{1}{2}\times 10\frac{1}{2}$ in.; paged ⲟⲁ, ⲟⲃ. Two columns of text; about 31 lines each. The character is regular and upright. Most probably this is part of the Borgian Cod. xiii. (*cf.* Ciasca, i., tab. xiii.). The initials are enlarged, and with stops, paragraph-marks, the letter ϕ, &c., are painted with red.

Probably from Aḫmîm. [H. Wallis.]

Judges xii. 7—xiii. 6. The text varies frequently from that of Add. 17,183.

The punctuation is that described by Ciasca, i., xxiii. (xiii.). At ch. xiii. 2, there is a dividing-line, and, in the margin, the word ⲥⲟⲛ, as in no. 3 *above*.

15.

Or. 3579A(12).—Parchment; part of a single leaf, $12\times 10\frac{1}{4}$ in. Two columns of text; 33 or 34 lines each. This is apparently a fragment of the same MS. as the preceding number.

From Aḫmîm. [Budge.]

Judges xx. 16—28. Ver. 27, 28*a* apparently follow upon ver. 28*b*, as in Add. 17,183.

16.

Or. 4717(1).—Parchment; a complete leaf, described *above* as no. 11.

1 Samuel ii. 1—10; the Song of Hannah; headed ⲱⲁⲏ ⲁⲛⲛⲁ, but following immediately upon the Song of Moses.

17.

Or. 3579A(13). (*Formerly* Or. 4714.)—Parchment; a single complete leaf, $11\frac{1}{2}\times 8\frac{3}{4}$ in.; paged ⲡⲉ, ⲡⲋ. The text is in two columns of about 31 lines each. The script is small and regular. The initials, stops, and abbreviating lines are painted with red. It is part of the great MS. of which other fragments are published elsewhere (*cf.* Ciasca, i., tab. 15), and this leaf follows immediately on that printed by Erman, *Göttinger Nachrichten*, 1880, p. 417, and presumably precedes that given by Maspero, *l.l.*, p. 157 (*beg.* [ⲕ]ⲁⲧⲁⲡⲓⲛⲟⲓ), though the pagination would be incorrect, ⲡⲋ being repeated.

Probably from Aḫmîm. [Horner.]

1 Samuel xxx. 5—24. The characteristics of the text have been described by Erman and Ciasca.

18.

Or. 3579A(1).—Parchment. Fragment from a Lectionary, described *above* as no. 1.

1 Kings viii. 41—44, 46—48.

19.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment. These leaves are described *above* as no. 8.

2 Kings ii. 14, 15. The text of ver. 14 diverges widely from the Greek versions.

20.

Or. 3579A(14).—Parchment; fragment from the bottom of a leaf, $4\frac{1}{2}\times 9$ in.; belonging to the same Lectionary as no. 1 *above*.

Tobit iv. 13, 14 and 19. (The last verse is *published;* Ciasca, i. 210.)

21.

Or.3579A(5).(*Formerly* Or. 1242.)—Paper. A leaf from the Lectionary described *above* as no. 6; $11\frac{1}{4}\times 8$ in.; paged ⲡⲛⲋ, ⲡⲛⲍ.

From Dair al-Baramûs, Nitria. [G. J. Chester.]

Job vi. 19—25, with a parallel Arabic version, made from the Coptic text.

22.

Or. 3579A(15).—Parchment; the lower, inner corner of a leaf; $8\frac{1}{2} \times 6\frac{3}{4}$ in. The text, in two columns, is written in a regular upright hand (*cf.* Ciasca, i., tab. xi.). Initials and stops are in red. It is from a Lectionary.

From Aḫmîm. [Budge.]

Job xxvii. 11—14 (*published* by Ciasca, i. 43; but the texts differ considerably).

The other lesson is from Isaiah.

23.

Or. 3579A(16).—Parchment. A single complete leaf; $11\frac{3}{4} \times 9$ in.; paged $\overline{\text{ⲓ}}$, $\overline{\text{ⲓⲁ}}$. The text, which is arranged in verses, is written in an upright character (*cf.* Ciasca, ii., tab. xxvi,) without enlarged initials or ornaments. Letters which exceed the line are added above (*cf.* Ciasca, ii., tab. xxii.).

From Aḫmîm. [Budge.]

Job xl. 7—xli. 9 (*published* by Ciasca, ii. 63). The helping-vowel is accurately inserted. The punctuation is systematic; initial vowels, forming of themselves syllables, and single, final consonants are pointed.

24.

Or. 4844.—Papyrus; 18 leaves, varying between $6\frac{3}{4} \times 5\frac{3}{4}$ in., (complete) and $3 \times 4\frac{1}{2}$ in. They are now separately framed between glass, but when acquired they formed a book, loosely held together by thread. Four pairs of leaves,—those now numbered vii, viii.; xi, xii.; xiv, xvii.; xv, xvi.—then formed each one continuous leaf. The script is very clumsy and unskilled. This, together with the numerous faults of orthography, make it probable that the MS. is a modern copy of an old text, written by a scribe very ignorant of Coptic. The leaves are paged here and there as follows: fol. xiv.*a*, ⲁ; fol. xiv.*b*, $\frac{\text{ⲃ}}{\text{ⲁ}}$ (*sic*); fol. xv.*a*, ⲃⲁ; fol. xv.*b*, ⲣ; fol. xvi.*a*, ⲣ; fol. xvi.*b*, $\frac{\text{ⲅ}}{\text{ⲣ}}$ (*sic*); fol. xvii.*a*, ⲉ; fol. viii.*b*, ⲏ; fol. v.*b*, ⲓⲃ; fol. vii.*a*, ⲓⲁ(?); fol. ix.*a*, ⲏ; foll. ix.*b*, viii.*a*, ⲟ; fol. xi.*a*, ⲫ(?). The Roman numerals now upon the frames indicate the original sequence of the leaves.

[Blackden.]

A selection from the Psalms. (For the corresponding passages already *published*, *v.* Ciasca and the Rainer *Führer*, 1894, taf. vii.) The following is the sequence of the leaves with reference to the texts:—

fol. ii.	Psalm v. 1—4
iii.	4—12
x.	civ. 1—12
xi.	13—24
xii.	26—39
xiii.	39—45
v.	cx. 4—10
xiii.	cxi. 1—5
vii.	cxii. 1—5
viii.	6—9
i.	cxiii. 1—6
ii.	(?)7—9
xviii.	cxiv. 1—6
xiv.	cxviii. 1—16
xv.	18—27
xvi.	28—35(+ ?)
iv.	36—45
xvii.	71—81
iv.	82—85
vi.	86—87
vii.	cxix. 1—6
vi.	cxxii. 1—3(?)
viii.	cxxxv. 1—7
ix.	10—26

The original from which these excerpts were transcribed was an ancient text; *cf.* the forms ⲃⲃⲁⲁ, ⲗⲁⲁⲟⲥ and (occasionally) ⲓⲏⲓ=ⲓⲏⲓ. Misreadings are numerous and point to the great ignorance of the scribe; *e.g.* ⲏⲧⲟ·ⲟⲏ= ⲏⲧⲟ·ⲟⲏ, ⲗⲁⲫⲏⲕⲏ and ⲏⲁⲟⲏⲕⲏ, ⲥⲏⲥⲟ=ⲥⲏⲥ, ⲟ·ⲧⲟⲏ=·ⲫⲟⲏ. Pointing is rare and incorrect. The helping-vowel was (in the original)

accurately inserted. The texts are occasionally separated by dividing-lines, *e.g.* on foll. ii.*b*, iv.*b*, xv.*a*, xvi.*b*.

25.

Or. 3579A(17).—Parchment; a single complete leaf and two fragments; fol. 3, $13\frac{3}{4} \times 10\frac{3}{4}$ in.; fol. 2, $10\frac{1}{2} \times 10\frac{3}{4}$ in.; fol. 1, $13\frac{1}{2} \times 5$ in. The text, which is arranged in verses, is written in large uncials (*cf.* Ciasca, i, tab. iv., or ii, tab. xxiii., though both these are coarser). Initials are rarely enlarged. There are red marginal ornaments at the beginning of each Psalm, the titles of which, together with the διαψάλματα, are in a smaller character. Fol. 1*a* was the first page of quire $\overline{\text{ⲣ}}$, and fol. 3*b* the last of quire $\overline{\text{ⲕⲉ}}$.

There are no stops.

From Aḫmîm. [Budge.]

Psalms, in Coptic: ix. 32—x. 2; xlviii. 12—18; cxviii. 13—24.

In Greek: x. 2—xi. 5; xlviii. 20—xlix. 8; cxviii. 24—38.

(The passages from Psalms ix., x., xlviii. are *published*; *v.* Ciasca.)

The Coptic text is fully punctuated and accurately vowelled. At ver. 17 is the word $\overline{\text{ⲅⲓⲙⲉⲗ}}$ (γίμελ). The Greek text is without accents or breathings. The former was written upon the right-hand, the latter upon the left-hand pages.

The Greek version of Ps. xlix. 6 includes the words of which the Sa'idic is given by Lagarde, *Psalt. Theb. Fragta.* (*v.* Ciasca, i. 103).

26.

Or. 3579A(18).—Parchment; the inner top corner of a leaf; $7 \times 5\frac{3}{4}$ in. The text, in one column, but not arranged in verses, is written in an upright character (*cf.* Ciasca, i., tab. iii.; but the resemblance is not very close). The titles, διαψάλματα, abbreviating lines and rare stops are in red. There are large initials in red and yellow.

From Aḫmîm. [Budge.]

Psalms xix. 3—10; xx. 1—3, 13, 14; xxi. 1—10. (All *published*; *v.* Ciasca, ii. 79.)

The helping-vowel is too sparingly inserted, and punctuation is very rare. ⲉⲃⲉ- stands for ⲉⲫⲉ-.

27.

Or. 3579A(19).—Parchment; a single leaf, $12\frac{3}{4} \times 10\frac{1}{2}$ in.; paged $\overline{\text{ⲣⲙⲁ}}$, $\overline{\text{ⲣⲙⲃ}}$. The text (of the Psalms) is arranged in verses, and is written in an upright, somewhat uneven character (*cf.* Ciasca, i., tab. x.). It formed part of a Lectionary, in which each lesson commenced with a very large initial in red, yellow and green, and with a title in red. In the lower margin are birds and flowers, coarsely painted in red and yellow.

From Aḫmîm. [Budge.]

Psalms viii. 2—10, fol. *a*.

cxlviii. 13—cxlix. 2, fol. *b*.

(both *published*; *v.* Ciasca, ii. 71 and 150).

The helping-vowel is often needlessly inserted. There is no punctuation.

The other lessons are from S. Matthew and 1 Timothy.

28.

Or. 3579A(20).—Parchment; part of a leaf, $11 \times 9\frac{1}{2}$ in.; paged $\overline{\text{ⲁⲍ}}$, $\overline{\text{ⲁⲏ}}$; and a complete leaf, $13 \times 11\frac{1}{4}$ in.; paged $\overline{\text{ⲣⲙⲑ}}$, $\overline{\text{ⲣⲙⲓ}}$. From a Lectionary. The text (of the Psalms) is arranged in verses. The character is regular and upright (*cf.* Ciasca, ii., tab. xxi.). The initials are large and neatly painted with red and yellow, as is also the letter ⲫ throughout. Abbreviating-lines, with some titles and stops, are in red.

From Aḫmîm. [Budge.]

Psalms xvii. 16—20, fol. 1.
xxvi. 6, fol. 2.
(both are *published*; *v.* Ciasca, ii. 77 and 84).

The insertion of the helping-vowel is accurate. Punctuation is rare.

The other lessons are (fol. 1) from S. Luke and the Acts, (fol. 2) S. Luke and Philippians.

29.

Or. 3579A(21).—Parchment; one single and two double leaves; $14\frac{3}{8} \times 11$ in.; paged ⲓⲁ, ⲓⲃ; ⲡⲙⲍ.—ⲡⲝⲁ. The text, arranged in verses, is written in a large and fine character (*cf.* Hyvernat, *Album &c.* pll. v, 1 and viii, 3). There are about 35 lines to a page. The initials are slightly enlarged, while the titles are in a smaller script. The latter, with the original marginal ornaments and some additional paragraph-marks, have been painted in red by a later hand.

From Aḫmîm. [Budge.]

Psalms xxvii. 2—xxviii. 11.
lxxxiv. 4—lxxxviii. 15.
(For the passages *published*, *v.* Ciasca, ii. 84 and 130.)

The helping-vowel is accurately inserted, and the punctuation is plentiful and regular.

30.

Or. 4717(2).—Parchment; a very small fragment; $1\frac{3}{4} \times 1\frac{3}{4}$ in. The text was arranged in verses. The character, which appears much reduced in size, owing to the shrivelling of the material, and which is legible only upon one side of the fragment, resembles that of the Vienna papyrus Psalter (*v.* the Rainer *Führer*, 1894, taf. vii.), especially in the forms of ⲁ, ⲓ, and ⲣ.

From the Fayyûm. [Graf.]

Psalm lxvii. 22—24 (*published* by Ciasca, ii. 115.)

The vocalization and punctuation are apparently correct.

31.

Or. 3579A(22).—Paper; part of a leaf; $11\frac{3}{4} \times 5\frac{3}{4}$ in.; the final page of quire ⲓ. The text is in two columns. The character is partly upright, partly sloping (*cf.* Hyvernat, *Album &c.*, pl. ix, 2). First lines, initials, stops, &c., are in red. It is from a Lectionary for Lent, the heading to the pages having apparently been [ⲙ]ⲉⲣⲙⲉ ⲙ̀ⲡⲟⲟ[ⲩ].

From Aḫmîm. [Budge.]

Psalm lxviii. 13, fol. *a* (*published* by Peyron; *v.* Ciasca, ii. 117).

Psalm cxviii. 130, 131, fol. *b*; but not the exact text.

The second of these appears to be from a lesson for the 3rd Sunday in Lent. The other lessons are from S. Matthew (?) and S. Luke. There is no punctuation.

32.

Or. 4717(3).—Papyrus; $3\frac{1}{8} \times 5$ in. The script has no ligatures (*cf. Zeitschr. f. Aeg. Spr.*, 1885, taf. i., vi.; but the hand is here more regular). The other face of the fragment shows the remains of a letter, which was the earlier text.

From the Fayyûm. [Graf.]

Psalm lxxiii. 1—3, followed by a blank space. (*Published* by Ciasca, ii. 124.)

The text begins with the sign ⲣ.

33.

Or. 3579A(23).—Parchment; a single leaf; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text is in two columns of about 25 lines each. The character is rough and irregular (*cf.* Ciasca, i., tab. ii.). Initials, dividing-lines, a few stops, and the letter ⲫ are in red. From a Lectionary.

From Aḫmîm. [Budge.]

Psalm lxxxii. 12—16; headed ⲛⲥⲁⲗⲧⲏⲣⲓⲟⲛ (*published* by Guidi, *Frammenti*, nota vii, 64). The text is arranged in verses. The vowels

are accurately written. The punctuation is rare and irregular.

The other lessons are from S. Matthew, S. Luke, and Romans.

34.

Or. 3579A(24).—Parchment; the lower part of a leaf; $9 \times 9\frac{3}{4}$ in. The text, arranged in verses, is written in a large, regular character (*cf.* Hyvernat, *Album &c.*, pl. v, 1). At the beginning of each Psalm there is a marginal scroll in red.

Probably from Aḫmîm. [Griffith.]

Psalm cviii. 29—cix. 3; 6—cx. 4.

The helping-vowel and the punctuation are accurately treated.

35.

Or. 3579A(25).—Parchment; a single leaf, almost complete; $10\frac{1}{4} \times 9$ in.; paged ⲙⲓⲏ, ⲣⲁ (*sic*). The text is arranged in verses. The character is a square uncial (*cf.* Ciasca, i, tab. vi., and ii, tab. xxv. There is the same mixture of forms as in Hyvernat, *Album &c.*, pl. iv, 2). Initials are here and there enlarged.

From Aḫmîm. [Budge.]

Psalm cxviii. 4—36. At ver. 9, 17, 25 respectively are the words [ⲃⲏ]ⲑ, ⲅⲓⲙⲁ (γίμελ), ⲇⲁⲗⲉⲑ (δάλεθ).

36.

Or. 3579A(26).—Parchment; a single leaf; $11\frac{3}{4} \times 9\frac{1}{4}$ in.; paged ⲥⲓ, ⲥⲁ. The text, which is arranged in verses, is written in a neat, rather small character. In the margin are floral ornaments and birds in red and yellow, while stops, initials, &c., are in red. It may have belonged to the Borgian MS. num. xx. (*cf.* Ciasca, ii., tab. xxi.), of which also a leaf in St. Petersburg (*v.* von Lemm, *Sah. Bibelfrag.*, ii, E*) possibly formed a part.

From Aḫmîm. [Budge.]

* In the *Bulletin* of the Academy of St. Petersburg, *Nouvelle Série* 1 (xxxiii.).

Psalm cxviii. 37—66. At ver. 40*b*, 57, 65 respectively are the words ⲟⲩⲁⲩ (οὐαῦ), ⲏⲟ, ⲧⲏⲟ.

The helping-vowel is accurately inserted. The punctuation is adequate. Where two vowels stand together but do not form a diphthong, the first is pointed.

37.

Or. 4717(4).—Parchment; the inner bottom corner of a leaf; $4\frac{1}{2} \times 6$ in. The text, arranged in verses, is written in plain, square uncials (*cf.* Hyvernat, *Album &c.*, pl. ii, 2).

From the Fayyûm. [Graf.]

Psalms cxxiv. 3—cxxv. 2.
cxxvi. 2—5.

The helping-vowel is accurately inserted. The punctuation is adequate.

38.

Add. 14,740A, fol. 25.—Parchment; a small part of a single leaf, $8\frac{1}{2} \times 3\frac{1}{4}$ in. What remains of the text is all but illegible. It is however clear that the fragment belonged to the Curzon Psalter, published by Lagarde, *Psalterii Versio, &c.*, p. 107 ff. (For the character, *cf.* Ciasca, ii., tab. xxii.) The large initials and the marginal ornaments are in red and yellow; the headlines in red.

From Nitria.

Psalms cxxix., *circ.* 3—cxxxi. 11 (but only a few words of these can be read. For the *published* passages, *v.* Ciasca, ii. 147.)

39.

Or. 3579A(27).—Parchment; the top of a leaf; $10\frac{1}{4} \times 3\frac{1}{2}$ in.; paged ⲓⲏ, ⲓⲁ. The text, in two columns, is written in a large character. The initials are in red, and much enlarged. Certain letters which project into the upper margin, with paragraph-marks and stops, are also in red (*cf.* Hyvernat, *Album &c.*

pl. xi. 2). This is perhaps from the same MS. as two foll. in St. Petersburg (*v.* von Lemm, *l.l.*, *Fragt. I.*).

From Aḫmîm. [Budge.]

Proverbs iv. 13, 14, 17, 18; 22, 23, 27.

The punctuation is frequently superfluous.

40.

Or. 3579A(28).—Parchment; part of a single leaf; $9\frac{3}{4} \times 8\frac{1}{2}$ in.; paged ⲥⲁⲛ., ⲥⲁⲓⲏ. It was the first page of quire ⲓⲥ. The text, arranged in verses, is written in a neat uncial. Together with the passages published by Maspero, *Miss. franç.* iv, 192, this clearly formed part of the same MS. as the Borgian cod. xxii. (*v.* Ciasca, ii., tab. xxv.), and had probably the same scribe as No. 4 *above*.

From Aḫmîm. [Budge.]

Proverbs xv. 24—xvi. 5.

The helping-vowel and the punctuation are correctly written.

41.

Or. 3579A(1).—Parchment; part of a leaf; described *above* as no. 1.

Proverbs xxii. 28—xxiii. 4 (*published* by Ciasca, ii. 174).

42.

Or. 3579A(29).—Paper; a single leaf; $6\frac{1}{4} \times 4\frac{1}{8}$ in.; paged ⲍⲟ, ⲍⲥ. The text, which extends across the whole page, is written in a small, upright character (*cf.* Ciasca, i., tab. xv. or xvii.) The initials are enlarged.

From Aḫmîm. [Budge.]

Ecclesiasticus xviii. 16—31 (*published* by Lagarde, *Aegyptiaca* 137). ⲟⲥ is written for ⲭⲟⲥⲓⲥ. The helping-vowel and the punctuation are correctly employed.

43.

Or. 3579A(30).—Parchment; two single leaves, $14\frac{1}{2} \times 11\frac{1}{4}$ in.; paged —, — (the places are indicated, but the letters have not been filled in), ⲫⲣ, ⲫⲗ; and part of a leaf, $7\frac{3}{4} \times 6\frac{3}{8}$ in. The text, in two columns of about 36 lines each, is written in a large, upright hand (*cf.* Ciasca, i., tab. xiii., or Hyvernat, *Album &c.*, pl. xi. 2). The initials are enlarged and, with stops, paragraph-marks, the letter ⲫ &c., are painted in red and green. This may be a part of the Borgian cod. xxvi.

From Aḫmîm. [Budge.]

Isaiah v. 17—vi. 2; xl. 24—xli. 10; xlii. 6-7, 10—12 (partly *published; v.* Maspero, *l.l.*, p. 207. Engelbreth's text is reprinted in Stern's *Grammatik*, p. 428.)

The helping-vowel is too frequently inserted; the punctuation is not that of the classic period.

In the lower margin of the first fol., in a later ink, are the words الاربعة حيوانات, referring to vi. 2.

44.

Or. 3579A(1).—Parchment; part of a leaf from a Lectionary; described *above* as no. 1.

Isaiah xxv. 1.

This lesson is numbered ⲟⲍ (v. Ciasca, i. xxv).

45.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper; a single leaf, from a Lectionary; described *above* as no. 6.

Isaiah xxx. 11—14; with an Arabic version. (The first words are *published;* Ciasca, ii. 236.)

46.

Papyrus LV.(1).—A fragment; $2\frac{3}{4} \times 4\frac{3}{4}$ in. The text, which is legible only upon one side, is written in a small uncial (*cf.* the Rainer *Führer*, 1894, taf. vii., though the general effect is more regular and the resemblance in ⲩ and ⲣ greater than in ⲁ). A margin is

visible upon either side of the text, of which, however, there may have been a second column. [Sams.]

Isaiah xliii. 4—6.

The treatment of the helping-vowel and of the punctuation is correct.

There are, I think, other fragments of this MS. in the portfolio Papyrus VIII.

47.

Or. 3579A(31).—Parchment; part of a leaf; $10\frac{1}{2} \times 8\frac{1}{4}$ in. From the same Lectionary as no. 22 *above*.

Isaiah xlv. 16—20.

The other lessons are from Jeremiah and the Apocalypse.

48.

Or. 4717(5).—Parchment; (α) a double leaf, $10\frac{1}{2} \times 8\frac{3}{4}$ in. (exclusive of a guard pasted upon the upper edge); (β) a single leaf, $11 \times 9\frac{3}{4}$ in.; (γ) a fragment, 9×6 in.; (δ) a fragment, 5×5 in.; (ε) a fragment, $3\frac{1}{4} \times 5\frac{1}{2}$ in. These, together with the fragments of Hosea (*v. below*), are parts of a palimpsest, the earlier texts of which were in Greek and Latin, those in the former language being from a Lectionary (S. Mark i. 9 ff., S. John ii. 1 ff., S. Luke ix. 39 ff., S. Matthew viii. 23 ff.). The Latin texts are likewise ecclesiastical. The script of both may* be as early as the 6th century. The first of the Greek lessons is written in red ink.

The Coptic texts are written in double columns of about 30 lines, and in a strong and regular, though somewhat unconventional hand, which it is difficult to class. It has some characteristics in common with the *Pistis* (v. Hyvernat, *Album &c.*, pl. ii. 1), but the letters here are rounder. The initials are slightly enlarged. There is a paragraph-mark as in the *Pistis*.

From the Fayyûm. [Graf.]

(β) Isaiah l. 11—li. 15. The last page of quire $\bar{\zeta}$.

(δ) Isaiah lxi. 5—?, 10—?. Paged $\overline{\text{ρλδ}}$, [$\overline{\text{ρλβ}}$].

(γ) Isaiah lxii. 7—lxiii. 12. Paged [$\overline{\text{ρλι}}$], $\overline{\text{ρλλ}}$. (Partly *published*, *v.* Ciasca, ii. 247.)

(α) Isaiah lxiii. 15—lxvi. 1. Paged $\overline{\text{ρλϛ}}$—$\overline{\text{ρλη}}$. (Partly *published*, *v.* Ciasca, *l.l.*)

(ε) lxvi. 17—?. The first col. of fol. *b* was blank; another text began on col. 2.

The helping-vowel and punctuation are correctly written. ï is somewhat frequent.

49.

Or. 3579A(15).—Parchment; a fragment from a Lectionary, described *above* as no. 22.

Isaiah lxi. 1—3 (*published* by Ciasca, ii. 246).

50.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper; a leaf from the Lectionary described *above* as no. 6. This fol. was the last of quire $\bar{\text{ο}}$.

Jeremiah ii. 4, 5; with an Arabic version.

51.

Or. 3579A(32).—Parchment; part of a leaf; $9 \times 10\frac{1}{4}$ in.; paged $\overline{\text{ιϛ}}$, $\overline{\text{ιϛ}}$. It was the final folio of quire $\bar{\text{α}}$. The text, in two columns, is written in a thin, upright character, somewhat similar to that of the Borgian cod. xciv. (*v.* Ciasca ii., tab. xx.). Initials, paragraph-marks and stops are painted in red and green.

From Aḫmîm. [Budge.]

Jeremiah iv. 22—26, 28, 29, 30—v. 1, 3—6.

* In the opinion of Mr. Maunde Thompson.

The helping-vowel is correctly inserted. Single vowels, forming independent syllables, are pointed.

52.

Papyrus XI.(1).—The lower part of a leaf; $5\frac{1}{2} \times 4\frac{1}{2}$ in. The text, in two columns, is written in a large character (*cf.* Hyvernat, *Album &c.*, pl. vii. 2 or viii. 4). [Sams.]

Jeremiah v. 22—26.

The helping-vowel and the punctuation are correctly treated.

53.

Or. 3579A(31).—Parchment; part of a leaf, described *above* as no. 47.

Jeremiah xxxviii. 31—33.

54.

Or. 3579A(33).—Parchment; a single leaf; $8\frac{1}{4} \times 7$ in. The text, in two columns of 25 lines each, is written in a somewhat coarse but even character (*cf.* Hyvernat, *Album &c.*, pl. viii, 2 and 4, though the general appearance here is of greater simplicity).

From Aḫmîm. [Budge.]

Ezekiel xlii. 2—11 (*published* by Ciasca, ii. 310).

The helping-vowel is correctly inserted. The punctuation is accurate.

55.

Or. 4717(5).—Parchment; two dilapidated fragments of the same palimpsest as no. 48 *above;* about 8×7 in. each.

Hosea ii. *circ.* 9—iii. 4, and iii. 5—v. 1. (For the *published* passages, *v.* Maspero, *l.l.*, p. 271.) These verses are, however, seldom complete.

56.

Or. 3579A(5). (*Formerly* Or. 1242.)—Paper; a leaf from the Lectionary described *above* as no. 6.

Hosea vi. 6—10, with an Arabic version on p. ⲡⲓⲍ. The lesson from Job follows this.

57.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment; described *above* as no. 8.

Hosea xiv. 3—7, fol. 3*a*. Headed ⲉⲭⲱ ⲙⲡⲣⲏ·ⲛⲱⲥⲉⲁ.

58.

Or. 4717(1).—Parchment; a leaf described *above* as no. 11.

The Prayer of Habakkuk (iii. 1—7), following immediately on the Song of Hannah.

59.

Or. 3579A(7). (*Formerly* Or. 4714.)—Parchment; the Lectionary described *above* as no. 8.

The Prayer of Habakkuk (iii. 9—11), headed ⲁⲃⲃⲁⲕⲟⲩⲙ ⲉⲭⲱ ⲙⲙⲟⲟⲩ. Above this lesson is written ⲅⲱⲙⲉ ⲟⲛ ⲥⲛⲧⲁϧⲁⲧⲉ ⲅⲁⲕⲥⲉ ⲉⲛⲁⲓ ϧⲛⲟⲩⲁⲁ, which seems to be a reference to the lessons for the feast of Psate, bishop of Psoi and martyr (*v.* Zoega, p. 239). The Bohairic Calendar commemorates him on the 27th of Choiak (*v.* Add. 5996, fol. 144*b*, and Wüstenfeld, *Synaxarium*).

NEW TESTAMENT.

60.

Or. 3579B(1).—Parchment; a fragment; 7 × 5 in. The text, in two columns, is written in a regular, upright character (*cf.* Ciasca, *Sacr. Bibl. Fragmenta*, i., tab. xvii.).

Quotations are signalled in the margin by a column of red, yellow and black dots.

From Aḫmîm. [BUDGE.]

S. Matthew iii. 1—5; 10—13 (*published* by Woide, *Appendix &c.*, p. 4.)

Vowels which of themselves alone form syllables are pointed.

61.

Or. 3579B(2). — Parchment; an almost complete leaf, ruled and paged ⲓⲁ, ⲓⲃ; $16\frac{1}{4}\times 13\frac{1}{4}$ in. The text, in two columns of 35 lines each, is written in a good hand (*cf.* Palæographical Society, *Oriental Series*, pl. lxxx., which gives a page of the same MS.). Initials project slightly but are not enlarged. Probably from the same MS. as the fragt. S. John xi. 47—xii. 9 (*v. below*).

From Aḫmîm. [BUDGE.]

S. Matthew v. 13—29.

The Canons and Sections are indicated in two colours.

The paragraphs are marked by two hands in red.

62.

Or. 3579B(3). — Parchment; the upper part of a leaf, ruled and paged ⲁⲁ, ⲁⲃ; $8\frac{3}{4}\times 10$ in. The text, in two columns, is written in thick, regular characters (*cf.* Ciasca, i., tab. iv.). The initials are enlarged and project. There are small marginal ornaments, sometimes in red. The opening words of ver. 13 have been painted over with red.

From Aḫmîm. [BUDGE.]

S. Matthew ix. 2—16 (*published* by Woide, p. 12.)

At ver. 9 the Greek chapter ⲓⲁ is noted.

63.

Or. 3579B(4). — Parchment; a complete leaf, paged ⲙⲉ, ⲙⲏ; $10\frac{1}{4}\times 8\frac{1}{2}$ in. The text, in two columns of about 23 lines each, is written in a rather coarse character. (The type is practically that of Hyvernat, pl. xi., 2 or 4, though in ɛ, c, ι an attempt has been made to reproduce broader forms, as in *l.l.*, pll. vii. 2 or ix. 1.) The initials are slightly enlarged.

From Aḫmîm. [BUDGE.]

S. Matthew ix. 18—28 (*published* by Woide, p. 12.)

64.

Or. 3579B(5). — Parchment; the upper part of a leaf, paged ⲁⲅ, ⲁⲇ. The text, in two columns, is written in square uncials (*cf.* Hyvernat, pl. v., 2=Ciasca, ii., tab. xix.) There are no enlarged initials.

From Aḫmîm. [BUDGE.]

S. Matthew x. 10—26, but with lacunæ in the middle verses. (12—14 *published* by Woide, p. 14.)

65.

Or. 3579B(6). — Parchment; the outer half of a leaf; ruled and paged ⲁⲉ, ⲁⲍ; $13\frac{1}{2}\times 7\frac{3}{4}$ in. The text, in two columns of 34 lines each, is written in a large character (*cf.* Hyvernat, pl. viii., 4, though the script of our fragment is coarser). The initials are enlarged and project. The paragraph-marks are scroll ornaments, painted in red, yellow and green.

From Aḫmîm. [BUDGE.]

S. Matthew x. 12—20. (12—14 *published* by Woide, p. 14.)

66.

Or. 3579B(7). — Parchment; the lower parts of two leaves; ruled; $7\times 10\frac{1}{2}$ and $7\times 9\frac{1}{4}$ in. The text, in two columns, is written in a good, regular character (*cf.* Ciasca, ii.,

tabb. xxiii. and xxv., between which these fragments hold a middle place). Where the ends of ⲓ and ⲛ project into the left-hand margin, they are often terminated with a double hook. Initials are enlarged and sometimes a red and yellow ornament accompanies them.

From Aḫmîm. [Budge.]

S. Matthew x. 31—33, 35—38, 40, 41, xi. 1, 2 and xi. 5—7, 10, 12, 13, 16—19. (Two verses are *published* by Woide, p. 15.) At xi. 2, the Greek chapter κ is noted.

The punctuation is somewhat sparing.

67.

Or. 3579B(8). — Parchment; the upper part of a double leaf; 5¾ × 12¾ in. The text, in two columns, is written in a good hand (*cf.* Hyvernat, pl. iv., 2). There are traces of simple scroll-ornaments in ink.

From Aḫmîm. [Budge.]

S. Matthew xii. 40, 41, xiii. 1—3, 5—8, 11, 12, 15, 16, 19, 20.

68.

Or. 3579B(9).—Parchment; two complete double leaves, paged ⲓⲙ̅—ⲓⲥ̅, 12 × 10 in., and a fragt., 7 × 7¼ in. The text, in two columns of 32 lines each, is written in thick, somewhat irregular characters. (*Cf.* Hyvernat, pl. vii., 2, though in the present fragts., the vertical strokes of ⲛ, ⲙ, &c. have square ends.) There are enlarged initials, accompanied by scrolls or birds, in bright red, green and yellow.

From Aḫmîm. [Budge.]

S. Matthew xiii. 8—xiv. 18.
xxiii. 17—20, 23—25.

Perhaps from the same MS. as the leaf published in the *Mém. de la Miss. archéol. franç.* i., 396, which begins at xiv. 18.

69.

Or. 3579B(10). — Parchment; a double and a single leaf, ruled and paged ⲁⲥ̅—ⲁⲱ̅ and ⲓⲏ̅, ⲓⲕ̅; 14½ × 11 in. The text, in two columns of 37 lines each, is written in a square, regular character (*cf.* Hyvernat, pl. v., 1). There are enlarged initials, accompanied by scroll-ornaments in ink. The ruling-points are pricked in the central margins.

From Aḫmîm. [Budge.]

S. Matthew xv. 11—xvi. 12 (partly *published* by v. Lemm, *Aeg. Zeitschr.*, 1885, 20).
xxi. 6—23 (*published* by Woide, p. 24).

70.

Or. 3579B(11).—Parchment; a fragment, paged ⲓⲁ̅, ⲓⲃ̅; 9 × 5¼ in. The text, in two columns, is written in a thin, upright hand (*cf.* Ciasca, i., tab. x., which is however more regular in general). The initials are ornamented and coloured red and yellow.

From Aḫmîm. [Budge.]

S. Matthew xv. 19—24, 26—29 and parts of verses preceding and following these. The helping-vowel is somewhat too frequent; the punctuation somewhat scanty.

71.

Or. 3579B(12). — Parchment; a single leaf, the last of a quire; ruled and paged ⲓⲕ̅, ⲓⲙ̅; 14½ × 11¼ in. The text, in two columns of 32 lines each, is written in a regular hand (*cf.* Ciasca, ii., tab. xxiii.). The initials are accompanied by birds or floral ornaments in red, green and yellow. From a Lectionary.

From Aḫmîm. [Budge.]

S. Matthew xviii. 15—20 (*published* by Woide, p. 18).

The other lesson is from S. Luke.

72.

Or. 3579B(13). — Parchment; a single leaf, almost complete; paged ⲓⲏ, ⲓⲟ. The text, in two columns of 33 lines each, is written in a strongly individualized hand (*cf.* Hyvernat, pl. ii., 2 and Ciasca, i., tab. vi., ii., tab. xix.).

From Aḫmîm. [Budge.]

S. Matthew xviii. 31—xix. 18 (*published* by Woide, p. 19).

A simple paragraph-mark is employed.

73.

Or. 3579B(14). — Parchment; two fragments; ruled; 13 × 6 in. and $6\frac{1}{4} \times 10\frac{1}{4}$ in. The first fragt. is from the last page of quire ⲣ. The text, in two columns of 41 lines each, is written in a good, somewhat unconventional hand (*cf.* Hyvernat, pll. iv. or v. The earlier and later forms of ⲁ and ⲣ are found side by side). Initials are rarely enlarged and sometimes accompanied by scrolls.

From Aḫmîm. [Budge.]

S. Matthew xix. 17—24; xx. 8—17 (*published* by Woide, p. 21).

xxiii. 19—22, 27, 28, 34, 35, 39—xxiv. 2.

The text was apparently rarely divided.

74.

Or. 3579A(23) (in the vol. of Old Testament fragts.). — Parchment; a leaf from a Lectionary, described as no. 33 *above*.

S. Matthew xx. 24, the end of a lesson (*published* by Woide, p. 23).

75.

Or. 3579B(15).—Parchment; two double leaves, considerably mutilated; ruled and paged (on left only), by a later hand, [ⲟⲉ]—ⲡⲃ; $14\frac{3}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 32 lines each, is written in a regular character (*cf.* Ciasca, i., tab. iv.). Initials are enlarged.

From Aḫmîm. [Budge.]

S. Matthew xx. 34 — xxii. 15 (*published* by Woide, p. 24 and partly by Maspero, *Etudes*, i., 275).

The Greek chapters, from ⲟⲥ to ⲡⲃ, are marked in a semi-cursive hand.

76.

Or. 3579B(16).—Parchment; a complete double and a single leaf, of which the paging is illegible; $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text, in two columns of about 34 lines each, is written in a regular hand (*cf.* Hyvernat, pl. ix., 2, col. 1 or Ciasca, i., tab. viii.). The initials are enlarged and painted with red and yellow.

From Aḫmîm. [Budge.]

S. Matthew xxii. 9—xxiii. 37 (partly *published* by Woide, p. 25).

Punctuation is scarce.

77.

Or. 3579A(19) (in the vol. of Old Testament fragts.).—Parchment; a leaf from a Lectionary, described as no. 27 *above*.

S. Matthew xxii. 41, the commencement of a lesson (*published* by Woide, p. 26).

78.

Or. 3579B(17). — Parchment; part of a double leaf; ruled; 8 × $8\frac{1}{2}$ in. The text, in two columns, is written in a regular square hand (*cf.* Hyvernat, pl. v., 1, or Ciasca, i., tab. vi.; but the contrast between thick and thin strokes is still more marked). Initials are enlarged and accompanied by elaborate ornaments in red and green.

From Aḫmîm. [Budge.]

S. Mark i. 2—iii. 5, but with many lacunæ in the intermediate verses (*published* partly by Maspero, *Etudes*, i., 278).

79.

Or. 3579B(18). — Parchment; two fragments; ruled; $5 \times 8\frac{1}{4}$ in. and $6\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a somewhat uneven hand (*cf.* Hyvernat, pl. viii., 3; also certain features of pl. v., 1). Initials are enlarged and ornamented in red and green. From the same MS. as the fragt. with S. Luke xx. (*v. below*).

From Aḫmîm. [Budge.]

S. Mark i. 17—19, 21—24, 26, 27, 30—32; 38, 41—44, 45—ii. 2, 4, 5 (partly *published* by Maspero, *Etudes*, i., 278).

80.

Or. 3579B(19). — Parchment; two complete single leaves; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The writing does not follow the ruled lines. The second leaf is paged $\overline{\text{oo}}$, $\overline{\text{n}}$, and was the last of quire $\overline{\text{ō}}$. The text, in two columns of about 40 lines each, is written in a small upright character (*cf.* Hyvernat, pl. xiii., 2, or Ciasca, i., tab. xvii.). Initials, slightly enlarged, are accompanied by red or yellow scrolls. Many lines have been remarkably altered, probably at two different periods.

From Aḫmîm. [Budge.]

S. Mark i. 45—iii. 12 (partly *published* by Maspero, *Etudes*, i., 278).

viii. 31 — ix. 35 (from ix. 19, *published* in *Recueil de Travaux &c.*, v., 106 and partly by Woide, p. 40).

The punctuation is somewhat scanty.

81.

Or. 3579B(20).—Parchment; a complete single leaf, paged $\overline{\text{pz}}$., $\overline{\text{pn}}$; $14\frac{1}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 34 lines each, is written in an upright hand (*cf.* Ciasca, i., tab. iii.). The initials, more or less enlarged, are accompanied by scrolls or plain paragraph-marks.

From Aḫmîm. [Budge.]

S. Mark vi. 40—vii. 10 (from vi. 46 *published* in the *Bull. de l'Acad. imp.*, N.S. 1 (xxxiii) 3).

In the margin, below ver. 47 ff., is ⲧⲉⲙⲡⲟ ⲉⲕⲱⲟⲩ ⲙⲛⲁⲓ, an indication that this is a lesson appropriate to periods of Inundation; while below ver. 53 ff., are the words ⲉⲧⲃⲉ ⲛⲥⲁⲥⲏⲓ (? "appropriate to physicians").

The helping-vowel is too frequently used; the punctuation quite irregular.

82.

Or. 3579B(21).—Parchment; a fragment from a Lectionary; $5\frac{1}{8} \times 11\frac{3}{4}$ in. The text, in three columns, is written in a large hand (*cf.* Hyvernat, pl. ix., 1 or Ciasca, ii., tab. xxiii.). Initials are enlarged and accompanied by long floral ornaments in red, green and yellow. The titles of the lessons and some of the punctuation are in red.

From Aḫmîm. [Budge.]

S. Mark ix. 21, 22, 25, 26 (*published* in *Recueil de Travaux &c.*, v., 106). The other lessons were from S. Luke.

No. 94 *below* is a fragment of the same MS.

83.

Or. 3579B(22).—Parchment; a fragment from the last leaf of quire $\overline{\text{ō}}$; $9\frac{3}{4} \times 9\frac{3}{4}$ in. The text, in two columns, is written in a square, irregular hand (*cf.* Hyvernat, pl. iv., 2, where there is a similar mixture in the forms of ⲁ, ⲩ, ⲣ). Scrolls in ink accompany the initials.

From Aḫmîm. [Budge.]

S. Mark ix. 50—x. 4, 6, 7, 13—15, 19—22 (*published* in *Recueil &c.*, v., 107).

84.

Or. 3579B(23).—Parchment; a fragment; ruled; $5 \times 5\frac{1}{2}$ in. The text, in two columns, is written in a regular character (*cf.* Ciasca, ii., tab. xxv., though there is a tendency to the forms of Hyvernat, pl. vii., 2).

From Aḫmîm. [Budge.]

S. Mark x. 46, 47, 50, 51 (*published* in *Recueil &c.*, v., 107).

85.

Or. 3579B(24).—Parchment; a complete single leaf, paged ⲡⲓⲏ, ⲡⲕ; $14 \times 11\frac{1}{8}$ in. The text, in two columns of 37 lines each, is written in a peculiar, transitional hand (*cf.* Hyvernat, pl. viii., 1 and Ciasca, i., tab. xiv.). Floral ornaments in red, yellow and green accompany the initials. In the lower margins are birds; in a lateral margin, a man's head with halo (*cf.* the Rainer *Führer*, 1894, p. 46). ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ is written at the top of each page.

From Aḫmîm. [Budge.]

S. Mark xii. 33—xiii. 7 (*published* in *Recueil &c.*, v., 114).

At xii. 35, in red, ⲧⲁⲛⲟⲕⲛⲟⲥⲓⲥ (*ἀνάγνωσις*) ⲉⲭⲙⲡⲉⲭ̅ⲥ̅; at xiii. 1, ⲉⲭⲙⲟⲁⲓ. Most of xii. 41 has been wholly painted over with red.

86.

Or. 3579B(25).—Parchment; a fragment, paged ⲡⲏ, ϛ̅; $8 \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright, even hand (*cf.* Hyvernat, pl. xi., 1 or Ciasca, ii., tab. xii.). Initials are slightly enlarged. Stops in red; ornaments in red and yellow.

From Aḫmîm. [Budge.]

S. Mark xiii. 17—20, 21—25 (*published* in *Recueil &c.*, v. 115).

The punctuation is somewhat scanty.

87.

Or. 3579B(26).—Parchment; a single leaf; $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text, in two columns of 36 lines each, is written in an upright hand (*cf.* Ciasca, i., tab. iii.). The initials are enlarged and, together with the letter ϕ, are painted with red and yellow.

From Aḫmîm. [Budge.]

S. Mark xiv. 53—xv. 9 (*published* by Woide, p. 42 and partly in the Rainer *Mittheilungen*, ii., 69).

The Greek chapter ⲡⲍ̅ is marked at ver. 66 in later ink.

Punctuation is very rare.

88.

Or. 3579B(27).—Parchment; a fragment; 10×7 in. The text, in two columns, is written in an upright character (*cf.* Hyvernat, pl. xi., 2 or 4). The initials are of decorative forms, painted in red, green and yellow and accompanied by coloured floral ornaments.

From Aḫmîm. [Budge.]

S. Mark xiv. 68—72, xv. 11—15 (*published* by Woide, p. 43).

The punctuation is scanty and irregular.

89.

Or. 3579B(28).—Parchment; a single leaf, almost complete; $14 \times 9\frac{1}{4}$ in. The text, in two columns of 38 lines each, is written in an unusually large, thick character (*cf.* Hyvernat, pl. viii., 2). Initials are slightly enlarged and ornamented with simple scrolls.

From Aḫmîm. [Budge.]

S. Luke i. 36—59 (*published* in *Aeg. Zeitschr.*, 1886, 45 and *Mém. de la Miss. archéol. franç.*, i., 259).

90.

Or. 3579A(23) (in the vol. of Old Testament fragts.).— Parchment; a leaf from a Lectionary, described as no. 33 *above*.

S. Luke iv. 23, the commencement of a lesson (*published* in *Recueil &c.*, v., 121).

91.

Or. 3579A(20) (in the vol. of Old Testament fragts.).—Parchment; two leaves from a Lectionary, described as no. 28 *above*.

Fol. 1; S. Luke v. 2—9 (*published* in *Recueil &c.*, v., 122).

Fol. 2; S. Luke vii. 36—48, headed ⲡⲉⲥⲁⲣⲭⲏⲁⲓⲟⲛ ⲛⲕⲁⲧⲁⲗⲟⲩⲕⲁⲥ ⲕⲁ (*published* in *Aeg. Zeitschr.*, 1886, 48).

92.

Or. 3579B(29). — Parchment; two fragments; ruled; $10\frac{1}{2} \times 8$ in. and $14\frac{1}{2} \times 8$ in. The texts, in two columns of 35 lines each, are bilingual and are written in a somewhat irregular character (*cf.* Ciasca, ii., tab. xxv). Initials are slightly enlarged.

From Aḫmîm. [Budge.]

Fragt. I. S. Luke;	Greek, viii.	14—19.
	Coptic,	2—10.
Fragt. II.	Greek,	56—ix. 4.
	Coptic, viii.	50 — 55

(*published* by Woide, p. 47 and in *Recueil &c.*, vii., 48).

93.

Or. 3579A(22) (in the vol. of Old Testament fragts.).—Paper; part of a leaf from a Lectionary, described as no. 31 *above*.

S. Luke x. 25, 26.

The lesson from S. Matthew, of which nothing remains but the fragmentary title ⲡ[ⲕⲁⲧⲁⲡⲁⲩⲥⲓⲥ]ⲙⲟⲥ, is preceded by these words; ⲡⲙⲉϩⲩⲟⲩⲧ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲡⲉϩⲣⲱⲉ ⲛϩⲟⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ. ⲙⲉⲧⲟⲩⲱ ⲉⲧⲁⲡⲟⲕⲁⲗⲩⲡⲧⲓⲥ (ἀποκάλυψις). ⲁⲗⲗⲁ ⲉⲧⲙⲁⲟⲩ ⲛⲕⲁⲓⲕⲟⲛ ⲙⲡⲁⲧⲟⲩⲥⲧ[ⲙⲁⲣⲉ (?)].

ⲡⲙ[ⲉϩⲩ]ⲟⲩⲧ ⲙⲕⲩ, ⲙⲡ[ⲉϩⲣⲱⲉ ⲛϩ]ⲟⲟⲩ ⲉⲧⲟⲩ-ⲁⲁⲃ▒ ▒ⲧⲉ ⲙⲙⲏ[ⲥⲁ ? ▒ⲛ

94.

Or. 3579B(30).—Parchment; a fragment; $6\frac{3}{4} \times 14\frac{1}{4}$ in.; from the same MS. as no. 82 *above*. This fragment is bilingual, the Coptic texts apparently following the Greek alternately upon the same page. Thus on fol. *b*, col̤s. 1 and 2 are in Greek while col. 3 begins the Coptic version of the same lesson.

S. Luke, Greek, xi. 28, 29, 31, 32; Coptic, xi. 29 (*published* in *Aeg. Zeitschr.*, 1886, 49).

The other lesson (preceding the above) is from S. John.

95.

Or. 3579B(31).—Parchment; a fragment; $9\frac{1}{2} \times 10$ in. From a Lectionary, in which the Psalms were written across the whole page, the New Testament excerpts in two columns. The character is somewhat rough (*cf.* Ciasca, i., tab. xiv.; also Hyvernat, pl. xii., 2, where the same form of ϫ is found). The titles are in red.

From Aḫmîm. [Budge.]

S. Luke xii. 9—11 (*published* by Woide, p. 51).

The other lessons are from Ps. cxliii. (*v. Additions and Corrections*) and Hebrews.

96.

Or. 3579B(12).—Parchment; a single leaf, described *above* as no. 71.

S. Luke xiii. 6—14 (partly *published* by Woide, p. 58).

The title, in red, is: ⲡⲙⲉϩⲩⲟⲩⲧ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲛⲕⲁⲗⲟⲩⲕⲁⲥ.

97.

Or. 3579B(18).—Parchment; a fragment; ruled; $8\frac{1}{4} \times 9\frac{1}{2}$ in. From the same MS. as no. 79 *above*.

S. Luke xx. 17, 18, 20—23, 25—27, 29—31 (*published* in *Aeg. Zeitschr.*, 1886, 53).

98.

Or. 3579B(32).—Parchment; a single leaf, paged ⲡⲁ, ⲡⲓⲍ; $8\frac{1}{2} \times 7\frac{1}{4}$ in. The text, in one column of 22 lines, extending across the page, is written in an uneven hand (*cf.* Ciasca, i., tab. xiv.; ii., tab. xxii., though the forms are less compressed than in either of these). Initials, stops and punctuation are painted over with red.

From Aḫmîm. [Budge.]

S. Luke xxii. 13—15 (*published* by Woide, p. 68).

The punctuation is somewhat scanty.

99.

Or. 3579B(33).—Parchment; a single leaf, almost complete; ruled; $12\frac{1}{2} \times 9$ in. The text, in two columns of 34 lines each, is written in a regular character (*cf.* Hyvernat, pl. viii., 4 and Ciasca, ii., tab. xxiii.). Initials are enlarged.

From Aḫmîm. [Budge.]

S. Luke xxiii. 30—54 (*published* by Woide, p. 75).

The Greek chapters ⲡⲁ, ⲡⲃ are marked, in later ink, at verses 40 and 50.

100.

Or. 3579B(34).—Parchment; a fragment from a Lectionary, described *above* as no. 82.

S. Luke xxiv. 42, 47—49 (partly *published* by von Lemm, *Bruchstücke d. Sah. Bibelübersetz.*, p. 15).

101.

Or. 4717(6).—Parchment; a double leaf, paged ⲓⲍ, ⲓⲏ, ⲕⲅ, ⲕⲇ; $8\frac{1}{4} \times 6$ in. The text, in two columns of 26 lines each, is written in a square character (*cf.* Hyvernat, pl. v., 1 and 2). A plain paragraph-mark is used.

From the Fayyûm. [Graf.]

S. John iii. 29—iv. 9; iv. 35—47 (partly *published* by Woide, p. 79 and by von Lemm, *l.l.*, p. 22).

102.

Or. 3579B(35).—Parchment; a fragment, paged ⲟ, ⲡ; $11\frac{1}{2} \times 11\frac{3}{4}$ in. The text, in two columns, is written in a somewhat peculiar hand (*cf.* Ciasca, i., tab. viii., but the resemblance is not great). Some initials are of ornamental forms in red and yellow; others are merely enlarged.

From Aḫmîm. [Budge.]

S. John iv. 14—20, 23—29, 32—39, 41—46 (partly *published* by Woide, p. 80, by von Lemm, *l.l.*, p. 23, and by Maspero, *Etudes*, i., 280).

The helping-vowel is too frequently, the punctuation too rarely employed.

103.

Or. 3579B(30).—Parchment; a fragment of a bilingual Lectionary, described as no. 94 *above*.

S. John, Coptic, vi. 1—3, 8, 9, 13, 14.

104.

Or. 3579B(36). (*Formerly* Or. 3367.)—Parchment; three single leaves, paged ⲣⲕⲅ—ⲣⲕⲍ and ⲡⲓⲟ, ⲡⲓⲁ; fol. ⲣⲕⲍ being the last page of quire ⲏ; $13\frac{1}{4} \times 9\frac{3}{4}$ in. The text, in two columns of 36 lines each, is written in a regular, upright hand (*cf.* Ciasca, i., tab. xiii., ii., tab. xx.). The initials, sometimes much

enlarged and elaborately ornamented, are coloured with bright red, green and yellow; while in the margins are human heads, birds, &c. Stops, punctuation and the letter ⲫ are in red. The leaves are guarded with strips of Arabic paper.

Probably from Aḫmîm. [H. Wallis.]

S. John vii. 40 — viii. 43; xiv. 10—29 (partly *published* by Georgi, *Frag. Evang. S. Johan.*, 256 and by Woide, p. 83).

The following divisions, unknown to the Greek text, are marked: ⲕ̄ (?) at vii. 46, ⲕⲁ̄ at viii. 30, ⲗⲁ̄ at xiv. 25.

Vowels, which of themselves form syllables, are sometimes pointed.

105.

Or. 3579B(37). — Parchment; a circular fragment; $3 \times 3\frac{1}{2}$ in. (the original length was probably 5—6 in.). The text, in two columns, is written in a regular, square character (*cf.* F. Rossi, *I Papiri Copti . . . di Torino*, i., tav. iii., *i.e.* the MS. of Lagarde's Ecclesiasticus). Paragraph-, quotation- and abbreviation-marks have been painted (subsequently) with red.

From Aḫmîm. [B. P. Grenfell.]

S. John vii. 50—52, viii. 16—18, the passage vii. 53—viii. 11 being omitted (*published* by Georgi, *l.l.*, 258).

106.

Or. 3579B(38).—Parchment; a fragment; $7 \times 7\frac{3}{4}$ in. The text is in one column, extending across the page, and is written in a regular hand (*cf.* Hyvernat, pl. ix., 2, col. 1 or Ciasca, i., tab. xviii., though the letters are smaller and closer than in either of these).

From Aḫmîm. [Budge.]

S. John viii. 38—42, 43—46 (*published* by Woide, p. 83).

Punctuation is scanty.

107.

Or. 3579B(39). — Parchment; a double and a single leaf; ruled and paged ⲡⲓⲇ̄, ⲡⲓⲉ̄, ⲡⲓⲋ̄, ⲡⲓⲍ̄, ⲡⲓⲏ̄, ⲡⲓⲑ̄; $14\frac{3}{4} \times 11\frac{3}{4}$ in. The text, in two columns, is written in a large, somewhat irregular hand (*cf.* Hyvernat, pl. vii., 2). The initials are enlarged.

From Aḫmîm. [Budge.]

S. John ix. 7—26, x. 30—xi. 10, 37—57 (*published* by Woide, p. 85).

The following divisions, unknown to the Greek text, are marked: ⲕⲇ̄ at xi. 1, ⲕⲉ̄ (? with con; *v.* no. 3 *above*) at xi. 53.

But for Dr. von Lemm's palæographical estimate, I would regard the leaf in the *Bulletin*, N.S., 1 (xxxiii), p. 263 as part of the same MS.

108.

Or. 3579B(40).—Parchment; a fragment; $5\frac{1}{4} \times 7\frac{1}{2}$ in. The text, in one column, is a palimpsest, the earlier work having been written in a similar script (*cf.* Ciasca, i. tab. i., and ii. tab. xxi.). The initials are of ornamental forms and painted in red and yellow. Stops and letters projecting into the upper margin are in red.

From Aḫmîm. [Budge.]

S. John ix. 28—30, 34—38 (*published* by Woide, p. 87).

There is no punctuation.

109.

Or. 3579B(41).—Parchment; a single leaf, paged ⲓⲁ̄, ⲓⲃ̄; $13\frac{1}{4} \times 11$ in. The text, in two columns of 27 lines each, is written in a somewhat rough hand (*cf.* Hyvernat, pll. vii., 3, xi., 4). The initials have been painted over with red. Scrolls, also in red, accompany some of them. Apparently the first fol. of a quire.

From Aḫmîm. [Budge.]

S. John ix. 31—x. 10 (*published* by Woide, p. 87).

Below x. 1 ff., in red; ⲥⲧⲃⲉⲡⲩⲱⲟⲥ ⲉⲧⲙⲁ-ⲡⲟⲩⲣⲡ.

The punctuation is somewhat scanty.

110.

Or. 4717(7).—Parchment; a single leaf, the first of quire ⲓⲍ, paged ⲟⲍ (on fol. *a*); $8\frac{1}{4}\times6\frac{3}{4}$ in. The text, in two columns of 26 lines each, is written in a square character (*cf.* Hyvernat, pl. v., 2 or Ciasca, i., tab. vi.). The forms of ⲕ, ⲧ, ⲭ, the ligature of ⲧ with the following letter &c., forbid us to combine this leaf with no. 101 *above*.

From the Fayyûm. [Graf.]

S. John xi. 33—47 (*published* by Woide, p. 92).

The punctuation is frequently omitted.

111.

Or. 3579B(42).—Parchment; a complete single leaf; ruled; $12\frac{5}{8}\times11\frac{1}{4}$ in. The script &c. have been described for no. 61 *above*, which is a part of the same MS.

From Aḫmîm. [Budge.]

S. John xi. 47—xii. 9 (*published* by Woide, p. 92).

The Canons and Sections are marked.

112.

Or. 3579B(43).—Parchment; two double leaves; not paged; ruled; $17\frac{1}{2}\times13\frac{1}{4}$ in. The parchment is of a bright saffron colour. The text, in two columns of 36—40 lines each, is written in a large regular hand, which diminishes considerably in size on the latter pages. There is an accompanying change too from the angular ⲁ, ⲩ, ⲣ to the rounded forms, though upon the final page the angular forms reappear (*cf.* Hyvernat, pl. iv., 1 and 2 for the two styles).

The initials are enlarged and accompanied by floral ornaments in red, pink and green.

From Aḫmîm. [Budge.]

S. John xvii. 3 — xix. 23 (*published* by Maspero, *Etudes*, i., 294, Woide, p. 97 and in *Aeg. Zeitschr.*, 1886, 110).

In the margin at xviii. 28; ⲟⲩⲱⲟⲩ ⲉⲃⲟⲗ ⲙⲛⲉⲙⲁ ⲟⲩⲟⲛⲉ ⲟⲛ ⲉⲧⲉⲭⲛⲥⲟ and at xix. 14; ⲟⲩⲱⲟⲩ ⲙⲛⲙⲁ ⲟⲩⲟⲛⲉ ⲟⲛ ⲙⲛⲙⲁ . .[?]. . ⲩ ⲙⲧⲉⲭⲛ . [?] . ⲧⲉ. The meaning of these notes is not clear. The "hours" referred to may be the liturgical or they may point to the text of xix. 14.

The punctuation is very scanty.

113.

Or. 3579B(44).—Parchment; a single leaf; paged ⲣⲛⲉ, ⲣⲛⲋ; $8\frac{3}{4}\times7\frac{5}{8}$ in. The text, in one column, is written in an upright hand (*cf.* Ciasca, i., tab. xi.). The stops and letters projecting into the upper and lower margins are in red.

From Aḫmîm. [Budge.]

S. John xviii. 40—xix. 11 (*published* by Woide, p. 100).

The punctuation is pretty regular.

114.

Or. 3579B(45). (*Formerly* Or. 4714.)—Parchment; a complete single leaf; not paged; ruled; $9\frac{3}{4}\times8$ in. The text, in one column, is written in a somewhat uneven hand (*cf.* Hyvernat, pl. vii., 3). Some initials are very large. They, together with stops and the letter ⲫ, are painted with red.

From Aḫmîm. [Horner.]

S. John xix. 18—27 (*published* by Woide, p. 102).

115.

Papyrus XIII.—Four fragments placed under glass in a solander case; paged ⲥⲓⲁ—ⲥⲓⲏ; the largest, 7×7 in. For the script *cf.* von Lemm's *Fragt. 4*, Revers (*Bulletin de l'Acad. impér.*, N.S. III. (xxxv), 2).

[Sir J. G. Wilkinson.]

S. John xx. 2—29 (*published* by Woide, p. 103).

116.

Or. 3579B(46). (*Formerly* Or. 1241.)—Paper; a single leaf; paged, on fol. *b*, ⲟⲁ; 10¼×6¾ in. The text, in a single column, is written in a sloping, regular character (*cf.* Hyvernat, pl. xii., 3, though the ⲩ has even more completely the form ⲩ, ⲓⲩ). The initials are sometimes much enlarged and ornamented with red and yellow. The stops &c. are in red.

From Nitria. [Greville J. Chester.]

Acts xii. 4—11 (*published* by Woide, p. 135).

There was a double division of the text; in the left margin, at ver. 7, ⲁⲙ (in black); in the right margin, at ver. 6, 10, 11, ⲣⲍ, ⲣⲍⲁ, ⲣⲍⲃ (in red). The latter divisions correspond to those of the Bohairic MSS.

Single vowels, which of themselves form syllables, are pointed.

117.

Or. 3579B(47).—Parchment; two fragments, once joined and forming the outer (first and last) leaves of a quire; the page-numbers are wanting, although their places are indicated; 8¾×10 in. and 9¾×10 in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, i., tab. xvii.). The scrolls accompanying the initials, which are of various sizes and painted with red, are sometimes elaborate.

From the Fayyûm. [B. P. Grenfell.]

Acts xvi. 14—35; xx. 31—xxi. 12, both with considerable lacunæ (both *published* by Woide, pp. 146, 157).

The texts are divided as follows: xvi. 25 ⲙⲍ, 35 ⲙⲏ; xxi. 1 ⲙⲑ. The Bohairic text has not these divisions.

At xvi. 25, in very small characters; ⲡⲱⲥ ⲙⲙⲁ.

118.

Or. 3579B(48).—Parchment; a single leaf and parts of two others; ruled and paged ⲡⲁ—ⲡⲑ; the complete leaf measures 14¼×11¼ in. The text, in two columns of 34 lines each, is written in two hands, the second being distinguishable upon fol. ⲙⲏ, col. 2 (*cf.* for both hands, Ciasca, i., tab. iv., ii., tab. xxiii).

From Aḫmîm. [Budge.]

Acts xxi. 35—xxii. 10; xxii. 12—29, both with lacunæ; xxii. 30—xxiii. 15 (all *published* by Woide, p. 160).

119.

Or. 3579B(49). (*Formerly* Or. 1241.)—Paper; a single leaf, the first of quire ⲓⲏ; paged ⲙⲍ on fol. *b*; 10⅛×6½ in. The text, in a single column, is written in a stiff, upright hand (*cf.* Ciasca, i., tab. xvii., though the ⲩ is of the form noticed in no. 116 *above*). The initials are painted with red and yellow; the stops—usually 4 points,—with red.

From Nitria. [Greville J. Chester.]

Acts xxii. 10—20 (*published* by Woide, p. 162).

120.

Or. 3579A(20) (in the vol. of Old Testament fragts.).—Parchment; two leaves from a Lectionary, described as no. 28 *above*.

Acts xxvii. 35—37; but only half the letters remain (*published* by Woide, p. 167).

121.

Or. 3579B(50).—Parchment; a fragment; $7\frac{3}{4} \times 7$ in. The text, in two columns, is written in an upright character (*cf.* Hyvernat, pl. xi., 3 and Ciasca, i., tab. xv.; but the resemblance to either is not great). The initials are in red.

From Aḫmîm. [Budge.]

Acts xxviii. 15—17, 23—25.

At ver. 18 there are two divisions marked, in different inks; ⲟⲅ and ⲟϛ.

122.

Or. 4717(8).— Parchment; a fragment, much shrivelled and dilapidated; $5\frac{3}{4} \times 5$ in. The text, in two columns, is written in a square character (*cf.* Hyvernat, pl. v., 1).

From the Fayyûm. [Graf.]

Romans vi. 11—17, 18—22; but the remains of the first of these passages are almost illegible (partly *published* by Woide, p. 168 and in *Aeg. Zeitschr.*, 1887, 47).

At ver. 16 the section ⲓ is marked, by a later hand.

123.

Or. 3579A(23) (in the vol. of Old Testament fragts.).—Parchment; a leaf from a Lectionary, described as no. 33 *above*.

Romans xi. 2—10 (*published* by Woide, p. 171).

124.

Or. 3579B(51).—Parchment; a fragment; ruled; $5\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in two columns, is written in a fine square character (*cf.* Hyvernat, pl. ii., 2, though the characters are more delicate than in this plate. The ϩ is of the form shown *ib.*, pl. iii., 2).

From Keneh. [B. P. Grenfell.]

Romans xiii. 14—xiv. 3, 4—6 (mostly *published* by Woide, p. 172).

At xiv. 1 there was a paragraph-mark in red.

125.

Or. 3579B(52).—Parchment; parts of two double leaves; the largest now $10\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an irregular hand (*cf.* Hyvernat, pl. xi., 4 or Ciasca, i., tab. ix., though the resemblance to these is not great). There is a cross or other ornament at the head of every page. The initials are enlarged and some are accompanied by scrolls in ink.

From Aḫmîm. [Budge.]

1 Corinthians xi. 19—23, 26—30; xii. 14—xiii. 12, 13—xiv. 13, 15—26; but all with considerable lacunæ (*published* in part by Woide, p. 180 and in *Aeg. Zeitschr.*, 1887, 51).

126.

Or. 3579B(53).—Parchment; a fragment; $5\frac{1}{4} \times 4$ in. The text, in two columns, is written in a small, square hand (*cf.* F. Rossi, *I Papiri Copti ... di Torino*, i., tav. iii. or the Rainer *Führer*, 1894, taf. vi.).

From Keneh. [B. P. Grenfell.]

1 Corinthians xiv. 2—7 (partly *published* by Woide, p. 182 and in *Aeg. Zeitschr.*, 1887, 52).

127.

Or. 3579B(54).—Parchment; a single leaf, the first of quire ⲓ; paged ⲡⲓⲅ, ⲡⲓⲇ; $12 \times 9\frac{3}{4}$ in. The text, in two columns of 27—30 lines each, is written in a somewhat irregular hand (*cf.* Ciasca, ii., tab. xxvi.). The initials are enlarged and, with their accompanying ornaments, painted with red. Stops and punctuation are also in red.

From Aḫmîm. [Budge.]

2 Corinthians ix. 4—x. 2.
The punctuation is often incorrect.

128.

Or. 3579B(55).—Parchment; a fragment; 5×7⅜ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, ii., tab. xxi.). The initials, much enlarged, and the stops are painted with red. From a Lectionary.

From Aḫmîm. [Budge.]

2 Corinthians ix. 11, 12, 14, 15.
The other lesson is from 1 Peter.

129.

Or. 4717(9).—Parchment; the first half of a double leaf (*v.* no. 138 *below*); ruled and paged ρκι, ρκιι; 10¼×8⅛ in. The text, in two columns of 31 lines each, is written in a coarse but regular character (*cf.* Ciasca, ii., tab. xxv.).

From the Fayyûm. [Graf.]

2 Corinthians xi. 9—25 (*published* in *Aeg. Zeitschr.*, 1887, 54).

130.

Or. 3579B(56).—Parchment; a fragment, from the first page of quire ō; 6¼×6½ in. The text, in two columns, is written in a fine, square hand (*cf.* Hyvernat, pl. ii., 2). The initials are slightly enlarged and accompanied by a plain stroke, dotted with red. No. 133 *below* is from the same MS.

From Aḫmîm. [Budge.]

Galatians i. 8—11, ii. 4—6 (*published* in *Aeg. Zeitschr.*, 1887, 56 and partly in *Recueil de Travaux*, v, 131).

131.

Or. 3579A(20) (in the vol. of Old Testament fragts.).—Parchment; two leaves from a Lectionary, described as no. 28 *above*.

Philippians i. 1—5. Headed ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲡⲕⲏⲣⲓⲅⲙⲁ (*κήρυγμα*) ⲧⲉⲡⲣⲟⲥⲫⲓⲗⲓⲡⲡⲏⲥⲓⲟⲩⲥ ⲁ.
(*Published* in *Aeg. Zeitschr.*, 1887, 105.)

132.

Or. 4717(10).—Parchment; one of three single leaves (*v.* nos. 135 and 137 *below*); ruled but not paged; 6¾×5½ in. The text, in two columns of 29 lines each, is written in a small, rather coarse character. (It is reproduced in F. G. Kenyon, *The Bible Text*, London 1895; *cf.* also Hyvernat, pl. ii., 1. The ⲁ has the form as in the Rainer *Führer* 1894, taf. vii.)

From the Fayyûm. [Graf.]

Philippians i. 2—21 (*published* in *Aeg. Zeitschr.*, 1887, 105).

This MS. shows an early form of the version; *cf.* ⲙⲙⲓ for ⲙⲙⲟ.

133.

Or. 3579B(57).—Parchment; a fragment; ruled and paged ρϫϛ, ρϫϛ; 10¾×12¼ in. From the same MS. as no. 130 *above*. The paragraph-marks here are more elaborate and are in green as well as red.

From Aḫmîm. [Budge.]

Colossians iii. 1—7, 9—13, 14—19, 20—iv. 1 (partly *published* by Woide, p. 192 and in *Aeg. Zeitschr.*, 1887, 110).

134.

Or. 3579B(58).—Parchment; a double leaf; 13¾×11¼ in. The text, in two columns of 39 lines each, is written in thin characters which lean to the left and have a generally

florid appearance (*cf.* Hyvernat, pl. xii., 1, where however the peculiar ϩ is not comparable). The initials are sometimes very large, coloured with red, green and yellow and ornamented with floral devices. Stops and punctuation are in red.

From Aḫmîm. [BUDGE.]

Colossians iii. 8—iv. 18 (*published* as the preceding no.).

1 Thessalonians i. 1—ii. 16.

The text is divided as follows: Col. iii. 16, ⲓ̅ⲍ̅; 1 Thess. ii. 1, ⲁ̅; 13, ⲃ̅.

The top lines of each column have been cut away and the missing words therefore added in the lower margins by a later hand. The fol. on which the new Epistle begins is marked by a small piece of leather attached to the outer margin.

135.

Or. 4717(10).—Parchment; one of three single leaves, described as no. 132 *above*.

2 Thessalonians ii. 11—iii. 11 (partly *published* in *Aeg. Zeitschr.*, 1887, 129).

136.

Or. 3579A(19) (in the vol. of Old Testament fragts.).—Parchment; a leaf from a Lectionary, described as no. 27 *above*.

1 Timothy iii. 16—iv. 2, headed ⲡⲁⲡⲟⲥⲧⲟ-ⲗⲟⲥ·ⲧⲉⲡⲣⲟⲥⲧⲓⲙⲟⲟⲉⲟⲥ ⲁ (*published* in *Aeg. Zeitschr.*, 1887, 132).

137.

Or. 4717(10).—Parchment; one of three single leaves, described as no. 132 *above*.

1 Timothy v. 2—22 (partly *published* as the last no. and by Woide, p. 194).

138.

Or. 4717(9).—Parchment; the second half of a double leaf, described as no. 129 *above*.

Hebrews ii. 4—iii. 1 (the last verse is *published*, Woide, p. 198).

139.

Or. 3579B(31).—Parchment; a fragment from a Lectionary, described as no. 95 *above*.

Hebrews xi. 1—6; but only parts of the text remain (partly *published* in *Aeg. Zeitschr.*, 1888, 97).

140.

Or. 3579B(55).—Parchment; a fragment from a Lectionary, described as no. 128 *above*.

1 Peter i. 19, 20, 22, 23. Headed, ⲡⲕⲗⲟⲟⲙ-[ⲕⲟⲛ·ⲧⲉⲡⲓⲥ]ⲧⲟⲗⲏ ⲙ[ⲡⲉⲧⲣⲟⲥ ⲁ] (partly *published* by Woide, p. 208).

141.

Or. 3579B(59).—Parchment; a fragment from the first fol. of quire ⲓ̅ⲍ̅; 15¼×6½ in. The text, in two columns of 35 lines each, was written by the same scribe as nos. 130 and 133 *above*, but, being bilingual, this can hardly be a part of the same MS. What remains of the texts shows that short Greek sections were followed without interruption by the corresponding Coptic passages.

From Aḫmîm. [BUDGE.]

Greek; 1 Peter ii. 7, 8.
Coptic; 3—8.
Greek; 9—14.
Coptic; 9—15 (*sic*). (A few words *published* by Woide, p. 209.)

142.

Or. 3518.—Parchment; 32 foll., ruled and paged; foll. ⲡⲓⲍ and ⲡⲓⲏ were respectively the last of quire ⲓ and the first of quire ⲓⲁ. The largest leaf (almost complete,) measures $3\frac{1}{2}\times2\frac{3}{4}$ in. The text, in a single column of 11 lines, is written in a square character (*cf.* Hyvernat, pl. ii., 2. ⲣ, ⲧ, ⲯ have leftward prolongations below as in F. Rossi, *I Papiri &c.*, i., tav. iii.). A plain, angular paragraph-mark ⳾ is sometimes used.

A larger number of leaves of the same MS. are in Berlin (*or. oct.* 408). The whole is published by H. Goussen, *Studia Theologica I*, 1895.

[Greville J. Chester.]

The Apocalypse:

2 foll., unnumbered, i. 16—ii. 1.
1 fol., unnumbered, ii. 8—10.
foll. ⲛⲁ—ⲛⲏ, iii. 7—v. 14.
1 fol., unnumbered, ix. 1—4.
foll. ⲡⲓ—ⲣⲍⲍ, x. 7—xi. 17.

(partly *published* in *Recueil &c.*, ii., 104, *Aeg. Zeitschr.*, 1888, 101, 103).

These texts show an early and remarkable orthography; *cf.* the constant assimilation of ⲛ̄- to -ⲣ, -ⲗ and -ⲃ; the use of ⲙⲓ for ⲙⲛ, the forms ⲙⲙⲛⲥⲁ, ⲥⲙⲛⲥ-(=ⲙⲛⲥ-) &c.

143.

Or. 3579A(31) (in the vol. of Old Testament fragts.).—Parchment; a leaf from a Lectionary, described as no. 47 *above*.

The Apocalypse xxii. 15—21.

After this lesson are the words (in red) ⲁⲣⲭⲓⲟⲛ ⲟⲃⲟⲗ ⲛⲟⲓ ⲡⲭⲱⲟⲩⲛⲉ ⲙⲡⲁⲛⲟⲕⲁⲗⲩⲡⲧⲓⲕⲟⲥ ⲛⲟⲩⲥⲉⲓⲣⲏⲛⲏ·ⲥⲁⲙⲏⲛ ⳾—

LITURGICAL WORKS.

(Coptic words here underlined are in red in the original.)

144.

Or. 3580A(1).—Parchment; a fragment; $10\frac{1}{2} \times 9\frac{3}{4}$ in. For the character, *cf.* Ciasca, *Sacr. Bibl. Fragta.*, i., tab. iii.

From Aḫmîm. [Budge.]

From a Directory or Index of Lessons for certain Sabbaths and Sundays, very similar to that printed in the *Recueil de Travaux &c.*, vii. 144. As in that MS., the numbers of the Psalms &c. are in a later hand, but the diversity in the abbreviations used makes it improbable that the two parts belonged to the same MS.

fol. *a*.

ⲡⲉⲧⲙⲟⲟⲛⲉ ⲙⲡⲛ̅ⲁ ⲛⲁϩⲥⲧⲛⲕ.

ⲁⲙⲁⲁⲟⲛⲧⲏⲥ ⲁⲉ ⲙⲙⲟⲥⲁⲛⲛⲏⲥ ⲧⲁⲓⲟⲩ

[ⲟⲩⲟⲓ]ⲱⲟⲥ ⲡⲙⲉⲥⲥⲛⲁⲩ ⲙⲥⲁⲃⲃⲁⲧⲟⲛ.

ⲗⲟⲩⲕⲁⲥ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲡⲉⲧⲣⲙⲛⲧⲣⲉ ⲙⲛⲁⲓ

[ⲟⲩⲟⲓⲱⲟⲥ ⲛ]ⲛⲁⲩ ⲙⲉⲧⲛⲁⲣⲉ[1]

[ⲡⲁ]ⲡⲟ[2] ⲡⲣⲟⲥ ⲕⲟⲣⲓⲛ̅ⲑ. ϧ ⲙⲉⲙⲧⲁⲩⲅⲉⲟⲉⲓⲩ ⲅⲁⲣ ⲙⲙⲟⲟⲩ.

ϯⲁⲗ/ ⲣ̅ⲁ̅ ⲙⲧⲟⲕ ⲁⲉ ⲡⲭⲟⲉⲓⲥ ⲕⲩⲟⲟⲛ ⲩⲁⲉⲙⲉⲥ.

ⲡⲕⲁⲧⲁⲗⲟⲩⲕ/ ⲉⲡⲓⲁⲛⲡⲉⲣ ⲁⲥⲁⲥ ⲥⲓⲧⲟⲟⲧⲟⲩ.

ⲟⲩⲟⲓⲱⲟⲥ ⲧⲉⲧⲩⲙ ⲙⲧⲕⲧⲣⲓⲁⲕⲏ.

ⲥⲉⲙⲟⲩ[ϑ] ⲗⲟⲓ/[3] ϯⲥⲧⲙⲧⲓ ⲥⲱⲟⲩⲕ ⲉⲟⲉ ⲙⲧⲁⲙⲉⲧⲟⲩⲁ

ⲁⲃ ⲧⲁⲓⲟⲛ ⲉⲧⲃⲉ ⲡⲩⲙⲏ ⲉⲧϯⲡⲛⲉⲕⲕⲁⲣⲡⲟⲥ ⲙⲡⲉⲕ

ⲉⲕⲥⲙⲡⲁⲓ[4] ϯⲛⲁⲭⲱ ⲙⲟⲩⲩⲁⲭⲉ ⲛⲁⲩⲡⲏ.

ⲏ ⲧⲁⲣⲭⲏ ⲙⲡⲉⲓⲗ[ϐ]. ⲏ[ⲁ̈ⲉⲓ]ⲁⲧⲟⲩ ⲙⲙⲉⲧⲥⲁⲣⲉⲥ ⲉⲡⲥⲁⲡ.

ⲟⲩⲟⲓⲱⲟⲥ ⲡⲛⲁⲩ ⲙⲥⲧⲙⲁⲣⲉ ⲙⲧⲕⲧⲣⲓⲁⲕⲏ.

ⲡⲁ[ⲟ] ⲡⲣⲟⲥ ⲥⲣⲱⲙⲁⲓ/. ϯⲟⲩⲱⲩ ⲅⲁⲣ ⲉⲧⲣⲉⲧⲉⲧⲙⲏⲙⲉ ⲛⲁⲉⲓ̈[ⲛⲩ]ⲉⲡⲉⲓⲙ

ϯⲁⲗ/ ⲟ̅ⲁ̅ ⲫⲙⲏⲩ ⲉⲡⲉⲥⲏⲧ ⲏⲟⲉ ⲙⲟⲩⲥⲱⲟⲩ

ⲡⲕⲁⲧⲁⲗⲟⲩⲕ/ ⲥⲙⲛⲙⲉⲥⲥⲟⲟⲩ ⲁⲉ ⲙⲉⲃⲟⲧ ⲁⲩⲭⲟⲟⲩ

ⲟⲩⲟⲓⲱⲟⲥ ⲡⲙⲉⲥⲩⲟⲙⲛⲧ ⲙⲥⲁⲃⲃⲁⲧⲟⲛ. ⲧⲕⲁⲟⲩⲧⲏ[ⲥⲓⲥ]

ⲛⲧⲉ ⲡⲡⲁⲧⲣⲓⲁ[χ] ⲉⲧⲏⲣⲟⲥ ⲭⲉⲉⲓⲩⲁⲛⲟⲩⲱⲩ ⲉⲟⲩⲱⲩⲧ ⲉⲥⲟⲩ[ⲧ]

ⲙⲙⲁⲣⲓⲁ. ⲏ ⲧⲁⲓ. ⲉⲧⲃⲉ ⲧⲡⲁ[ϐ] ⲁⲉ ⲉⲧⲟⲩⲁ[ⲁⲃ

ⲧ]ⲏⲧⲟⲛ ⲉⲣⲟⲥ ⲥⲓϫⲙⲡⲕⲁⲥ.

ⲉ ⲙⲁⲣⲉⲥⲧⲏⲧⲱⲛⲓⲥ ⲉⲙⲁⲣⲓⲁ

ⲏ ⲉϫⲙⲡⲩⲭⲏⲧⲏⲙⲁ.

ⲣⲉ.

---

[1] συνάγειν. [2] ἀπόστολος. [3] Σινύθιον λόγος. [4] This indicates the point in the discourse at which the Lesson begins.

[illegible]

fol *b*.

χοιαϩκ· κϐ ⲡⲩⲁ ⲛⲁⲡⲁ ⲛⲓⲟⲩⲧⲥ[ⲛⲓⲥ
ϩⲉⲣⲏ/[1] ⲁϥⲟⲩⲱⲛⲥ ⲛⲥⲁϥⲣⲟⲟⲩ]
ⲡⲟⲩⲱⲟ[2] ⲛⲉϫⲩⲁⲛⲁ ⲛⲓⲙⲱⲩⲧⲥⲏ[ⲥ
ⲛ ⲛⲁⲓ ⲛⲥⲧ† ⲛⲟⲩϫⲁⲟⲩ ⲉϫ]
ⲛⲓⲙⲁⲩ ⲛⲥⲧⲏⲁⲣⲉ (*erasure*)
ⲡⲁⲡⲟⲥ/ ⲡⲣⲟⲥ ϩⲉⲃⲣⲁⲓ/ ⲉⲧⲃⲉⲡⲁⲓⲥⲉ ⲛⲉⲥⲏⲓⲧ ⲉⲧⲟⲧⲁⲁⲃ
†ⲁⲁ/ ⲣⲃ ⲧⲁ†ⲧⲭⲏ ⲥⲛⲟⲩ ⲉⲡϫⲟⲉⲓⲥ ⲁⲧⲥⲱ ⲛⲥⲧ]
ⲡⲕⲁⲧⲁⲛⲁⲣϫ/ ⲁⲩⲉⲓ ⲁⲉ ⲭⲁⲣⲟϥ ⲛⲟⲓ ⲛⲥⲁⲗⲗⲟϫⲁⲓⲟⲥ
ϩⲁⲟⲛ[3] ⲛⲓⲙⲧⲟ ⲛϩⲉⲃⲗⲟⲛⲁⲥ ⲉⲡⲓⲟⲩⲧⲟⲩⲓⲥⲉ ⲩⲡⲉⲛϫⲟⲉⲓⲥ.
ⲧⲕⲗⲟⲩⲧⲟⲩⲓⲥⲓⲥ. ⲫⲥⲏⲥ ϩⲩⲡⲁⲥⲓⲙⲁ ⲉⲧⲃⲉⲁⲛⲏⲁ
ⲡⲁⲡⲟⲥ ⲡⲣⲟⲥ ϩⲣⲱⲙⲁⲓ/ ⲟⲩϫ ⲟⲓⲱⲛ(οἶον) ⲁⲉ ⲛⲉϫⲉ ⲛⲧⲁϥⲥⲉ ⲛⲟⲓ
†ⲁⲁ/ ⲙⲉ ⲉⲣⲉⲛⲁⲏⲁⲓ ⲩⲛⲉⲑⲫⲥⲁ ϭⲟⲟⲛ ⲉⲃⲟⲗ
ⲛ ⲛⲁⲓ ⲕⲓ ⲧⲁⲓⲧⲉ ⲧ[ⲣⲉⲛ]ⲉⲁ ⲙⲙⲉⲧϩⲩⲙⲛⲉ ⲛⲥⲁ
ⲡⲕⲁⲧⲁⲛⲁⲑ/ ⲃ(*sic*) ⲉⲧⲙⲙⲁⲩ ⲁⲉ ⲉⲃⲟⲗ ϩⲓⲛⲓⲉⲣⲓϫⲱ.
ⲧⲉⲧϩⲏⲛ ⲙⲡⲕⲣⲓⲁⲕⲏ ⲉⲣⲉⲛⲥⲁϩ ⲛⲁⲧⲁⲟⲩⲉⲧⲉⲓϩⲉⲣ/
ϩⲉⲣⲏ/· ⲧⲱⲟⲩⲛⲉ ⲛⲧⲟⲕ ⲙⲡⲭⲩⲥⲧⲏⲕ
ⲡⲟⲩⲱⲟ· ⲡϫⲟⲉⲓⲥ ⲛⲁⲕⲉⲧⲉⲓⲕⲱⲛ ⲛⲓⲟⲩⲧⲱⲛⲓϩ·
ⲁⲡϫⲟⲉⲓⲥ ⲉⲟⲩⲛⲓⲥⲕⲱⲛ ⲁⲓⲟⲩⲁⲩⲥ·
ⲥⲟⲛⲟ[4] ⲛⲟⲩ/ ⲛⲁⲣⲭⲁⲟⲥ ⲅⲁⲣ ⲙⲡⲁⲧⲥⲩⲛⲧⲁⲝⲉⲟⲥⲓⲩ
ⲉⲩϩⲣⲏⲛⲁⲓ ϩⲙⲡⲧⲣⲟⲛⲁⲣⲭⲏ]
ⲛ ⲛⲁⲓ· ⲉⲧⲃⲉⲧⲁⲩⲟ ⲛ]
ⲉⲩϩⲣⲏⲛⲁⲓ ⲟⲩⲟϩⲙⲏⲛ[ⲥⲓⲥ
ⲛⲟⲩⲧⲉⲩⲧ ϩⲙⲡⲛⲟⲩⲛⲟⲩ[ⲟ ⲕⲁ]
ⲟⲩⲏⲣⲏⲥⲓⲥ]
ⲟⲩⲟⲛⲟⲥ ⲙⲙⲁⲩ ⲛⲥⲧⲏ[ⲁⲣⲉ
ⲡⲁⲡⲟ ⲡⲣⲟⲥ ⲕⲁⲗ/[4] ⲛⲉⲥⲏ[ⲓⲧ
†[ⲁⲁ/]ⲧⲟⲩ ⲫⲥⲏⲥ ⲣⲁ[ⲣ

145.

Or. 3580A(2).—Paper; a single, damaged leaf; the last of quire ī; originally $7\frac{1}{2}\times 5\frac{1}{4}$ in. The character is coarse and irregular (*cf.* the facsimile of the *Alexander* fragts., *Journ. Asiat.*, 8 sér., T. 9). Titles, stops &c. are in red.

From Aḫmîm. [Budge.]

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[1] *Rec.*, vii. 144 ϩⲉⲣⲏⲛⲏ. *Cf.* the ϩⲉⲣⲏⲛⲏⲛⲁ in Ciasca, i., tab. xii. [2] *Responsum*; *cf.* Tuki, *Theotokia*, ⲧⲕⲁ ff. [3] ⲓ=παραμονή, as in Bohairic Lectionaries; *e.g.* MS. Add. 5996, ⲣⲓⲁ. [4] Γαλάτας.

A Directory of Lessons.

fol. *a*.

ⲡⲁⲟⲉ ⲙⲏ ⲡⲥⲁⲗⲗⲟ[ⲩⲕⲁⲓⲟⲥ
ⲡⲣⲟⲟ· ϯⲁⲗ ⳋⲉ·
ϯⲕⲱ ⲛⲏⲧⲛ ⲛⲟⲩⲧⲉ
ⲡⲛⲁⲩ ⲛⲥⲩⲛⲁⲅⲉ
ⲡⲣⲟⲕ/[1] ⲣⲓⲏ· ⲁⲓⲥⲙⲟⲩ ⲉⲣⲟⲕ
ⲛⲥⲁⲯⲫ ⲛⲥⲟⲛ ⲙⲡⲉⲩⲟⲟⲩ
ⲥⲃⲣⲉ ⲃ ⲁϥⲭⲟⲟⲥ ⲅⲁⲣ ⲥⲛⲟⲩⲧⲙⲁ
ⲓⲟⲩⲇⲁⲥ ⲉⲛⲱⲭ ⲁⲉ ⲁϥⲡⲣⲟϥⲏ
ⲡⲣⲁⳋ ⳋⲃ ⲙⲧⲉⲣⲉⲡⲥⲁⲯⲫ ⲛⲥⲟⲟⲩ
ϯ[ⲁⲁ] ⲓⲁ ⲛⲩⲁⲭⲉ ⲙⲡⲟⲥ ⲥⲛ
(*sic*) ⲧⲍ ⲕ/ ⲉⲩⲭⲱ ⲁⲉ ⲙⲡ
ⲥⲉⲣⲁⲧⲫ ⲥⲙⲧ

ⲕⲩⲣⲓⲁ ⲙⲡⲉⲩⲙ
ⲁⲩⲭ/[2] ⲡⲣⲁⳋ ⲁⲉ ⲧ
ⲣⲭⲟⲉ ⲙⲁⲣⲉⲫⲉⲓⲙⲉ ⲛⲟⲩ
ⲡⲏⲉ ⲡ ⲙⲡⲏⲁ

fol. *b*.

ⲟ ⲡⲣⲓⲙⲉ ⲛⲁⲩⲱ
ⲧⲥⲁⲉ ⲣⲟⲩⲥⲉ ⲙⲡⲥⲁⲃ
ϯⲁⲁ· ⲣⲓⲏ ⲁⲕⲧⲥⲁⲃⲟⲓ
·ⲧⲥⲁⲉ ⲡⲙⲛⲧⲟⲩⲉ ⲁⲉ

ⲡⲛⲁⲩ ⲛⲥⲩⲛⲁⲅⲉ
ⲡⲣⲟⲕ/ · ⲫⲍ · ⲕⲟⲗⲁⲥ ⲃ
ⲛⲉⲃⲟⲉ ⲛⲧⲁⲧⲛϧⲓⲱⲧ
ⲓⲱⲍ · ⲧⲉⲥⲁⲣⲭⲏ·
ⲡⲣⲁⳋ ⲓⲏ ⲡⲣⲟⲟⲩⲉ ⲛⲉⲥⲛⲏⲩ
ϯⲁⲁ ⲫⲁ · ⲧⲉⲫⲁⲫⲭⲏ
ⲏ ⲡⲁⲓ · ⲟⲃ· ϯ ⲙⲙⲁⲁⲕ
·ⲟⲱⲙⲁⲥ ⲡ

ⲧ
ⲃⲃ ⲟⲩⲏⲧⲁ
ⲥ[ⲣⲉⲓⲁ ⲛⲟⲩⲱⲧ ⲙⲛⲁⲩ ⲙⲙⲏ]

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[1] *προκείμενον*. *Rec.*, vii. 144, ⲡⲣⲟⲕⲱ, ⲡⲣⲟⲕⲓⲏ; *v.* also title of Psalm cxliii. in the *Additions* at end of this Catalogue.

[2] ? *λυχνίκον*.

146.

Or. 3580A(3).—Parchment; three fragments, respectively (*α*) $7\frac{1}{8}\times6$ in., (*β*) $7\frac{1}{4}\times6\frac{1}{4}$ in., (*γ*) $5\frac{1}{4}\times6$ in. The character, which is small and neat (*cf.* Hyvernat, *Album &c.*, pl. xi. 3), gives ground for connecting these three fragts., although the contents of (*α*) differ from those of (*β*) and (*γ*). Fragt. (*β*) is from the final leaf of quire $\overline{\text{ϐ}}$.

From Aḫmîm. [Budge.]

Fragt. *α*. On the left a col. of dates, to each of which are assigned two lines, the first called ϩⲉⲣ, the second ⲡⲟⲩⲱ (*v.* no. 144 *above*). These lines give the initial phrases of certain Antiphons. At several dates there is a title in red, indicating the Festival to be celebrated; *e.g.*

(fol. *b.*) $\overline{\text{ιϛ}}$. ⲟⲩⲛⲁⲙⲁ ⲟⲩⲁⲛⲟⲃⲣ (*v.* Zoega 565) ⲙⲛⲁⲙⲁ ⲛ̈[
ϩⲉⲣ ⲙⲙⲟ ⲛⲉⲧⲛⲁϣⲡⲙⲟ?[
ⲡⲟⲩⲱ ϯⲛⲁϫⲓ ⲡⲟⲩϫⲱ ⲡⲟⲩϫⲁ[ⲓ
$\overline{\text{ιζ}}$. ϩⲉⲣ ⲛⲥⲟⲙⲛ ⲙⲙⲓⲥⲧⲓⲥⲑⲟ̈ⲩ[
ⲡⲟⲩⲱ ⲁϫⲓⲥ ϩⲙⲡⲥⲟⲙⲟⲥ ϫⲉⲁⲓϫ[

The remaining titles are;

fol. *a*; [ⲡⲣⲁ(?)ⲙⲡⲥⲁ]ⲣⲓⲟⲥ ⲕⲟⲗⲗⲟⲩⲑⲟⲥ ⲙⲡⲁⲣⲧⲉ (*v.* Peyron, *Gram.* 165).
ⲑ]ⲟⲙⲁⲥ ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ
[ⲡⲣⲁ(?)]ⲙⲡⲥⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲫⲓⲃⲁⲙⲱⲛ
[ⲡⲟⲩⲱⲙⲛ ⲑ]ⲃⲟⲁ (*v.* fragt. *β* and *Recueil*, xi. 135) ⲙⲙⲓⲕⲟⲟⲥ ⲙⲙⲟⲥⲁⲙⲛⲏⲥ
[ⲟⲩⲏ(?)ⲁⲙ]ⲁ ⲡⲁⲙⲙⲟⲩⲧⲟ ⲡⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ

fol. *b*; $\overline{\text{ιϛ}}$. (*as above*).
$\overline{\text{ιη}}$. ⲛⲉϫⲟⲟⲩⲧ ⲙⲡⲁⲛϫⲁⲓⲟⲥ ⲟⲥⲟⲗⲱⲣⲟⲥ[
$\overline{\text{κ}}$. ⲡⲣⲁ ⲡⲁⲙⲁ ⲁⲡⲁⲕⲱ ⲙ̈ⲙⲁⲓ[ⲟⲥⲟⲟⲩⲧ· (*v.* fragt. *β* and F. Rossi, *Cinque Manoscr. Copti &c.*, p. 88).[1]
ⲟⲩⲏⲙⲕⲁⲓⲣⲟⲥ ⲟⲩⲁⲧⲣⲉϩⲟⲃ ⲥⲙⲟ[

The dates are apparently from the months of Pachon and Payni.

Fragt. *β*, fol. *a*. Upon the left;

ⲡⲣⲟⲕ/[2]		·ⲕⲁ·
ⲕⲟⲣⲓ	$\overline{\text{ιϛ}}$	·ⲁ·
ⲡⲉⲧⲣⲟⲥ		·ⲁ·
ⲡⲣⲁϫ/	$\overline{\text{ⲟⲁ}}$	·ⲃ·
ϯⲁⲁⲧ/		·ⲟⲍ·
ⲡⲁⲟⲟ/	$\overline{\text{ⲕⲑ}}$	·ⲁ·

[1] Apollo المنشد بالملائكة, commemorated on Paopi 25th and Mechir 5th, seems to be a different saint (*v.* his story in Wüstenfeld's *Synaxarium*).

[2] *v.* p. 32, note 1.

Opposite each of these are the initial words of the lesson. The middle column is in a later hand. Then, in red;

ⲟ ⲁⲅⲓⲟⲥ ⲁⲡⲁ ⲫⲓⲃⲁⲓⲕⲟⲛ ⲡⲓⲁ[ⲣⲧⲣⲟⲥ], followed by a similar table of lessons. Then, in red;

ⲡⲟⲩⲱ[ⲛⲣ ⲉⲃⲟⲗ &c. (*v.* fragt. α), followed also by a table.

fol. *b*. In red; ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲡⲓⲁⲛⲉⲥⲥⲟ̈ⲩ̈ⲕ, followed by a table of 4 lessons, as above. Then, in red;

ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲉϧⲙⲡⲣⲏ ⲙⲡⲣⲁⲃⲁⲥⲟⲛ, followed by a table. Then, in red;

ⲧⲕⲩⲣⲓⲁⲕⲏ ⲟⲛ ⲉϧⲟⲩ, followed by a table.

Fragt. γ, fol. *a*. Tables of lessons similar to those on Fragt. β, fol. *a*.

Fol. *b* has been scraped and other tables of lessons in another hand have been written upon it. These appear to have regarded the season of or preceding Easter.

It should be noted that the tables are not all as extensive as that given from Fragt. β. Several contain but 3 lessons; Epist. Paul., Psalt., Evang.

147.

Or. 3580A(4).—Parchment; a fragment; paged ⲓⲁ, ⲓⲃ; 9 × 9¾ in. The script resembles that of Ciasca, i., tab. xiv., but is more regular. From the same book as Lord Crawford's MS. no. 20(*a*).[1] The contents are similar to those of no. 146, fragt. α, *above*. The dates are from the month of Athyr.

fol. *a*. (1) In red; ⲡⲁⲓⲏⲥ ⲡⲟⲩⲱϣⲙ ⲉϧⲙⲡⲓⲥⲟⲛ ⲙⲡⲟⲩ (*cf.* no. 3 *above*)[2] ⲙⲡⲉⲧⲣⲩⲓⲏ, followed by 8 lines, numbered ⲁ̄ to ⲓ̄ⲏ̄ and each consisting of the initial words of two verses; *e.g.* ⲃ̄ ⲁⲩⲱ ⲡⲁⲣⲟⲩⲭⲁⲥⲧⲉ ⲭ ⲉⲛⲟⲩ ⲉⲙⲡⲟⲩⲧⲉ ϩⲙⲡⲉⲕⲕⲁⲏⲥⲓⲁ.

(2) In red; ⲕⲏ̄ ⲡⲣⲁ ⲙⲡϣⲁⲓⲟⲥ ⲡⲉⲣⲕⲟⲧⲣⲓⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ (*v.* for this title Hyvernat, *Album &c*, pl. xvii.), followed by 3 lines, the first called ϩⲉⲣⲡ, the 2nd and 3rd, ⲡⲟⲩⲱ.

(3) In red; ⲡⲁⲓⲏⲥ ⲡⲟⲩⲱϣⲙ &c., followed, as before, by 8 or more lines.

fol. *b*. (4) ⲕⲏ̄ with 2 lines, ϩⲉⲣⲡ and ⲟⲩⲱ.

(5) In red; ⲕⲑ̄ ⲡⲣⲁ ⲙⲡϣⲁⲓⲟⲥ ⲓⲁⲕⲕⲱⲃⲟⲥ ⲡⲙⲉⲣⲥⲟⲥ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ (*v.* Giorgi, *De mirac. S. Coluthi*, 268), followed by 2 lines, ϩⲉⲣⲡ and ⲡⲟⲩⲱ.

(6) ⲕⲓ̄ with 2 lines, ϩⲉⲣⲡ and ⲡⲟⲩⲱ.

(7) In red; ⲕⲓ̄ⲃ̄ ⲡⲣⲁ ⲡⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲣⲁⲕⲟⲧⲉ ⲙⲡⲁⲛⲁ ϩⲱⲣⲥⲁⲓⲟⲥ ⲡⲁⲣⲭⲙⲁⲛⲇⲣⲓⲧⲏⲥ (*v.* Zoega 373), followed by 3 lines, one ϩⲉⲣⲡ and the others ⲡⲟⲩⲱ.

(8) In red; as nos. (1) and (3).

(9) ⲁ̄ with 2 lines, ϩⲉⲣⲡ and, presumably, ⲡⲟⲩⲱ.

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[1] Lord Crawford's fragts. contain Hymns (ⲡⲟⲩⲓⲕⲟⲛ) for various festivals, like those in nos. 157, 158 *below*. They are paged ⲕⲁ̄—ⲕⲉ̄.

[2] For a Bohairic example *v. Revue égyptol.* i. 188.

148.

Or. 3580A(5).—Parchment; a fragment; $7\frac{1}{2} \times 6$ in.; from the first leaf of quire $\overline{\text{ϭ}}$. The character is close and regular (*cf.* Hyvernat, pl. xi., 3). The numerals &c. are ornamented with yellow and red.

From Aḫmîm. [Budge.]

Tables of Antiphons, similar to those in no. 147 *above*. The titles, in red, are:—

fol. *a*. (1) ⲟⲙⲁⲓⲟⲥ (ὁμοίως) ⲙⲙⲉϩ[illegible]

(2) ⲛⲁⲓ ϩⲱⲟⲩⲛⲧⲉ ⲛⲟⲩⲧⲱϫⲙ ⲉϫⲙⲙ[illegible] &c.

(3) ⲁ. ⲉϫⲙⲙⲁⲣ[illegible]ⲣⲟⲥ. (The numeral in red and enlarged.)

Then ⲁⲧⲧⲣ[illegible]

fol. *b*. (4) [illegible]ⲡⲁⲗⲁⲃⲟⲗⲟⲥ

(5) [illegible]ⲙⲁ

(6) [illegible]ⲛⲟⲩⲧⲱϫⲙ ⲉϫⲙⲙⲥⲟⲛ ⲙⲟⲩⲛ

Nos. (2) and (6) are each followed by 8 lines, numbered $\overline{\text{ⲁ}}$ to $\overline{\text{ⲏ}}$, each line consisting of the initial words of 2 verses (*v.* no. 147, fol. *a*). No. (1) is followed by 4 pairs of lines, numbered $\overline{\text{ⲁ}}$ to $\overline{\text{ⲇ}}$, and each termed either ϩⲣⲏ or (in red) ⲉⲕϩⲙⲟⲥ,[1] where the other MSS. have ⲛⲟⲩⲧⲱ.

149.

Or. 3580A(6).—Paper; (*α*) A small fragment; 2×2 in. The character is upright (*cf.* Ciasca, i., tab. xviii.). Black lines, painted later with yellow, separate apparently all the lines of text. Head-lines and stops are in red.

(*β*) Small parts of 3 leaves; now 5×2 in.

From Aḫmîm. [Budge.]

(*α*) From a series of tables of Responses (ⲟⲩⲱϫⲙ), similar to those in nos. 147 and 148 *above*.

(*β*) From tables of daily Psalms and Responses (ⲛⲟⲩⲧⲱ), with dates prefixed.[2]

150.

Or. 3580A(7). (*Formerly* Or. 3367.)—Paper; a fragment; paged $\overline{\text{ϥ}}$., $\overline{\text{ⲙ}}$; $5\frac{3}{8} \times 5\frac{5}{8}$ in. The character is small and pretty regular. The letter ⲙ is of the form mentioned in no. 116 *above* and seen in Bohairic MSS., *e.g.* Hyvernat, pl. xxxi. Initials have been painted with red; rubrics and abbreviations are indicated by red lines.

[H. Wallis.]

Forms of the *Invocation*. They do not correspond to those in the published Liturgies; *cf.* Renaudot, *Liturg. Orient. Coll.* i., pp. 48 and 157.

p. $\overline{\text{ϥ}}$. ⲧⲏⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲡⲉⲕⲕⲁⲑⲁⲅⲓⲍⲉ ⲙⲡⲉⲕⲕⲁⲑⲁⲣⲧⲏⲣⲓⲟⲛ ⲁⲩⲱ ⲧⲏⲓⲧⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ ϧⲉⲕⲁⲥ ⲉⲕⲉⲟⲩⲟⲓϩⲓ ⲉⲃⲟⲗ ⲙⲙⲏⲛⲉ ⲉϩⲣⲁⲓ ⲉϫⲙⲙⲟⲥⲕ ⲙⲙⲏⲙⲛⲧⲏⲣⲓⲟⲛ· ⲑⲥⲥⲁⲗⲏⲙ

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[1] † *κάθισμα*; *cf.* Gear, *Εὐχολόγιον*, 435.

[2] I am not certain that these two frgts. are from one MS.

ⲧⲉⲡⲓⲕⲗⲏⲥⲓⲥ[1]

ⲧⲏⲥⲟⲛⲓⲥ ⲁⲩⲱ ⲧⲓⲙⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲡⲁⲓⲁⲟⲟⲥ ⲉⲧⲣⲉⲕⲧⲏⲙⲟⲟⲩ ⲙⲡⲉⲕⲛ̅ⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲙⲡⲁⲣⲁⲕⲁⲩⲧⲟⲛ ⲉⲃⲟⲗ ϩⲓⲛⲏⲧⲉ ⲉϩⲣⲁⲓ ⲉϫⲙⲙⲟⲥⲓⲕ ⲙⲙⲓⲥⲧⲉⲣⲓⲟⲛ —

ⲡ[illegible] [illegible]ⲩⲟⲛⲉ

p. ⲡ̅ⲃ̅. [illegible]ⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲙⲡⲣⲣⲟ ⲁⲩⲱ ⲛⲉⲛⲓⲥⲟⲧⲏⲣ ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲉⲧⲟⲩⲟϩ ⲙⲙⲟⲩⲕⲱ ⲉⲃⲟⲗ ϩⲟⲧⲟⲩ ⲙⲙⲏ ⲉⲧⲙⲁϩⲓ ⲉⲃⲟⲗ ϩⲓⲧⲏⲧⲛ ⲛⲁⲓⲛⲉ ϩⲛⲟⲩⲧⲉ[2] ⲁⲩⲱ ⲛⲉⲧⲥⲙⲛ̅ⲛ̅ⲟⲧⲏⲣⲓⲟⲛ ⲉⲧⲣⲉϥⲣⲱⲙⲉ ⲙⲡⲉⲕϣⲓⲟⲩ ⲉⲧⲧⲁⲓⲏⲩ ⲙⲙⲟⲕ ⲛⲉϩⲝⲟⲉⲓⲥ ⲁⲩⲱ ⲛⲉⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲉⲛⲓⲥⲟⲧⲏⲣ ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ ⲉⲧⲟⲩⲟϩ ⲙⲙⲟⲩⲕⲱ ⲉⲃⲟⲗ ϩⲟⲧⲟⲩ ⲙⲙⲏ ⲉⲧⲙⲁϩⲓ ⲉⲃⲟⲗ ϩⲓⲧⲏⲧⲛ ⲛⲁⲓⲛⲉ ϩⲛⲟⲩⲧⲉ. ⲧⲏⲥⲟⲛⲓⲥ ⲁⲩⲱ ⲧⲓⲙⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲡⲟ̅ⲥ̅ ⲧ[illegible]ⲁⲁⲩ ⲙⲡⲉⲕⲕⲁⲛⲓⲥⲓⲁ ⲧ[illegible] [illegible]ⲧⲙⲙⲧ

151.

Or. 3580A(8).—Parchment; a single and a double leaf; paged ⲡ̅ⲉ̅, ⲡ̅ⲋ̅ and ⲣⲁⲁ̅, ⲣⲁⲁ̅; [ⲣⲁⲟ], ⲣⲡ̅; 9¾ to 10×8 in. There are 19 to 23 lines in the page. The script is tolerably regular (*cf.* Ciasca, i., tabb. iii. and xv.). Lines of alternate dots and strokes divide the sections. Some titles are in red.

From Aḫmîm. [Budge.]

p. ⲡ̅ⲉ̅. *α.* Part of an *Oratio Fractionis.* [illegible]ⲙⲧⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲥⲱⲙⲁ ⲙⲙⲡⲉⲕⲛⲟⲩ ⲙⲡⲉⲕⲭ̅ⲥ̅. ⲧⲏⲥⲟⲛⲓⲥ ⲁⲩⲱ ⲧⲓⲙⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ϫⲉⲕⲁⲥ ϣⲛⲧⲣⲉϩⲛⲓ ⲉⲃⲟⲗ ϩⲓⲛⲏⲧⲟⲩ ⲉⲕⲛⲁⲩⲁⲣⲉⲥ ⲉⲣⲟⲟⲩ ⲉⲣⲁⲓ ⲛⲥⲛⲓⲧⲛ ⲉⲧⲧⲁϫⲣⲓⲧ ⲙⲡⲣⲱⲙⲉ ⲙⲁⲓ ⲛⲣⲉϥⲉⲣⲁⲣⲉⲥ ϩⲓⲱⲟⲃ ⲙⲙⲏ. ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲧⲁϫⲣⲟⲟⲩ ⲉⲣⲁⲓ ⲛⲥⲛⲓⲧⲛ ⲛⲉⲉⲣⲱⲙⲉ ⲉⲧⲟⲃⲉⲣⲁⲛⲓⲁ ⲛⲧⲉⲛϯⲧⲭⲏ ⲙⲙⲛⲉⲛⲥⲱⲙⲁ ⲙⲡⲣⲱⲙⲉ ⲙⲁⲓ ⲛⲉⲕⲉⲡⲁⲥⲧⲏⲥ ⲉⲓⲧⲙⲛⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲙⲡⲣⲟ ⲓⲉ ⲭ̅ⲥ̅ ⲛⲉⲛϩⲝⲟⲉⲓⲥ ⲙⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲛⲉⲟⲟⲩ ⲙⲁⲕ ⲙⲙⲁⲁϥ.

β. *Oratio Dominica.* ⲡⲉⲧⲭⲏ ⲙⲡⲁⲧⲉⲣ ⲙⲙⲟⲛ.

γ. *Oratio Fractionis alia.* (*cf. Lit. S. Basil.*, Tuki, *Missale*, p. ⲣⲁⲍ̅, Renaudot, i. 21). ⲛⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲙⲛⲧⲟⲩ ⲙⲙⲟϥ ϣⲙⲛⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲛⲉⲧⲥⲟⲃⲧⲉ ⲙⲙⲛⲧⲟⲩⲁⲁⲃ ⲙⲙⲧⲃⲃⲟ ⲛⲉⲙⲧⲁϥⲧⲁϩⲙⲉⲛ ϣⲛⲟⲩⲧⲟϩⲙ ⲉϥⲟⲩⲁⲁⲃ ⲉⲭⲙ (p. ⲣϥ̅) ⲛⲟⲩⲟⲉⲓⲛ ⲛⲥⲱⲙⲁ ⲙⲙⲉϥⲥⲟⲟⲩⲧⲛ ⲛⲉⲙⲧⲁϥ† ⲙⲁⲓ ⲙⲡⲁⲣⲓⲃ ⲙⲧⲙⲛⲧ-ⲥⲱⲙⲁ ⲉⲃⲟⲗ ϩⲓⲛⲉϥⲥⲃⲱⲧⲉ ⲁⲓ ⲙⲙⲏ ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲉⲃⲟⲗ ϩⲓⲧⲙⲛⲧⲭⲣⲓⲥⲧⲟⲥ ⲁⲗⲗⲁ ⲙⲙⲛⲧⲥⲱⲙⲁ ⲁϫⲛⲧⲥⲧⲟⲕⲣⲓⲥⲓⲥ. ϣⲛⲟⲩⲥⲛⲧ ⲉϥⲟⲩⲁⲁⲃ ⲙⲙⲟⲩⲥⲧⲙⲛⲁⲛⲉⲓⲥ ⲉⲥⲙⲉⲥ ⲙⲡⲁⲣⲡⲛ[ⲓⲁ] ⲙⲙⲥⲉⲛⲉⲥⲛⲟⲧⲟⲩ ⲛⲁⲧⲥⲉ ⲉⲧⲣⲉⲛⲉ[ⲙⲡ]ⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲡⲓⲟⲩ ⲉⲁⲓⲕⲱ ⲛⲥⲱⲟⲩ ⲧⲙⲛⲧⲙⲉⲧⲣⲟⲩⲟⲩⲉⲓⲧ ⲙⲙⲧⲃⲁⲧⲧⲟⲗⲟⲅⲓⲁ ⲙⲙⲟⲩⲁⲁⲓ ⲙⲙⲧⲁⲡⲟⲙⲁ ⲙⲙⲥⲉⲟⲩⲟⲥ ⲙⲧⲙⲉⲣⲟⲩⲟⲩⲟⲩⲟⲉⲓⲛ ϣⲛⲟⲩⲥⲱⲙ ⲉⲥⲟⲃⲃⲙⲧ ⲁⲩⲱ ⲉⲥⲡⲣⲉⲛⲉ ⲙⲙⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉⲧⲣⲉⲛⲉⲙⲉ ⲛⲁⲕ ⲉⲣⲁⲓ ⲙⲡⲥⲟⲛⲓⲥ ⲙⲧⲉⲛⲡⲣⲟⲥⲫⲟⲣⲁ ⲕⲁⲧⲁ ⲧⲓⲟⲩⲟⲟⲉⲓⲁ ⲙⲡⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲙⲡⲣⲟ ϣⲛⲟⲩⲧⲃⲃⲟ ⲩϯⲭⲏ ϩⲓⲥⲟⲛⲁ ϣⲙⲛ̅ⲛ̅ⲁ ⲙⲙⲏ ⲁⲩⲱ ⲧⲁⲡⲣⲡⲓⲥⲓⲁ ⲉⲧⲣⲉⲛⲉ ⲙⲡⲣⲟ ⲉⲧⲣⲉⲛⲧⲟⲗⲟⲙⲁ ⲙⲧⲙⲉⲛⲉⲓⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲡⲓⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲙⲙⲛⲧⲣⲉ ⲉⲛϩⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲁⲧⲉⲣ ⲙⲙⲟⲛ. (*v. below*, no. 152 *α*).

p. ⲣⲁⲁ̅. *α.* Part of an *Oratio Fractionis.* [illegible]ⲉⲧⲡⲟⲁⲧⲧⲓⲁ ⲙⲙⲛ̅ⲛ̅ⲁ ⲉⲙⲡⲣⲟⲟⲩ ⲙⲙⲟⲛ ⲉⲁⲩⲟⲥ ⲉⲙⲣⲟ ⲙⲙⲉⲕⲁⲧⲁⲓ ⲉⲁⲕϩⲙⲟⲉⲓⲧ ϣⲓⲧⲏ ⲉϩⲟⲧⲏ ⲉⲙⲉⲧⲟⲩⲁⲁⲃ ⲙⲙⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲉⲧⲉⲣⲫⲁⲣⲧⲉⲁⲟⲥ ⲉⲙⲉⲓⲟⲧⲙⲉⲓ ⲉⲛⲁⲓ ⲉⲣⲟⲟⲩ. ⲕⲁⲧⲁⲝⲓⲟⲩ ⲙ̅ⲡ̅ⲧⲃⲃⲟ ⲙⲙⲉⲛⲥⲓⲛⲧ ⲉⲃⲟⲗ ϫⲓⲛⲉⲕⲥⲧⲉ ⲙⲙⲁ ⲙⲥⲧⲁⲓⲕⲟⲛ ⲉⲧⲥⲙⲡⲓ ⲁⲧⲥⲱ ⲉⲃⲟⲗ ϫⲓⲫⲁⲛⲧⲁⲥⲓⲁ ⲙⲙⲁ ⲙⲧⲉⲛⲃⲓⲟⲥ ⲉⲧⲣⲉⲛϥⲟⲛⲉ ⲙⲙⲁⲧⲉ ⲛⲥⲁⲧⲉⲕⲙⲛⲧⲉⲣⲟ ⲙⲡⲧⲉⲕⲕⲁⲓⲁⲓⲟⲥⲩⲛⲏ ⲁⲧⲥⲱ ⲕⲁⲧⲁ ⲟⲉ ⲙⲧⲁⲕⲟⲩⲉⲥⲥⲁⲥⲑⲉ ⲙⲁⲓ ⲉⲧⲣⲉⲛϥⲟⲩⲁ ⲉⲥⲣⲁⲓ ⲉⲣⲟⲕ ϫⲓⲙⲓⲉϥⲟⲩⲁ [ⲙⲁⲓ] ϣⲛⲟⲩⲥⲛⲧ ⲉϥⲧⲃⲃⲟⲩ ⲉⲓϩⲱ ⲙⲙⲟⲥ ⲭⲉⲡⲁⲧⲉⲣ ⲙⲙⲟⲛ.

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[1] ? ἐπίκλησις.

[2] *v.* Renaudot, i. 233.

β. The following paragraph in red.

ⲛⲥⲟⲙⲁ ⲙⲙⲏⲥⲥⲏⲟⲩ ⲥⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲧⲁⲉⲓⲧ ⲉⲧⲭⲏⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉⲡⲉⲟⲟⲩ ⲙⲡⲓⲟⲩⲧⲉ ⲛⲓⲟⲩ ⲙⲡⲛⲉⲩⲙⲁ̅ ⲥⲧⲟⲩⲁⲁⲃ ⲉⲩⲕⲱ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲙⲏⲛⲟⲃ ⲉⲧⲟⲩⲟⲓⲥ ⲅⲁⲉⲛⲉⲥ ⲙⲡⲟⲩⲧⲙⲛⲧⲁⲧⲧⲁⲕⲟ ⲛⲟⲩⲧⲟⲛ (*sic*) ⲉⲧⲙⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲛⲧⲟⲩ ⲥⲁⲙⲏⲙ ✣—

p. ⲣⲛⲁ̅. γ. *Oratio Osculi Pacis.* ⲧⲉⲧⲭⲏ[1] ⲙⲡⲁⲥⲛⲁⲥⲙⲟⲥ. (*v. Lit. S. Basil.*, Tuki, *l.l.*, p. ⲕ̅ and Renaudot, i. 12, 63.)

ⲉⲭⲟⲥⲉ ⲉⲣⲁⲓ ⲛⲟⲩⲟⲛ ⲙⲙⲁ ⲛⲧⲉⲟⲩⲭⲁⲓⲉ ⲙⲙⲟⲩⲛⲟⲩⲙ (*lege* ⲙⲙⲟⲩⲙ) ⲛⲟⲕⲱⲕ ⲙⲙⲁ ⲛⲧⲉⲟⲩⲛⲟⲩⲧⲉ ⲛⲟⲓ ⲧⲙⲛⲧⲣⲙⲛⲁⲟ ⲙⲡⲉⲕⲁⲅⲟⲣⲟⲛ ⲉⲡ ⲏⲭⲟⲉⲓⲥ. ⲙⲁⲓ ⲛⲧⲁⲕⲟⲧⲟⲛⲉⲟⲩⲧ (*sic*) ⲉⲃⲟⲗ ⲙⲡⲓⲥⲁⲃⲃⲉⲧⲉ ⲙⲙⲡⲣⲙⲡⲓⲥⲏⲩⲧ ⲙⲁⲓ ⲁⲕⲟⲩⲟⲛⲟⲩⲧ ⲙⲁⲓ ⲉⲃⲟⲗ ⲁⲛⲟⲛ ⲛⲉⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲁⲓ ⲛⲧⲁⲥⲉⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲡⲥⲉⲙⲡⲣⲣⲟ ⲉⲙⲉⲛⲟⲩⲧⲙⲉⲓ ⲉⲛⲁⲧⲣⲟⲟⲩ ⲁⲧⲟ ⲙⲡⲟⲩⲧⲁⲩ ⲙⲁⲓ ⲁⲕⲭⲁⲣⲓⲍⲉ ⲙⲡⲟⲟⲩ ⲙⲁⲓ ⲁⲛⲟⲛ ⲛⲣⲉⲫⲣⲛⲟⲃⲉ ⲉⲧⲣⲉⲛⲩⲛⲍⲉ [ⲙⲙⲟ]ⲟⲩ ⲁⲧⲟ ⲛⲧⲙⲧⲣⲃⲟ ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟⲧⲟⲩ ⲍⲓⲧⲙⲧⲟⲩⲛⲧⲁⲍⲟ ⲙⲁⲓ ⲉⲣⲁⲧⲉ ⲛⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲙⲡⲉⲕⲙⲛⲟⲩⲙⲉⲩⲉ ⲛⲥⲁⲣⲡⲁ ⲙⲡⲧⲙⲉⲥⲧⲁⲩⲣⲟⲩⲓⲁ ⲛⲧⲉⲟⲩⲥⲓⲁ ⲧⲁⲓ ⲉⲧⲟⲟⲩⲟⲩ ⲛⲧⲉⲙⲛⲧⲛⲟⲩⲟⲥ ⲙⲡⲉⲥⲕⲱⲧⲉ ⲟⲩⲁⲉ ⲙⲡⲧⲉⲧⲥⲁⲣⲝ ⲁⲗⲗⲁ ⲛⲉⲥⲉⲟⲟⲩ ⲙⲛ ⲙⲡⲛⲉⲩⲙⲁ̅ⲧⲓⲕⲟⲛ ⲧⲉⲥⲛⲏⲧⲉ ⲟⲩⲁⲟⲓⲕⲛⲓⲧⲉ ⲁⲧⲟ ⲛⲁⲧⲥⲛⲟⲩ. A comparison with the Greek or Bohairic texts of this prayer shows that the present MS. is very inaccurate.

p. [ⲣⲛⲟ]. δ. Part of an *Oratio Act. Apostol.* ⲥⲧⲟⲩⲁⲁⲃ ⲙⲁⲓ ⲛⲧⲁⲧⲅⲁⲭⲉ ⲛⲥⲱⲧⲟⲩ ⲛⲟⲓ ⲛⲉⲕⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲛⲛⲉⲣⲁⲍⲓⲥ ⲙⲁⲓ ⲛⲧⲁⲩⲧⲥⲁⲃⲉ ⲛⲕⲟⲥⲙⲟⲥ ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟⲧⲟⲩ ⲉⲡⲉⲕⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲁⲗⲱⲛⲓⲟⲛ ⲉⲩⲧⲥⲁⲃⲟ ⲛⲣⲟⲟⲩⲉ ⲙⲙⲁ ⲭⲉⲛⲧⲟⲕⲛⲉ ⲙⲡⲟⲩⲧⲉ ⲙⲙⲁ ⲙⲁⲧⲁⲁⲩ ⲙⲙⲡⲉⲕⲙⲛⲧⲙⲛⲩⲙⲉⲩⲉ ⲛⲥⲁⲣⲝ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲛⲉⲛⲭⲟⲉⲓⲥ ⲙⲁⲓ ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟⲧⲕ ⲛⲉⲟⲟⲩ ⲛⲁⲕ ⲙⲛⲁⲁⲩ ⲙⲙⲡⲉⲕⲛⲁ̅ ⲥⲧⲟⲩⲁⲁⲃ ⲅⲁⲉⲛⲉⲥ ⲛⲉⲛⲉⲥ ⲥⲁⲙⲏⲙ.

ϵ. *Oratio Evangelii.* ⲧⲉⲧⲭⲏ ⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ.

ⲧⲙⲥⲟⲟⲩⲉ ⲁⲧⲟ ⲧⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲏⲭⲟⲉⲓⲥ ⲙⲡⲟⲩⲧⲉ ⲡⲓⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲓⲱⲧ ⲙⲡⲉⲓⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲭⲉⲕⲁⲥ ⲉⲕⲛⲁⲧⲣⲁⲡⲛⲟⲟⲩⲉ ⲍⲓⲛⲉⲙⲡⲓⲅⲁ ⲙⲡⲧⲟⲅⲏ ⲛⲧⲁⲧⲧⲁⲍⲱⲛ ⲙⲙⲟⲩ ⲉⲍⲟⲩⲛ ⲉⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙⲡⲉⲓⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲙⲁⲓ ⲛⲧⲁϥⲟⲓ ⲉⲧⲃⲉⲛⲉⲓⲧⲛⲟⲃⲉ ⲁⲧⲟ ⲁϥⲧⲟⲟⲧⲟⲩ ⲉⲧⲃⲉⲛⲉⲓⲧⲙⲁⲥⲉ ⲙⲁⲓ ⲟⲩⲛ ⲛⲧⲁϥⲧⲥⲁⲃⲟⲩ ⲉⲣⲁⲩⲁ ⲍⲓⲧⲟ̈ⲣⲣⲟ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲛⲉⲛⲉⲓⲱⲧ ⲉⲧⲥⲛⲛⲏⲩⲧⲉ ⲛⲁⲣⲉⲡⲉⲕⲣⲁⲓ ⲟⲩⲟⲛ ⲙⲙⲟⲥ ⲙⲡⲉⲧⲛⲏⲩⲧ ⲙⲙⲏⲥⲁ ⲙⲁⲓ ⲅⲁⲛⲉϥⲭⲟⲟⲕ ⲉⲃⲟⲗ.

ζ. *Oratio Evang. alia.* ⲟⲙⲁⲓⲟⲥ (ὁμοίως) ⲧⲉⲧⲭⲏ ⲙⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ.

p. ⲣⲙ̅. ⲧⲙⲥⲟⲟⲩⲉ ⲁⲧⲟ ⲧⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲏⲭⲟⲉⲓⲥ ⲡⲓⲱⲧ ⲡⲓⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲓⲱⲧ ⲙⲡⲉⲓⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲛⲉⲙⲧⲁϥⲧⲁⲍⲱⲛ ⲉⲃⲟⲗ ⲛⲉⲙⲛⲧⲟⲩ ⲉⲍⲟⲩⲛ ⲉⲡⲉⲛⲓⲟⲩⲉ ⲉⲃⲟⲗ ⲍⲓⲛⲧⲁⲕⲟ ⲉⲍⲟⲩⲛ ⲉⲙⲛⲧⲕⲟ ⲉⲃⲟⲗ ⲍⲓⲛⲧⲁⲕⲟ ⲉⲍⲟⲩⲛ ⲉⲙⲟⲩⲧⲟⲟⲩⲛ ⲙⲙⲟ ⲙⲡⲉⲕⲛⲉⲣⲉϩ ⲙⲡⲉⲣⲡⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲛⲉⲏⲭⲟⲉⲓⲥ ⲭⲉⲕⲁⲥ ⲉⲕⲛⲁⲕⲟ ⲛⲧⲉⲕⲟⲩϫ ⲉⲣⲁⲓ ⲉϩⲓⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲥⲧⲟⲩⲁⲁⲃ ⲙⲡⲥⲟⲟⲩⲡⲉ ⲉⲍⲟⲩⲛ ⲙⲡⲥⲕⲉⲛⲁⲍⲉ ⲙⲙⲟⲥ ⲙⲙⲁⲁⲟⲟⲩ ⲛⲙ ⲥⲓⲧⲟ ⲙⲡⲓⲥⲕⲟⲛⲟⲥ ⲛ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲛ ⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲧⲣⲡⲟⲇⲓⲁⲕⲟⲛⲟⲥ ⲛⲁⲛⲁⲅⲛⲱⲥⲧⲏⲥ ⲛⲉϫⲡⲟ ⲙⲡⲛⲟⲙⲟⲫⲁⲛⲟⲥ ⲛⲁⲗⲱⲕⲟⲥ ⲙⲡⲓⲛⲁⲕⲁⲛⲟⲛⲟⲧⲥⲛⲟⲥ ⲛⲉⲧⲙⲛⲛⲥⲏⲁ ⲙⲡⲛⲟⲧⲥⲛⲥⲏⲁ ⲁⲛ ⲭⲉⲕⲁⲥ ⲉⲕⲉⲥⲁⲣⲉⲥ ⲉⲣⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲥⲟⲙⲁ ϯⲧⲭⲏ ⲙⲙⲁ ⲛⲉⲧⲣⲱⲙⲉ ⲛⲍⲟⲩⲧⲟⲩ ⲛⲧⲁⲗⲁⲟⲟⲩ ⲛⲉⲧⲙⲕⲟⲧⲕ ⲙⲡⲧⲟⲧⲛⲟⲥⲟⲩ ⲛⲉⲧⲍⲱⲛ ⲙⲡⲛⲁⲩ ⲛⲧⲡⲛⲟⲩⲧⲉ ⲛⲧⲙⲛⲧⲣⲙⲛⲁⲟ ⲙⲙⲟⲟⲩ ⲛⲥⲁⲣⲝ ⲛⲉⲛⲧⲁⲩⲕⲧⲟⲟⲩ ⲉⲃⲟⲗ ⲙⲛⲕⲧⲟⲟⲩ ⲉⲍⲟⲩⲛ ⲍⲓⲛⲉⲕⲁⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲧⲟ ⲙⲡⲁⲁⲩ ⲙⲙⲏⲩⲁ ⲉⲧⲣⲉⲩⲭⲟⲟⲥ ⲭⲉⲛⲉⲛⲉⲓⲱⲧ ⲉⲧⲥⲛⲛⲏⲩⲧⲉ ⲛⲁⲣⲉⲡⲉⲕⲕ

152.

Or. 3580A(9).—Parchment; a fragment; $8\frac{1}{2} \times 9\frac{1}{4}$ in. The character is coarse and somewhat irregular. Probably from the same MS. as *Fragm. I.* in Georgi, *Frag. Ev. S.*

[1] Corrected from a word beginning ⲛⲁ.

Joh., 301; *cf.* the facsimile, tab. iii. (no. 2). Initials are in red. Lines of alternate dots and strokes divide the sections.

The texts printed by Georgi (and translated by Hyvernat, *Röm. Quartalschr.* 1887, 1888), precede this.

From Aḫmîm. [Budge.]

α. *Oratio Fractionis.* The first part of this prayer is all but identical with that printed *above*, no. 151, p. ρε γ. After the word ⲟⲩⲥⲟⲩⲥ in that text, the agreement ceases, the present MS. continuing

ⲙⲛⲁⲩ ⲙⲙⲁ ⲁⲩⲱ ⲛⲟⲩⲧⲟⲥⲓⲩ ⲙⲙⲁ ⲉⲃⲟⲗ ⲥⲓⲧⲁ ⲛⲉⲕⲉⲟⲟⲩ ⲉⲓⲧⲙⲛⲟⲟⲩ ⲛⲁⲕ ⲉⲥⲣⲁⲓ ⲙⲡⲉⲓ[ⲙⲙⲁⲧⲣⲉⲫ-ⲩⲙⲓⲥⲙⲟⲩ ⲙⲙⲟ̀ⲕ ⲡⲓⲱ[ⲧ ⲙⲙ]ⲟⲩⲙⲣⲉ ⲙⲙⲛⲉⲙⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲛⲟⲩⲧⲟⲥⲓⲩ ⲙⲙⲁ ⲩⲁⲛⲁⲓⲱ[ⲙ] ⲧⲙⲣⲟⲩ ⲙⲙⲁⲓⲟⲩ ⲥⲁⲙⲙⲁ.

β. *Oratio Fractionis* (*cf. Lit. S. Basil.*, Tuki, *l.l.*, p. ρκϛ, Renaudot, i., 20 and 75). ⲟⲙⲟ (ὁμοίως) ⲕⲗⲁⲥⲓⲁⲧⲓⲕⲟⲥ ⲡⲁⲧⲣⲓⲁⲣⲭⲟⲥ.

ⲙⲙⲟⲧⲛ ⲛⲉⲓⲧⲁⲫⲩⲣⲓⲧⲁⲥⲙ[ⲟⲩ 1½ lines lost]ⲫ ⲥⲙⲙⲉⲫⲥⲟⲟⲩ ⲛⲉⲧⲥ[ⲁⲣⲝ ⲉⲧ]ⲉⲫⲁⲓⲁⲟⲩⲕⲏ ⲙⲙⲛⲉⲫⲙⲁ ⲙⲙⲉⲧⲙⲓ ⲙⲙⲟⲫ ⲛⲉⲓⲧⲁⲫⲧ ⲛⲁⲓ ⲙⲙⲉⲥⲟⲩⲉ ⲙⲙⲉⲙⲙⲟⲃⲉ ⲥⲓⲧⲙⲙⲉⲕⲙⲟⲛⲟⲣⲉⲙⲙⲓⲥ ⲙⲩⲙⲣⲉ ⲛⲉⲙⲭⲟⲉⲓⲥ ⲁⲩⲱ ⲛⲉⲙⲙⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲉⲙⲉⲥⲟⲧⲏⲣ ⲓⲏ ⲡⲉⲭⲥ ⲛⲥⲟⲩⲥ ⲛⲟⲩⲟⲛ ⲙⲙⲏ ⲧⲃⲟⲙⲟⲓⲁ ⲙⲙⲉⲓⲧⲁⲧⲙⲟⲟⲩ ⲉⲣⲁⲧⲫ ⲟⲉⲁⲙⲓⲥ ⲙⲙⲉⲧⲙⲟⲩ ⲉⲥⲣⲁⲓ ⲉⲣⲟⲫ ⲙⲙⲉⲧⲟⲧⲁⲥⲉⲣⲁⲧⲟⲩ ⲉⲣⲟⲫ ⲛⲟⲩ ⲥⲉⲙⲩⲟ ⲙⲩⲟ ⲙⲙⲥⲉⲓⲧⲃⲁ ⲙⲧⲃⲁ ⲛⲁⲣⲭⲉⲗⲟⲥ ⲙⲙⲁⲣⲭⲁ[ⲣⲭⲉⲗⲟ]ⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲭⲉⲣⲟⲩⲃⲓⲙ ⲙⲙⲏ[ⲥⲉⲣ]ⲁⲫⲓⲙ ⲙⲙⲙⲏⲙⲩⲉ ⲧⲙⲣⲫ ⲛⲁⲧⲭⲏ[ⲙⲓⲕ] ⲙⲙⲟⲫ ⲙⲧⲉ ⲛⲟⲩⲟⲛ ⲛⲉⲛⲟⲩⲣⲁⲛⲓⲟⲛ ⲛⲉⲓⲧⲁⲫⲥⲁⲣⲝⲁ (*sic*) ⲙⲙⲓⲥⲓⲗⲟⲫⲟⲛ ⲛⲁⲓ ⲉⲧⲕⲏ ⲉⲥⲣⲁⲓ ⲙⲙⲉⲕⲙⲓⲧⲟ ⲉⲃⲟⲗ ⲛⲁⲧⲃⲃⲟⲛ ⲥⲱⲟⲛ ⲉⲃⲟⲗ ⲥⲙⲙⲟⲙⲛ ⲙⲙⲙⲉⲧⲟⲧⲟⲛⲓⲥ ⲉⲃⲟⲗ [ⲙⲉ]ⲉⲧⲉ ⲙⲙⲏ ⲉⲧⲙⲉⲥⲉⲣⲁⲛⲁⲕ ⲁⲓ ⲙⲧⲉⲕ[ⲙⲙ]-ⲧⲁⲣⲁⲇⲟⲟⲥ ⲛⲁⲣⲟⲧⲟⲧⲉ ⲛⲉⲁⲃⲟⲗ ⲙⲙⲟⲛ [ⲙⲁⲧⲃ]ⲃⲟ ⲙⲧⲉⲙⲫⲧⲭⲏ ⲙⲙⲙⲉⲛⲉⲥⲟⲙⲁ ⲙⲙⲙⲉⲙⲙⲁ ⲭⲉⲕⲁⲥ ⲥⲙⲟⲧⲥⲙⲓⲧ ⲉⲥⲣⲟⲧⲟⲉⲙⲓ ⲙⲙⲟⲧⲁⲣⲁⲙⲏ ⲉⲥⲭⲏⲕ ⲉⲃⲟⲗ ⲙⲧⲙⲧⲟⲗⲙⲁ ⲉ[ⲙⲟ]ⲧⲙⲁⲣⲣⲏⲥⲓⲁ ⲙⲧⲙⲉⲙⲉⲓ-ⲕⲁⲗⲉⲓ ⲙ[ⲙⲟⲕ]

153.

Or. 3580A(10). (*Formerly* Or. 3367.)—Parchment; one single and two double leaves; paged ⲡⲁ—ⲡⲉ, the same number being written on both sides of each fol.; $5\frac{3}{4} \times 4\frac{1}{4}$ in. There are about 15 lines in a page. The script is sloping and rough (*cf.* Hyvernat, pl. xii., 3). The ⲙ has the form described in no. 116 *above*. Titles are in red. The last fol. is very dilapidated.

[H. Wallis.]

p. ⲡⲁ. α. Part of an *Oratio Inclinationis* (*cf. Lit. S. Basil.*, Tuki, *l.l.*, p. ρⲙⲍ., Renaudot, i., 21).

[ⲙⲟⲙⲟ]ⲩⲉⲙⲛⲥ ⲙⲩⲙⲣⲉ ⲓⲏ ⲡⲉⲭⲥ ⲡⲉⲙⲭⲟⲉⲓⲥ ⲛⲉⲙⲙⲟⲩ ⲙⲙⲧⲉⲫⲙⲁⲥⲧⲁⲥⲓⲥ ⲁⲙⲧⲁⲩⲥⲟⲟⲩⲥⲓⲩ ⲙⲙⲉⲫⲙⲟⲩ ⲁⲙⲥⲟⲙⲟⲗⲟⲩⲥⲉⲓ ⲙⲧⲉⲫⲙⲁⲥⲧⲁⲥⲓⲥ ⲁⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲁⲓ ⲭⲟⲕ ⲉⲃⲟⲗ ⲧⲙⲉⲩⲭⲁⲣⲓⲥⲧⲟⲩ ⲙⲁⲕ ⲡⲟⲥ ⲙⲙⲁⲓⲧ ⲭⲉⲟⲩⲏⲟⲟⲩⲧⲉ ⲛⲉⲕⲙⲁ ⲉⲥⲣⲁⲓ ⲉⲭⲱⲟⲩ ⲧⲙⲣⲏ. ⲥⲙⲛⲁⲓ ⲧⲙⲥⲟⲙⲥ ⲁⲩⲱ ⲧⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲥⲁⲙⲉⲕⲥⲙⲥⲁⲁ ⲛⲁⲓ ⲉⲧⲕⲟⲁⲝ ⲙⲁⲕ ⲉⲡⲉⲥⲉⲓⲧ ⲙⲙⲉⲧⲁⲙⲏⲩⲉ ⲭⲉⲕⲁⲥ ⲉⲕⲉⲧⲃⲃⲟⲟⲩ ⲙⲡⲙⲁⲥⲟⲩ ⲉⲃⲟⲗ ⲥⲙⲧⲉⲭⲁⲣⲓⲥ ⲙⲙⲉⲕⲙⲓⲧⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲁⲁⲩ ⲙⲡⲙⲥⲉ ⲁⲩⲱ ⲙⲁⲯⲓⲟⲥ ⲉⲧⲣⲉⲧⲭⲓ ⲉⲃⲟⲗ ⲛⲁⲓ ⲙⲡⲉⲕⲙⲁⲥⲟⲩ ⲉⲃⲟⲗ ⲥⲙⲙⲉⲕⲙⲩⲧⲉⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲭⲉⲕⲁⲥ ⲉⲩⲟⲟⲩⲥ ⲩⲁⲭⲓⲥ.

p. ⲡⲃ. β. *Oratio Absolutionis ad Patrem.* (A similar but shorter text appears to be the origin of Hyvernat's translation, *Röm. Quartalschr.*, 1887, 337.) *Cf. Lit. S. Basil.*, Tuki, *l.l.*, pp. ρⲙⲏ, ρⲙⲁ, Renaudot, i. 22, 80. ⲧⲙⲙⲧⲣⲙⲥⲉ ⲙⲙⲉⲛⲟⲩ.

ⲓⲭⲟⲉⲓⲥ ⲛ̅ⲟ̅ⲥ ⲡⲓⲟⲩⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲉⲧⲧⲁⲗⲟ ⲙⲡⲓⲫ̀ⲧⲱⲭⲏ ⲙⲡⲓⲙⲉⲑⲙⲥⲱⲓⲁ ⲉⲧⲥⲱⲟⲩⲛ ⲙⲡⲣⲣⲉ ⲙⲡⲓ ⲛⲧⲉⲑⲙⲏⲓⲟⲩⲉ ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲭⲟⲟⲥ ⲙⲡⲓⲙⲉⲑⲙⲟⲩⲧ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲕⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲩⲣⲟⲟⲩ ⲙⲡⲓⲉⲕⲏⲟⲩⲟⲣⲑⲱⲙⲓⲁ ⲛⲧⲙⲡⲣⲣⲉ ⲓ̅ⲥ̅ ⲛⲁⲩ̅ⲥ̅ ⲡⲉⲛⲓⲭⲟⲉⲓⲥ ϫⲉⲛⲧⲟⲕⲓⲁ ⲡⲉⲧⲣⲟⲥ ⲁⲩⲱ ⲥⲣⲁⲓ ⲉϧⲙ̀ⲫⲓⲥⲧⲣⲁ ϯⲛⲁⲕⲱⲧ ⲛⲧⲁⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲩⲱ ⲙⲛⲧⲁⲓ ⲛⲁⲓⲛⲧⲉ ⲛⲁⲉⲩⲟⲩⲟⲛⲟⲩ ⲉⲣⲟⲥ ⲁⲛ ϯⲛⲁϩ ⲁⲥ ⲛⲁⲕ ⲙⲡⲉⲩⲟⲩⲱⲧ ⲛⲧⲙⲛⲧⲣⲣⲟ ⲙⲙⲟⲩⲧⲉ. ⲡⲉⲧⲉⲕⲙⲁⲣⲟⲩⲧ ϫⲓϫⲱⲙⲕⲁⲥ ⲥⲉⲙⲁⲩⲟⲙⲉ ⲉⲧⲙⲙⲁⲩ ϫⲙⲙⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲉⲧⲉⲕⲙⲁⲃⲟⲗⲟⲩ ⲉⲃⲟⲗ ϫⲓϫⲱⲙⲕⲁⲥ ⲥⲉⲙⲁⲩⲟⲙⲉ ⲉⲩⲃⲏⲗ ϫⲙⲙⲟⲩⲧⲉ ⲛⲧⲉⲓⲥⲉ ⲟⲩ ⲛ̅ⲟ̅ⲥ̅ ⲛⲁⲣⲟⲩⲥⲱⲟⲩⲛ (p. ⲓⲅ̅) ⲛⲟⲩ ⲛⲉⲕϫⲱⲥⲁⲗ ⲛⲁϩⲟⲧⲉ ⲙⲙⲁⲥⲓⲛⲓ ⲙⲡⲓⲧⲁⲙⲓⲟⲩⲧⲱⲙ ⲉⲩⲃⲏⲗ ⲉⲃⲟⲗ ϫⲙⲡⲟⲩ ⲁⲩⲱ ⲉⲃⲟⲗ ϫⲙⲡⲉⲩ ⲛⲧⲉⲕⲕⲁⲟⲟⲗⲓⲕⲏ ⲛⲁⲡⲟⲥ-ⲧⲟⲗⲓⲕⲏ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲃⲟⲗ ϫⲙⲡⲉⲩ ⲙⲡⲓⲉⲕⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ. ⲛⲁⲣⲁⲟⲟⲥ ⲁⲩⲱ ⲙⲙⲁⲣⲟⲩⲟⲉ ⲙⲉⲧⲣⲉ ⲡⲉⲛⲓⲟⲩⲟ ⲛⲧⲉⲡⲉⲕⲟⲥⲙⲟⲥ ⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲉⲕⲥⲱⲧⲙ ⲛⲧⲉⲡⲓⲥⲧⲁⲛⲟⲓⲁ ⲙⲡⲉⲕⲥⲱⲧⲙ ⲟⲩⲟⲉⲓⲛ ⲛⲧⲉⲡⲥⲟⲟⲩⲛ ⲟⲩⲕⲱ ⲉⲃⲟⲗ ϫⲙⲡⲉⲩ ⲛⲧⲉⲓⲥⲉ ⲟⲩ. ϫⲉⲛⲧⲕⲟⲩⲙⲟⲩⲧⲉ ⲙⲙⲁⲛⲧ ⲁⲩⲱ ⲛⲧⲕⲟⲩⲧⲩⲫⲉⲥⲧⲏⲥ ⲥⲙⲁⲩⲉ ⲡⲉⲕⲙⲁ ⲁⲩⲱ ⲛⲧⲕⲟⲩⲧⲏⲉ ⲟⲩϫⲟ ⲁⲛⲉⲣⲛⲟⲃ ⲉⲣⲟⲕ ⲉⲓⲧⲉ ϫⲙⲡⲥⲱⲟⲩ ⲉⲓⲧⲉ ϫⲙⲡⲥⲱⲟⲩⲛ(*sic*)ⲭⲁⲕ ⲉⲓⲧⲉ ϫⲙⲡⲉⲥⲃⲏⲓⲧⲉ ⲉⲓⲧⲉ ϫⲓⲧⲙⲛⲧⲕⲟⲩⲛⲓϩⲓⲧ. ⲁⲣⲓⲥⲧⲓⲇⲓⲭⲱⲣⲓ ⲙⲡⲕⲟ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲱⲥ (p. ⲓⲇ̅) ⲛⲟⲩⲧⲉ ⲛⲁⲣⲁⲟⲟⲥ ⲁⲩⲱ ⲙⲙⲁⲣⲟⲩⲟⲉ ⲙⲙⲟⲩⲧⲉ ⲁⲁⲧ ⲙⲡⲣⲓⲥⲉ ⲙⲡⲣⲙⲡⲓⲥⲕⲁⲗⲟⲥ ⲧⲏⲣⲟ ⲙⲡⲣⲓⲥⲉ ⲉⲃⲟⲗ ϫⲙⲡⲟⲩⲟ ⲙⲙⲁ ⲉⲃⲟⲗ ϫⲙⲥⲁⲥⲟⲩ ⲙⲙⲁ ⲉⲃⲟⲗ ϫⲙⲧⲁⲕⲟ ⲙⲙⲁ ⲉⲃⲟⲗ ϫⲙⲉⲛⲓⲟⲩ-ⲛⲓⲁ ⲙⲙⲁ ⲉⲃⲟⲗ ϫⲙⲁⲣⲙⲓⲥⲓⲥ ⲙⲙⲁ ⲉⲃⲟⲗ ϫⲙⲁⲛⲁⲩ ⲙⲙⲁ ⲙⲡⲟⲩⲭ ⲉⲃⲟⲗ ϫⲙⲁⲛⲁⲙⲁⲣⲧⲓⲁ ⲙⲙⲁ ⲙⲡⲉⲛⲉⲥⲣⲉϧⲕⲟⲥ ⲙⲙⲁⲉⲥⲟⲟⲩⲛⲕⲟⲥ χⲁⲣⲓⲍⲉ ⲙⲁⲛ ⲓⲭⲟⲉⲓⲥ ⲛⲟⲩⲛⲟⲩⲧⲉ ⲙⲡⲟⲩⲥⲟⲟⲩⲛ ⲉⲧⲣⲙⲛⲟⲩⲧ ⲉⲃⲟⲗ ⲛⲥⲱⲟⲩ ⲙⲙⲁ ⲥⲟⲟⲩⲧ ⲙⲡⲉⲡⲁⲛⲧϩⲓⲟⲥⲟⲥ ⲧⲁⲁⲥ ⲙⲁⲛ ⲉⲧⲣⲙⲛⲧⲣⲣⲟ ⲙⲙⲉⲧⲉⲣⲁⲛⲁⲕ ⲙⲡⲉⲛⲉ ⲛⲉⲙⲣⲁⲓ ⲙⲙⲡⲉⲭⲟⲣⲟⲥ ⲙⲙⲉⲕⲙⲉⲧⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ϫⲓⲧⲙⲧⲉχⲁⲣⲓⲥ ⲙⲙⲧⲙⲙⲧⲣⲁⲓⲣⲱⲙⲉ ⲙⲙⲉⲕⲙⲟⲛⲟ(*sic*).

(A Mid. Egyptian version of the above prayer, called *The Prayer of Peter the Archbishop*, will be found *below*, among the Liturgical texts in that dialect.)

γ. *Fraction.* ⲫ ⲉⲥⲣⲁⲓ[1] ⲙⲧⲉⲥⲫⲣⲁⲓⲥ[2] ⲙⲡⲭⲟⲟⲥ ⲭⲥ

ⲛⲁ ⲙⲁⲛ ⲙⲡⲓⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲡⲉⲕⲛⲟⲩ ⲙⲙⲁ ⲁⲧⲱ ⲕⲁⲧⲁ ⲡⲁⲩⲁⲓ (p. ⲓⲏ̅) ⲛ̅ⲟ̅ⲥ̅ ⲙⲙⲉⲕⲙⲛⲧⲣⲩⲫⲏⲧⲏⲥ ⲃ[ⲱⲗ ⲉ]ⲃⲟⲗ ⲙⲙⲁⲛⲟⲩⲟ [ⲁⲧⲱ] ⲙⲙⲟⲩⲟ ⲙⲙⲉⲕⲗⲁⲟⲥ ⲧⲏ[ⲣⲟ] ⲛⲉⲧⲣⲱⲙⲉ ⲉⲧⲙ̀ⲙⲁ[ⲩ ⲉ]ⲣⲟ ⲛⲉⲧⲣⲱⲙⲉ ⲙⲡⲓⲁⲗⲟⲟ ⲙⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲡⲓⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲙⲡⲓⲁⲣⲭⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲙⲡⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲡⲓⲇⲓⲁⲕⲟⲛⲟⲥ ⲙⲡⲓⲗⲁⲟⲥ

ⲧⲁⲭⲓ ⲙ̀ⲡ[ⲛⲁ] ⲛ[ⲁⲓⲃⲁⲁⲙ] ⲛ[ⲕⲧⲉⲣⲓⲁ] ⲛ[ⲓⲥ ⲁⲣⲱⲓⲥ]ⲥ ⲙⲉⲧⲁ ⲡⲁⲛⲧⲟⲛ[ⲁⲩ]ⲛⲓ

δ. *Confession.* ⲁ[ⲛ]ⲟⲛⲟⲛ ⲥⲱⲟⲩⲁ [ⲙⲡ]ⲟⲛ ⲧⲧⲓⲛⲟⲛ ⲙ̅ⲡ̅ ⲭ̅ⲥ̅ ⲁⲙⲏⲛ

[ⲙ]ⲟⲧⲏⲣⲓⲟⲛ ⲕⲁⲓ ⲁⲙⲁ ⲧⲧⲓⲛⲟⲛ ⲙ̅ⲡ̅ ⲭ̅ⲥ̅ ⲕⲁⲓ ⲥⲱⲧⲏⲣⲟⲥ ⲁⲙⲏⲛ

ε. ⲧⲣⲟ̀[3]

ⲁ[ⲫⲣⲁⲣ[ⲱ] [ⲙⲙⲁⲁⲛ ⲁ] [ⲥⲟⲟⲩⲧ ⲛⲟⲩ] [ⲟⲩⲥⲩⲛⲟⲇⲟⲥ ⲛ] [ⲉⲃⲟ]ⲗ ϫⲓⲧⲙⲛⲧⲉϩⲉⲓ[ⲱⲧ] [ⲕ ⲉⲃⲟⲗ ⲛ] [ⲙⲉ·ⲁⲁⲛ]

154.

Or. 3580A(11).—Parchment; two fragts.; ruled; 7×9 in. and 3½×8 in. The script is thin and regular (*cf.* Hyvernat, pl. xiii. 2). Each paragraph begins on a fresh line; some initials are in red. Possibly both fragts. formed part of the same leaf. By the same scribe, if not from the same MS., as no. 157 *below*.

From Aḫmîm. [Budge.]

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[1] MS. ⲉⲥⲣⲁⲣⲁⲓ. [2] *c.* Goar, Εὐχολόγιον, 117. [3] This title seems to be followed by S. John i. 14.

Parts of a *Litany*, similar to those published by Georgi, *Frag. Evang. S. Joh.*, 350 ff.

Fragt. 1, fol. *a*. (In Præanaphoral Service.)

ⲟⲩ̄/ ⲉⲭⲛⲥⲛⲁⲇⲉⲩⲧⲉⲗⲁⲣⲓⲟⲥ[1]

ⲛⲉⲣⲓ ⲧⲱⲛ ⲉⲩⲗⲁⲃⲉⲥⲧⲁⲧⲱⲛ ⲡⲁⲧⲣⲱ[ⲛ ⲡⲓⲱⲛ] ⲁⲃⲃⲁ ⲧⲟⲩⲗⲁⲉ ⲕⲁⲓ
ⲁⲃⲃⲁ[ⲧⲟⲩⲗⲁⲉ]ⲕⲁⲓ ⲁⲇⲩⲧⲉⲗⲁⲣⲓⲟⲩ

ⲉⲭⲛⲟⲧⲡⲣⲟⲥⲥⲧⲟⲥ

ⲛⲉⲣⲓ ⲧⲏⲥ ⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲩ ⲁⲃⲃⲁ ⲧⲟⲩⲗⲁⲉ ⲡⲣⲉⲥⲃⲩⲧ[ⲉⲣⲟⲩ] ⲕⲁⲓ
ⲡⲣⲟⲥⲥⲧⲟⲥ

ⲟⲩ̄/ ⲉⲭⲛⲥⲛⲡⲣⲟⲥⲥⲧⲟⲥ

ⲛⲉⲣⲓ ⲧⲱⲛ ⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲱⲛ ⲡⲁⲧⲣⲱⲛ ⲡⲓⲱⲛ ⲁⲃⲃⲁ ⲧⲟⲩⲗⲁⲉ ⲕⲁⲓ
ⲁⲃⲃⲁ ⲧⲟⲩⲗⲁⲉ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲩ ⲕⲁⲓ ⲡⲣⲟⲥⲥⲧⲱⲧⲱⲛ

ⲥⲁⲛⲉⲛⲥⲱⲟⲩⲥ ⲉⲣⲟⲩⲛ

ⲛⲉⲣⲓ ⲧⲱⲛ ⲥⲧⲛⲉⲗⲁⲅⲧⲥⲉⲱⲛ ⲡⲓⲱⲛ ⲟⲛⲟⲥ ⲟ ⲫⲓⲗⲁⲛⲑⲣⲱⲡⲟⲥ ⲟ ⲟ̄ⲥ̄
ⲉⲧⲁⲓⲟⲩⲛⲓⲥⲁⲓ ⲕⲁⲓ ⲇⲓⲁⲫⲩⲗⲁⲝⲁⲓ ⲛⲓⲙⲁⲥ
ⲛⲉⲣⲓ ⲧⲟⲩ ⲟⲑⲟⲫⲟⲣⲟⲩ ⲕⲁⲓ ⲧⲣⲓⲥⲛⲁⲕⲁⲣⲓⲱⲧⲁⲧⲟⲩ ⲡⲣⲉ̄ ⲡⲓⲱⲛ ⲡⲓⲁⲧⲣⲓ-
[ⲁⲣⲭⲟ]ⲩ ⲁⲃⲃⲁ ⲧⲟⲩⲗⲁⲉ ⲟⲣⲑⲟⲗⲟⲝⲟⲩ ⲁⲣⲭⲏ
ⲑ]ⲉⲟⲗⲩⲡⲏⲧⲟⲩ ⲕ
ⲡⲣⲉ̄ ⲡⲓⲱ[ⲛ

fol. *b*. [ⲉⲡⲓ ⲡⲣⲟⲥ]ⲉⲩⲭⲏⲛ ⲥⲧⲁⲑⲏⲧⲉ
ⲡⲣⲟ]ⲥⲉⲩⲝⲁⲥⲑⲉ
ⲛⲓⲥ
ⲡⲁⲛⲧⲉⲥ ⲃⲟⲏⲑⲉⲓⲁⲛ ⲡⲉⲣⲓ ⲧⲏⲥ ⲉⲓⲣⲏⲛⲏⲥ
ⲡⲉⲣⲓ ⲧⲏⲥ ⲉⲓⲣⲏⲛⲏⲥ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲕⲁⲑⲟⲗⲓⲕⲏⲥ ⲕⲁⲓ ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏⲥ ⲉⲕⲕⲗⲏⲥⲓⲁⲥ
ⲁⲅⲁⲡⲏⲥⲱⲙⲉⲛ ⲁⲗⲗⲏⲗⲟⲩⲥ ⲛⲏⲇⲁⲓⲥ ⲉⲛ ⲩⲡⲟⲕⲣⲓⲥⲉⲓ ⲛⲏⲇⲁⲓⲥ ⲉⲛ ⲫⲟⲃⲱⲛⲏⲣⲓ-
ⲁⲓⲥ ⲛⲏⲇⲁⲓⲥ ⲉⲛ ⲕⲁⲧⲁⲗⲗⲁⲅⲓⲟⲓⲥ ⲟⲓ ⲁⲕⲟⲛⲓⲱⲛⲏⲧⲉ ⲡⲉⲣⲓⲡⲁⲧⲏⲥⲟⲩⲥⲓⲛ
ⲁⲥⲡⲁⲥⲁⲥⲑⲉ ⲁⲗⲗⲏⲗⲟⲩⲥ ⲉⲛ ⲫⲓⲗⲏⲙⲁⲧⲓ ⲁⲅⲓⲱ

(Commencement of the Anaphora; *cf.* Tuki, *Missale*, ⲡⲍ̄, ⲣⲛⲍ̄, ⲥⲟⲃ̄.)

ⲕⲁⲧⲁ ⲧⲣⲟⲡⲟⲛ ⲥⲧⲁⲑⲏⲧⲉ
ⲉⲓⲥ ⲁⲛⲁⲧⲟⲗⲁⲥ ⲃⲗⲉⲫⲁⲧⲉ ⲉⲛ ⲉⲓⲣⲏⲛⲏ ⲕⲱ̄ ⲧⲱ ⲟⲱ̄ ⲡⲓⲱⲛ
ⲡⲣⲟⲥⲭⲱⲙⲉⲛ
ⲡⲉⲣⲓ ⲧⲏⲥ ⲥⲱⲧⲏⲣⲓⲁⲥ ⲕⲁⲓ ⲙⲁⲕⲣⲟⲛⲏⲙⲉⲣⲉⲩⲥⲉⲱⲥ ⲧⲟⲩ ⲓⲉⲣⲉⲩⲥ ⲁⲛ ⲧⲟⲩ
ⲡⲣⲟⲥⲕⲟⲛⲏⲥⲁⲛ ⲁ ⲕⲱ̄ ⲧⲱ ⲟⲱ̄ ⲡⲓⲱⲛ
ⲡⲓⲛⲓⲥ ⲕⲁⲓ ⲟⲩ̄
ⲕⲁⲓ ⲧⲏⲥ ⲡⲏ

[1] δευτεράριος; *v.* Georgi, *Frag. &c.*, 367.

Frag. 2, fol. *a*.

[ⲥⲃⲉⲣⲏ]
[ⲕⲱⲙ ⲁⲩⲧⲱⲙ ⲉⲓ ⲥⲱⲧ]
ⲏ . . ⲕⲟⲉⲓⲧⲉ ⲕⲁⲓ ⲉⲓⲥⲏⲗⲑⲁⲧⲉ ⲟⲓ ⲇⲓⲁⲕⲟⲛⲟ[ⲩ
[ⲥⲩⲛⲁⲃⲓⲁⲥⲁⲙ ⲩⲙⲏⲛⲥⲱⲙⲉⲛ]

ⲁⲡⲏⲗ[ⲟ]ⲁⲧⲉ ⲟⲓ ⲇⲓⲁⲕⲟⲛⲟⲩ ⲁⲡⲏⲗⲑⲁⲧⲉ ⲟⲓ ⲡⲣⲉⲥⲃ[ⲩⲧⲉⲣⲟⲩ
ⲡⲉⲣⲓ ⲡⲁⲥⲏⲥ ⲡⲟⲗⲉⲱⲥ ⲕⲁⲓ ⲭⲱⲣⲁⲥ ⲕⲁⲓ ⲡⲁⲛⲧⲟⲥ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲩ ⲟⲣⲑⲟⲇⲟⲝⲟⲩ
ⲉⲕⲧⲏⲥⲉⲥⲧⲉⲣⲟⲛ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲩ ⲧⲟⲩⲧⲟ ⲉⲕ ⲧⲏⲥ ⲉⲓⲇ $\overline{\text{χω}}$ ⲥⲧⲏ-
-ⲥⲁⲩⲧⲟⲥ ⲧⲱⲛ ⲁⲇ[ⲉⲗ]ⲫⲱⲛ ⲧⲱⲛ ⲉⲓⲥⲕⲟⲩⲡⲧⲱⲛ ⲉⲓⲇ ⲁ[ⲩⲧⲱⲛ]ⲕⲁⲓ ⲡⲁⲛⲧⲟⲥ
ⲧⲟⲩ ⲟⲓⲕ[

ⲡⲉⲣⲓ ⲧⲟⲩ ⲁⲣⲭⲓⲉⲣⲉⲱⲥ[
ⲡⲉⲓⲧ[

fol. *b*. ⲧⲟ ⲫⲓⲗ[
ⲧⲟⲩ ⲥⲟⲫⲟⲩ ⲧⲁⲥ ⲭⲟⲗⲁ́[
ⲙⲏⲛⲟⲣⲟⲩ

ⲡⲉⲣⲓ ⲧⲏⲥ ⲥⲱⲧⲏⲣⲓⲁⲥ ⲕⲁⲓ ⲉⲩⲭⲱⲓⲁⲥ ⲕⲁⲓ .ⲱⲛ ⲁⲛⲱⲑⲉⲛ ⲃⲟⲏⲑⲓⲁⲥ ⲕ̈ⲁ̈ ⲥⲕⲏⲡ[
[ⲧⲱⲛ ⲟⲥⲟⲧⲏⲣⲓⲧⲱⲛ ⲕⲁⲓ ⲫⲓⲗⲟⲭⲟⲧⲁⲧⲱⲛ ⲧⲉⲕⲛⲱⲛ ⲙⲏⲛⲱⲛ ⲡⲁⲛⲧⲱⲛ
ⲧⲱⲛ ⲁⲣⲭⲟⲛⲧⲱⲛ ⲙⲉⲧⲁ ⲧⲱⲛ ⲧⲉⲕⲛⲱⲛ ⲁⲩⲧⲟⲩ ⲕⲁⲓ ⲙⲉⲧⲁ ⲡⲁⲛⲧⲱⲛ
ⲧⲱⲛ ⲇⲓⲁⲫⲟⲣⲟⲛⲧⲱⲛ ⲁⲩⲧⲟⲓⲥ
[ⲡⲉⲣⲓ ⲧ]ⲏⲥ ⲥⲱⲧⲏⲣⲓⲁⲥ ⲧⲟⲩ ⲩⲡⲟ $\overline{\text{ⲡⲏⲥ}}$ ⲁⲕⲁⲑⲁⲣ[ⲧⲟⲩ [ⲥ ⲫⲓⲗⲁⲛⲑⲣⲱⲡⲟⲥ ⲟ $\overline{\text{ⲑⲥ}}$
ⲁⲕⲁ[

155.

Or. 3580A(12).—Parchment; 12 fragts.; the largest 6 × 3¼ in.[1]; ruled. The script is small and regular (*cf.* Hyvernat, pl. xi. 3). Initials are slightly enlarged. When they reached the Museum, the fragts. adhered together in the order in which they are here given. Several of them are too insignificant for description.

Siût. [Col. T. L. Fraser.]

Parts of a *Diaconale*, chiefly in Greek and similar here and there to the foregoing MS.

Fragt. 1. I have not been able to identify the text, which appears to be from the latter part of the Proanaphoral Service.

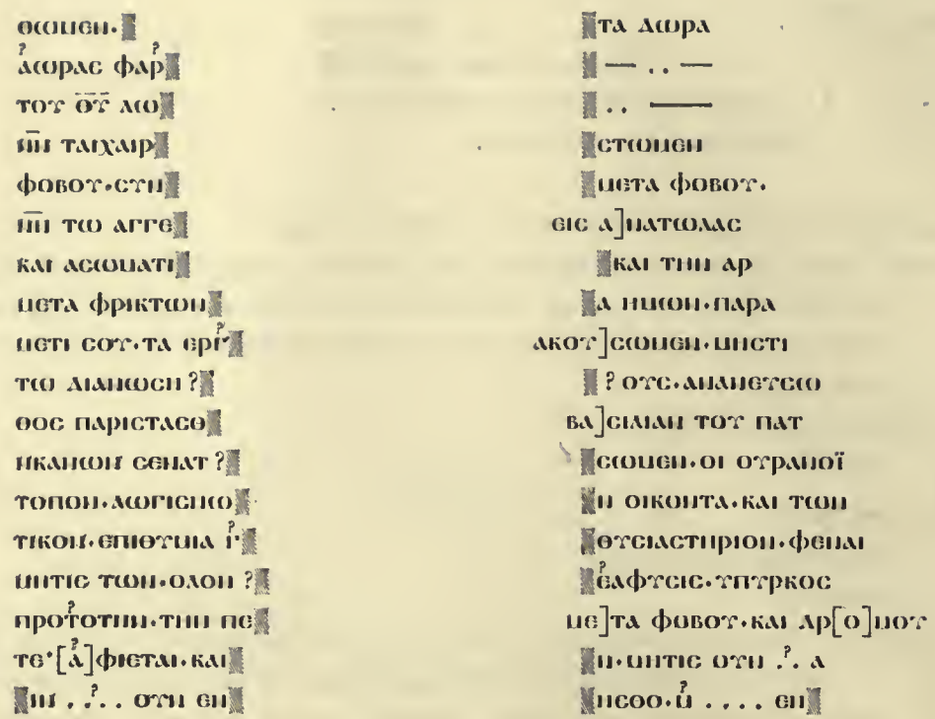
fol. *a*.

[ⲙⲙⲱ]
[ⲱⲙⲟⲛ·ⲟ́]
[ⲟ́ⲩ ⲟⲩⲣⲁⲛⲟ́]
[ⲟⲛ·ⲕⲁⲓ ⲧ]
[ⲏ ⲧⲏ ⲥⲱⲙ ?]
ⲧⲟⲩⲧⲱ·ⲕⲁⲓ]
ⲱⲙⲟⲛ ⲟⲩ]

fol. *b*.

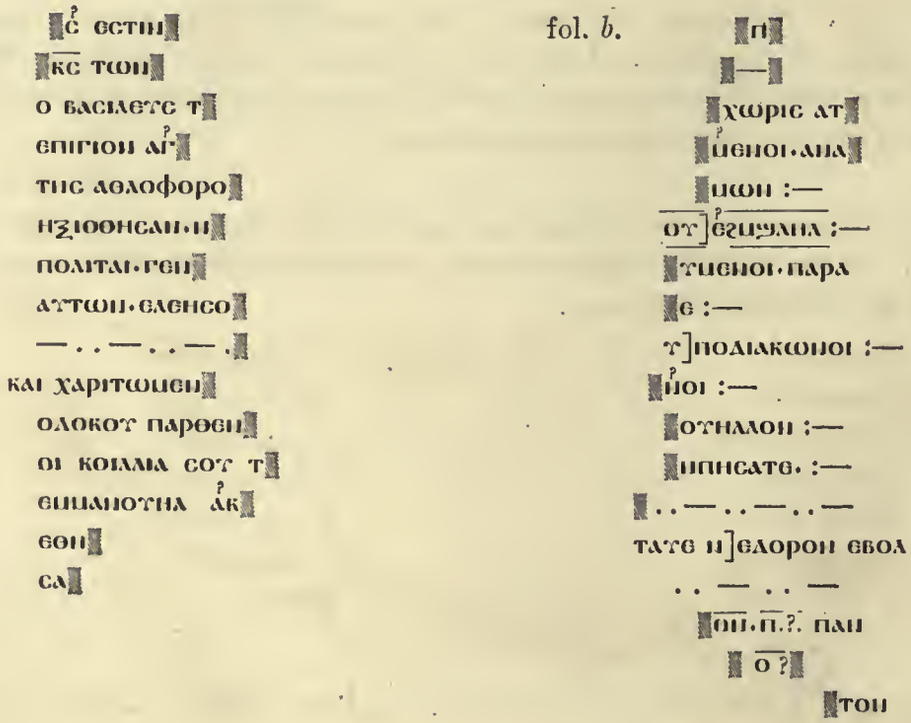
[ⲟⲙ]
ⲥⲧ]ⲫⲁⲅⲙⲟ́]
ⲁ]ⲙⲁⲣⲧⲓⲟⲛ]
ⲧⲟ]ⲩ $\overline{\text{ⲕⲧ}}$·ⲧⲟ]
[ⲁ·ⲕⲁⲓ ⲫⲏⲥⲧ ?]
ⲡⲣⲟ]ⲥⲭⲱⲙⲉⲛ
[ⲉⲓⲣⲏⲛⲏ

[1] A reconstruction of the text on Fragt. 2 gives 7 × 5¼ in. as approximately the original size of a single fol.



Fragt. 2. The *Creed* in full and the preparatory phrases of the Anaphora. The latter are headed by a Coptic title, ⲡⲟⲩⲱⲟⲩ and are similar to those in no. 154, fragt. 1, fol. *b above*.

Fragt. 3. From the *Intercession*.



Fragt. 4, fol. *a*, Apparently from the *Preface to the Fraction;* fol. *b*, from the *Recital of the Redemption.* Perhaps fol. *b* should precede fol. *a*.

fol. *a*.

```
          e]kkah[ci?
        ]nexpic[tianoc
       ]c$oc·hrcw]
       ]netoταab hx]
       ]xena nan :—
       λoϫa coi κ̄ϛ̄·  ]
       — .. — .. —  ]
    ετχαριστουε[η
        αϫιοcah an hu[ac
         ]η·thn ωρ]
         ]coητoc·ϫωn]
       ]— . . — . . —]
         ]ϥ̄ηϩηoτ]
```

fol. *b*.

```
       ]ϣooc[ϩ
        ]ϣaq]
       ]ητη·αγω]
      ca]pϫ axιϣϩιqe
        ]τoταab napια
       ]ιcθ αγoϣτq aq
       ]unuoγ·ητaqne
        ] noγa ebox ϩn
       ]ϩaq unneιω[τ
      ετoγ]aab·naτoγx[o?
       ]— . . — . . — ]
```

Fragt. 5, fol. *a*, ? ; fol. *b*, from a *Litany*, *cf.* Georgi, *Frag. Ev. S. Joh.*, p. 354.

fol. *a*.

```
       ]———]
        ]λλac ω]
        ]αγeιoιoη]
        ] — .. — ]
        ]λoc napϣ]
       ]ϩηoγερqe·xic]
        ]netoταab :—
      ει]ρηηηc·kaιω?]
        ]κ̄γ̄?]
```

fol. *b*. πε]ρι τωη]
περι τωη]
περι τωη γ]
περι τογ αγιογ]
περι της ειρη[ηης
περι τωη αιχ[μαλωτιωη
περι τωη·οα[ιβουειωη

Fragments 6—10 are too small for identification.

Fragt. 11, from the *Intercession* (*Diptychs*). Fol. *a* contained the names of the Alexandrian Patriarchs,[1] those here preserved being the 9th to the 19th (*cf.* von Gutschmid, *Kleinere Schriften* II., 423 ff.); fol. *b*, likewise from the *Intercession*, the names being probably those of the local Bishops.

fol. *a*.

```
       κολλατια[νογ
       ακρηηηηο[γ·
       ογαιανογ·
       ϩηηιστριογ·
       ηρ[ακλας
       αι[ογγειογ·
       η[αϫηογ·
       ογιωηας
```

fol. *b*.

```
       η]ακαριων
       επισκοπων η
       η]ιωη :—
       ]— . . —
       ]ηο]    ]γ :—
                ]
                ]
                ]
```

[1] A list of the Patriarchs from a liturgical MS. is given in *Recueil de Travaux &c.*, vii. 92.

ⲡⲉⲧⲣⲟⲩ	[ⲫⲣⲁⲛⲑⲓⲟⲩ·[1]
ⲁⲭⲓⲗⲗⲁⲥ	ⲁⲉ]ⲱⲛⲓⲧⲓⲟⲩ·
ⲁⲗⲉⲝ[ⲁⲛⲇⲣⲟⲩ	[ⲏⲗⲓⲁ·

Fragt. 12, fol. *a*, a list of names presumably continuing that on fragt. 11, fol. *b*. Fol. *b*. refers to the Virgin, John the Baptist and perhaps to other saints.

fol. *a*.		fol. *b*.	
	ⲓⲱⲁⲛⲛⲓⲟⲩ		ⲁⲉⲥ]ⲡⲟⲩⲏⲥ
	ⲁⲓⲱⲁⲛⲛⲓⲟⲩ		[ⲟⲩ·ⲕⲁⲓ ⲉⲓⲡⲁⲣ
	ⲃⲱⲕⲧⲱⲣⲟⲥ[2]	[ⲑⲉⲛⲓⲟⲩ]	[ⲏⲥ ⲡⲁⲛⲁⲅⲓⲁⲥ
	ⲓⲱⲁⲛⲛⲟⲩ		[ⲱⲛ ⲁⲅⲓⲟⲛ·ⲧⲟⲩ
	ⲉⲓⲱⲥⲏⲫ		[ⲩ·ⲕⲁⲓ ⲡⲣⲟⲧⲣⲟ
	ⲥⲉ[	[ⲙⲟⲩ]	[ⲧⲟⲩ]
	ⲣ[		[
	ⲙ[		[
	ⲥⲏ . . . . ⲟ[		[ⲟⲥ
	ⲁⲃⲣⲁϩⲁⲙ		[ⲡⲣⲟⲫⲓⲧⲟⲛ
	ⲅⲉⲱⲣⲅⲓⲟⲥ		[ⲙⲁⲣⲧⲩⲣⲟⲛ
	[ⲙ[		[ⲧⲱ]

156.

Or. 3580A(13).—Parchment; a fragment; $4\frac{1}{4} \times 7$ in. The character is regular and upright (*cf.* Ciasca, ii., tab. xxi., though the script of our fragt. is smaller). Each paragraph begins on a fresh line; some initials are in red.

From Aḫmîm. [Budge.]

Parts of the *Institution* and *Intercession*.

fol. *a*.

ⲡⲁⲗⲓⲛ ⲉⲕⲧⲉⲛⲓⲁⲧⲉ[(*cf.* Renaudot, i., 156.)
ⲥⲟⲟⲩⲧⲛ ⲉⲃⲟⲗ[
ⲕⲁⲧⲁ ⲧⲟ ⲙⲉⲅⲁ ⲉⲗ[ⲟⲟⲥ (*cf.* Tuki, ϙⲍ, ⲥⲉ, ⲧⲓⲉ.)
ⲧⲁⲥ ⲁⲙ[ⲁⲣⲧⲓⲁⲥ
ⲡⲁⲓⲛⲉ ϩⲓ[ⲟⲩⲟⲉ ⲁⲙⲏⲛ
ⲡⲓⲥⲧⲉⲟⲩⲉⲓⲛ ⲕⲁⲓ ⲟⲩ[ⲟⲗⲟ]ⲅ[ⲟⲩⲉⲓⲛ
ⲉⲱⲟⲩⲉⲓⲛ ⲁⲙⲏⲛ
ⲡⲁⲓⲛⲉ ϩⲙⲟⲩⲟⲉ ⲁⲙⲏⲛ
ⲕⲁⲓ ⲡⲁⲗⲓⲛ ⲡⲓⲥⲧⲉⲟⲩⲉⲓⲛ ⲕⲁⲓ ⲟⲙⲟⲗⲟⲅ[ⲟⲩⲉⲓⲛ
ⲕⲉ ⲕⲁⲓ ⲁⲟⲝⲁⲥⲱⲟⲩⲉⲓⲛ ⲕⲁⲓ ⲁⲗⲏ[
ⲡⲁⲓⲛⲉ ϩⲙⲟⲩⲟⲉ ⲁⲧⲱ ⲧⲏⲡⲓ[
ⲧⲟⲛ ⲑⲁⲛⲁⲧⲟⲛ ⲥⲟⲩ ⲕⲉ[(*cf.* Renaudot, *l.l.*)

---

[1] ? Εὐφράνθιος, though I cannot find this name elsewhere.

[2] *Cf.* the form ⲃⲁⲕ

fol. *b*.

αρχιμα]παριτογ και φιλο

[cεως τωι πο
[
[ροcοι
[cε] [τ]ωι καρποι τηc γηc
[ρωι ιρηνικοι
[ηαγιοι τηιοι λωροι προcφεροιντοι (*cf.* Tuki, ρκ, ρκγ.)
[ατε τα ονοματα ταγε ηιραι
[ιγγηνηιηc και αναπαγcεως s
[τωι τωι αιηιcτογ χγ κι
[τοι

157.

Or. 3580A(14).—Parchment; a fragment; $7\frac{1}{2} \times 9$ in. Probably from the same MS. as Georgi, *l.l.*, tab. ii. (no. 5), and Hyvernat, pl. xi. 3.

From Aḫmim. [Budge.]

A Directory of Hymns in Greek, with Coptic translations, for Saturdays and Sundays in Lent, &c. Lord Crawford's MS. 20(*a*) shows similar texts. *Cf.* also Oxford, *Clar. Press* Fragts. 18 and 19.

fol. *a*.

[oc λοϫα coι]
ο]γαγγελιον]
[γωι αcπαcιοc .ι. coγcco]
γιηιοc εχιηφρηηι ποηικ[ον[1]
• coι ηρεηει γιηιοc coι ηρεηει]
coι λοϫα ηρεηει τω ηρι και τ[ω
γιω και τω αγιογ ηηατος εις τ[ογ
ε αιωηα τογ αιωηος αμηη ηεq[βωλ
ερεηεcηογ ηρεηει ηακ ερεητα[ειο
ηρεηει ηακ ερε ηεοογ ηρεηει ηακ
ηιωτ ηηηγηρε ηηηεηηα
ετοταλβ γαηαιωη τηρογ ηηαι
ωη ϛαηηη * ποηικοη
ηατηρα και ηγω και ηηα αγιοη
ηιαη ογγειαη ηιαη εϫογγειαη
ηιαη θεολητα γιηογγιεη και
λοϫαcωμεη ηεqβωλ

---

[1] *i.e.* ποηικον, translated by Georgi, p. 203, "canticum." Possibly corrupted from οἶκος; *v.* Neale, *Introduction*, p. 844, Goar, *l.l.*, p. 57. The hymns, ηεϩγηηος in Cod. Borg. cii. (*v.* Zoega, p. 221), have this word as a sub-title. The asterisks here refer to the following MS.

ⲡⲓⲱⲧ ⲙⲙⲡⲩⲛⲣⲉ ⲙⲙⲛⲉⲙⲙⲁ ⲉ
ⲧⲟⲩⲁⲁ[ⲃ ⲟⲩ]ⲟⲩⲥⲓⲁ ⲛⲟⲩⲱⲧ ⲟⲩ[ⲉ]
ⲍⲟⲩⲥⲓ[ⲁ ⲛⲟⲩ]ⲱⲧ ⲟⲩ[ⲙⲛⲧⲛⲟⲩ
ⲧⲉ ⲛ[ⲟⲩⲱⲧ

fol. *b*.

[ⲛⲫⲧⲁⲓ]
[ⲉ ⲉϧⲙⲡⲡⲉ[ⲧⲟⲩⲁⲁⲃ]
[ⲧⲕⲧⲣⲓⲁ]ⲕⲏ ⲙⲡⲛⲟⲧⲣ ⲉ[ⲍⲟⲩⲏ][1]
[ⲧⲣⲓⲥ]ⲁⲅⲓⲟⲥ ⲧⲁⲧⲟϥ ⲉϧⲙⲡⲡⲉ[ⲧⲟⲩⲁⲁⲃ
[ⲉϧ]ⲙⲡⲉⲧⲁ[ⲣⲣⲉ]ⲗⲓⲟⲛ ⲁⲣⲁ ⲧⲉⲡ
ⲉϧⲙⲡⲁⲥⲡⲁⲍⲓⲟⲥ ⲧⲁⲩⲧⲏⲛⲓ ⲧⲏⲓ
ⲧⲙⲏⲟⲥ ⲉϧⲙϯⲣⲏⲙⲏ
ⲁⲣⲧⲟⲛ ⲉⲡⲟⲧⲣⲁⲡⲓⲟⲛ ⲧⲁⲧⲟ ⲛⲥⲉⲉⲡⲉ ⲉϧⲙⲡⲡⲉⲧⲟⲩⲁⲁⲃ
ⲡⲯⲟⲣⲡ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ · ⲧⲙⲏⲟⲥ ⲉϧⲙϯⲣⲏⲙⲏ
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲓⲏⲣ ⲟⲥ ⲁⲟⲍⲁ ⲁⲉⲧⲧⲉ ⲁⲉ ⲕⲙⲁ
ⲣⲉⲧⲥⲁⲥⲟⲉ ⲕⲁⲓ ⲉⲓⲧⲉ ⲁⲉ ⲟⲧⲓ ⲭⲥ ⲟ ⲕⲥ
ⲟⲙⲁⲓⲟⲥ ⲧⲯⲟⲣⲡ ⲙⲕⲧⲣⲓⲁⲕⲏ ⲙⲡⲉⲍⲣⲙⲉ
ⲧⲣⲓⲥⲁⲅⲓⲟⲥ ⲉⲓ ⲥⲧ ⲙⲙⲏⲙⲟⲥⲧⲏⲟⲛ
ⲉϧⲙⲡⲉⲧⲁⲣⲣⲉⲁⲓⲟⲛ ⲡⲣⲟⲥⲉⲭⲉⲧⲉ ⲗⲁⲟⲛ
ⲉϧⲙⲡⲁⲥⲡⲁⲍⲓⲟⲥ ⲉⲓⲥⲉⲗⲉⲩⲥⲟⲙⲉⲛ ⲙⲉ
ⲧⲙⲏⲟⲥ ⲉϧⲙϯⲣⲏⲙⲏ
ⲉⲓⲥⲧⲙⲏⲉⲙⲟⲥⲧⲏⲟⲛ ⲁⲟⲍⲁ ⲧⲁⲥ ⲱⲗⲟⲩⲥ
ⲧⲁⲧⲟ ⲟⲩⲁ ⲉϧⲙⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲡⲙⲉⲍ
ⲥⲛⲁⲩ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲡⲉⲍⲣⲙⲉ · ⲉϧⲙϯⲣⲏⲙⲏ
ⲁⲓⲁ ⲧⲟⲩⲥ ⲡⲧⲱⲭⲟⲩⲥ ⲁⲟⲍⲁ ⲧⲟⲩ ⲡⲁⲧⲣⲟⲥ
ⲧⲁⲧⲟ ⲕⲉⲟⲩⲁ̄ ⲉϧⲙⲡⲡⲉⲧⲟⲩⲁⲁⲃ
ⲧⲙⲉⲍⲥⲛⲧⲉ ⲙⲕⲧⲣⲓⲁⲕⲏ ⲙⲡⲉⲍⲣⲙⲉ
ⲧⲣⲓⲥⲁⲅⲓⲟⲥ ⲧⲱ ⲕⲧ[illegible]ⲏ ⲁⲛⲁⲡⲉⲩ
ⲉϧⲙⲡⲉⲧⲁⲣⲣⲉⲁ[ⲓⲟⲛ]ⲛⲟⲓⲛⲕⲟⲛ
ⲥ ⲉⲓⲥⲧⲟⲛⲟⲩ
ⲁⲥ ⲕⲗⲁⲥⲁⲥ

158.

Or. 3580A(15).—Parchment; a fragment; ruled; $7\frac{1}{4} \times 9\frac{5}{8}$ in. The script is almost identical with that of Ciasca, i., tab. xii. The initials are large and ornamented with floral scrolls in red, green and yellow.

From Aḫmîm. [Budge.]

Hymns similar to those in the preceding MS.

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[1] Apparently the Sunday before Lent; *v.* Zoega, pp. 10, 467, and the 2d Homily of Proclus in Or. 5001.

fol. *a*.

ⲡⲥⲁⲃⲃⲁ

ⲉⲣⲉ ⲓⲥ ⲙⲙⲟⲩ ⲉⲧⲡⲟⲗⲓⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱⲓ ⲉⲃⲟⲗ
ϩⲓⲧⲏ ⲧⲏⲣⲟⲩ ⲛⲥⲱ ⲛⲓⲙⲏⲣⲉ ⲙⲙⲁⲣⲁⲓⲟⲥ
ⲙⲙⲁⲣⲙⲁ ⲙⲙⲁⲣⲙⲁⲕⲁⲧⲟⲥ ⲉⲧⲁⲧⲏⲩ
ⲛⲉⲧⲉ ϩⲁⲧⲉϥϩⲓ ϫⲉⲛⲥⲓⲁⲙⲁⲁⲧ ⲛⲥⲱ
ⲡⲉⲧⲙⲏⲩ ϩⲙⲡⲣⲁⲛ ⲙⲡⲭⲟⲉⲓⲥ ⲡⲟⲩⲕⲟⲛ
ⲥⲟⲓ ⲡⲣⲉⲡⲓ ⲧⲙⲏⲟⲩ ⲥⲟⲓ ⲡⲣⲉⲡⲓ ⲧⲙⲏⲟⲩ
(*as in the preceding MS., between * and **)
ⲡⲟⲩⲏ *sic*
ⲥ]ⲱⲟⲩⲁ ⲁⲅⲓⲟⲛ ⲭⲥ ⲕⲁⲓ ⲁⲛⲁ ⲧⲓⲙⲓⲟⲛ ϫⲱ
ⲙⲙⲟⲓ ⲁⲧⲣⲉ ⲛⲉⲧⲁⲗⲗⲁⲃⲟⲩⲱⲧ ⲉⲓⲥ ⲁⲫⲉⲥⲓⲥ
ⲁⲙⲁⲣⲧⲓ]ⲱⲛ ⲡⲟⲩⲕⲟⲛ
▮οτι, καταξιω

fol. *b*.

ⲡⲟⲩⲕ/
ⲉⲓⲥⲉⲗⲉⲩⲥⲟⲙⲉⲛ ⲙⲉⲧⲁ ⲟⲗⲟⲕⲁⲩⲧⲱⲙⲁⲧⲟⲩ
ⲉⲩⲭⲁⲣⲓⲥⲧⲏⲣⲓⲟⲛ ⲧⲟⲛ ⲟⲙ ⲙⲟⲩ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ
ⲡⲟⲩⲕⲟⲛ
ⲥⲡⲃ ⲧⲱⲙ ⲕⲁⲧⲭⲟⲩⲙⲁ ⲧⲱⲙ ⲁⲡⲟⲥⲧⲟⲗⲱⲛ
ⲥⲡⲃ ⲫⲁⲟϫⲁ ⲧⲱⲙ ⲉⲕⲕⲗⲏⲥⲓⲁⲛ ⲥⲡⲃ ⲫⲓ
ⲗⲁⲙⲡⲣⲱⲛⲱⲛ ⲡⲣⲟⲗⲁⲃϫⲉ ⲧⲁⲥ ⲉⲩⲭⲁⲥ ⲧⲱⲙ
ⲁⲅⲓⲱⲛ ⲥⲟⲩ ⲡⲟⲩⲕⲟⲛ ⲡⲉⲛⲃⲱⲟⲩ
ⲡⲉⲥⲡⲟⲥ ⲡⲓⲱⲧⲉⲩⲟⲩ ⲙⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉⲥⲡⲟⲥ
ⲛⲉⲟⲟⲩ ⲙⲡⲉⲕⲕⲗⲏⲥⲓⲁ ⲡⲉⲥⲡⲟⲥ ⲡⲓⲙⲁⲣⲕⲟ
ⲙⲛ ⲟⲩⲟⲩⲓ ⲙⲡⲉⲩⲙⲁ ⲙⲡⲉⲕⲥⲱⲥⲙⲁ ⲡⲟⲓⲏ
ⲧⲟⲛ ⲧⲟⲡⲟⲛ ⲕⲣⲁⲓⲛⲟⲛ ⲥⲧⲁⲧⲣⲟⲟⲩⲏⲧⲁ
ⲙⲉⲛ ⲧⲁⲫⲏ ⲧⲁ ⲉⲙⲛⲏⲛⲁⲧⲓ ⲁⲅⲓⲁ ⲕⲧ
ⲙⲙⲁⲣⲓⲛ ⲁⲛⲁⲥⲧⲁⲥⲓⲛ ⲧⲱⲟ ⲣⲟⲩⲙⲉⲛⲟⲥ ⲕⲱ
ⲧⲙⲛⲧⲣ ⲕⲁⲓ ⲧⲙⲉⲣⲉⲣⲫⲟⲩⲧⲉ ⲁⲩⲧⲟⲛ
ⲉⲓⲥ ⲧⲟⲩⲥ ⲁⲓⲱⲛⲁⲥ ⲡⲟⲩⲕⲟⲛ
ⲥⲧⲁⲣⲱⲱⲥⲟⲛ ⲕⲱ ⲧⲙⲏ ⲉⲕⲕⲗⲏⲥⲓⲁⲛ ⲥⲟⲩ ⲉⲙⲥ▮
ⲧⲉⲙⲥⲁⲛ ⲧⲙⲏ ⲁⲩ▮
ⲉⲙⲥⲟ ⲉⲩ▮

159.

Or. 3580A(16).—Parchment; a fragment; ruled; 10×7 in. By the same scribe, if not from the same MS., as no. 154 *above*.

From Aḫmîm. [Budge.]

Hymns similar to those in the preceding MS. They contain the *τρισάγιον* like the passages published by Georgi, *l.l.*, pp. cxix. 203.

fol. *a*.

ⲕⲥ ⲧⲟⲩ
ⲙⲉⲛ ⲉⲧ
ⲙⲛ ⲟⲧ . ⲛ
ⲙⲉⲕⲟⲩ[ⲛ]ⲛⲃ
ⲟⲓ ⲓⲉⲣⲉⲓⲥ ⲥⲟⲩ ⲉⲛ . . ⲩⲥⲟⲛ
ⲥⲟⲩ ⲁⲅⲁⲗⲗⲓⲁⲥⲟⲛⲧⲁⲓ
ⲁⲟⲩ ⲥⲟⲩ ⲕⲉ ⲧⲉⲕⲙ[ⲓⲧⲣⲣⲟ
ⲏ ⲃⲁⲥⲓⲗⲉⲓⲁ ⲥⲟⲩ ⲃⲁⲥⲓⲗⲉⲓⲁ
ⲕⲁⲓ ⲧⲏⲥ ⲙⲉⲅⲁⲗⲱⲥⲩⲛⲏ
ⲣⲁⲥ ⲕⲉ ⲙⲉⲧⲟⲩⲁⲁⲃ ⲧ
ⲕⲁⲧⲭⲏⲥⲟⲛⲧⲁⲓ ⲟⲥⲓⲟⲓ ⲉⲛ ⲇⲟⲝⲏ
—— .... —— .... ——
ⲡⲟⲓⲏⲕⲟⲛ
ⲧⲱ ⲕⲱ ⲩⲙⲛⲟⲛ ⲁⲛⲁⲡⲉⲙⲡⲱⲙ[ⲉⲛ
ⲧⲱ ⲡⲟⲓⲏⲥⲁⲛⲧⲓ ⲡⲁⲛⲧⲁ ⲧⲁ ⲑⲁⲩⲙⲁ
ⲉⲓⲥⲭⲩⲣⲟⲥ ⲭⲣⲓⲥⲧⲟⲥ ⲉⲥⲧⲓ . . . ⲫⲱⲥ
ⲑⲓⲁ ⲁⲅⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲁⲛⲉⲥⲧⲉⲓⲗⲉⲛ ⲏ
ⲙⲉⲣⲟⲛ ⲧⲟ ⲫⲱⲥ ⲟ ⲥⲁⲣⲕⲱⲑⲉⲓⲥ ⲇⲓⲛⲏ
ⲙⲛⲁⲥ. ⲡⲉⲫⲃⲱⲗ
ⲧⲙⲭⲟⲟⲩ ⲛⲁⲕ ⲉⲣⲁⲓ ⲡⲭⲟⲉⲓⲥ ⲙⲡⲉ
ⲟ ⲑⲥ ⲡⲉⲛⲧⲁⲫⲧⲁⲓⲱ ⲙⲙⲉⲓ
ⲙⲁⲩⲁⲁϥ ⲁⲅⲓⲟⲥ ⲓⲥⲭⲩⲣⲟⲥ
ⲁⲩⲱ ⲛⲧⲟϥ ⲟⲛ ⲡⲉⲧⲙⲉ ⲁⲅⲓⲟⲥ
ⲥⲁⲣ]ⲕⲱⲑⲉⲓⲥ ⲇⲓⲛⲙⲁⲥ ⲉⲁⲃⲏ
ⲡⲟⲓⲏⲕⲟⲛ

fol. *b*.

ⲛⲇⲓⲕⲁⲓⲟⲥ
ⲣⲙⲟⲃⲉ
ⲟⲥⲧⲁⲩ
ⲛ[ⲏ]ⲙⲁⲥ

ⲧⲱⲛ ⲡⲣⲟⲕⲩⲣⲓⲝ
ⲁⲩⲧⲟⲥ ⲉⲧⲉⲭⲑⲏⲥⲓⲥ
ⲙⲛ ⲥⲩⲙⲉⲣⲟⲛ ⲁⲩⲧⲟⲥ
ⲱⲛ ⲇⲉⲩⲧⲉ ⲡⲣⲟⲥⲕⲩⲛⲏⲥⲱⲙⲉⲛ
ⲅⲁⲣ ⲉⲥⲧⲓⲛ ⲟ ⲥⲱⲧⲏⲣ ⲏⲙⲱⲛ
ⲡⲣⲟ]ⲥⲕⲩⲛⲏⲥⲱⲙⲉⲛ.
ⲡⲉ]ⲫⲃⲱⲗ
ⲛⲉⲫⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱⲣⲡⲧⲁ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲏⲧⲟϥ ⲡⲉⲛⲧⲁⲫⲟⲩⲱ
ⲙⲡⲟⲟⲩ ⲏⲧⲟϥ ⲡⲉⲛⲧⲁⲫⲧⲱⲟⲩⲛ

[illegible]
[illegible] [тоq] гарпе пенсштнр
[illegible] паас нтнотшωγт наq
пошкоп
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

160.

Or. 3580A(17).—Paper; a fragment; 2⅜×2⅜ in. The script is very small; ц has the form mentioned in no. 116 *above*. The initials are large and painted with red and yellow. The sections are divided by lines of dots and red strokes.

From Aḫmîm. [Budge.]

Hymns, in Greek and Coptic, containing the *τρισάγιον*. Two titles are recognisable; one ехнмагг[ελος] referring to a stanza beginning стратіс топ аггел[оп]; the other (in red,) [illegible], *i.e.* the 15th of Payni.

161.

Or. 3580A(18) (*partly formerly* Or. 3367.)—Parchment; 3 double leaves; paged $\overline{\text{кг}}$, $\overline{\text{кд}}$, [$\overline{\text{л}}$], $\overline{\text{лд}}$; [$\overline{\text{пд}}$], $\overline{\text{пв}}$, [$\overline{\text{п}}$], $\overline{\text{па}}$; [$\overline{\text{пс}}$], $\overline{\text{пг}}$, —, — (the last 2 were perhaps not connected); 6½×4¾ in. The text, in one column of 13—16 lines, is written in an upright hand (*cf.* Ciasca, i., tab. xviii. or Hyvernat, pl. ix., 2). Initials, stops &c. are in red.

Aḫmîm and Siût. [Budge, H. Wallis, Horner.]

Hymns for various Festivals. The headings of two are preserved.

1. pp. $\overline{\text{кг}}$, $\overline{\text{кд}}$; addressed to Christ and the Virgin, apparently referring to the Nativity.

2. pp. [$\overline{\text{л}}$], $\overline{\text{лд}}$; referring to the same. *Inter alia*

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

3. pp. [ⲓⲁ], ⲓⲃ; referring apparently to the departed Saints generally (quoting S. Matth. xxv. 34.) *Inter alia*

ⲙⲡⲓⲥⲧⲟⲩⲁⲁⲃ ⲛⲁⲣⲁⲩⲉ·
[ⲉⲧ]ⲩⲁⲓⲩⲙⲉ ⲛⲥⲱⲟⲩ·
ⲉⲃⲟⲗ ϩⲓⲛⲕⲁϩ· ⲩⲁ
ⲕⲉⲕⲁϩ ⲉⲓⲟⲩⲁⲁⲃ·

ⲁⲩϫⲣⲟ ϩⲓⲙⲁⲣⲁⲟⲟⲩ·
ⲉⲧⲣⲁⲛⲁⲩ ⲙ̅ⲙ̅ⲉ·
ⲁⲧⲉⲣⲙⲛⲩⲁ ⲙⲡⲥⲱⲓϩ·
ⲛⲩⲟⲧⲉⲣⲩⲙⲡⲣⲉ ⲙ
ⲙⲟⲩ·
ⲁⲩϫⲓ ⲙⲙⲁⲧⲛⲉ· ⲙ
ⲩⲃⲃⲱ ⲙⲙⲁⲛⲕⲁϩ·
ⲁⲧⲉⲣⲩⲁ ⲙⲙⲛ̅ⲥⲱⲣ·
ϩⲉⲙⲧⲉⲫⲙⲛⲧⲉⲣⲟ·

4. pp. [ⲓⲏ], ⲓⲑ; addressed to Shenoute, ⲡⲉⲛⲓⲱⲧ ⲁⲛⲁ ⲩⲉⲛⲟⲩⲧⲉ (commemorated on the 7th Epiphi[1]). *Inter alia*

ⲙⲙⲟⲟⲩ ⲙⲫⲱⲥⲧⲏⲣ·
ⲙⲧⲁϥϯ ϩⲓⲱⲟⲩϥ·
ⲙⲧⲉⲥⲧⲟⲗⲏ ⲛⲁⲧ
ⲩⲓⲃⲉ· ϩⲓⲧⲙ̅ⲡⲉϫ̅ⲥ̅

ⲁⲕⲩⲱⲟⲩⲉ ⲉⲕⲧⲏ
ⲧⲱⲟⲩ· ⲉⲙⲁⲥⲱ
ⲛⲁⲧⲟⲥ· ⲉⲧϩⲱⲟⲥ
ⲉⲧⲉⲧⲣⲓⲁⲥ· ϩⲛⲟⲩ
ϫⲱⲟⲕ ⲉⲃⲟⲗ·
ⲁⲕⲙⲉⲉⲩⲉ ⲉⲙⲁⲡϫⲓⲥⲉ·
ⲁⲕⲩⲟⲙⲉ ⲙⲥⲁⲛⲁⲧⲙⲉ·

5. pp. [ⲓⲍ], ⲓⲎ; referring to a Martyr. *Inter alia*

ⲁϥⲕⲁⲧⲁⲫⲣⲟⲛⲉⲓ·
ⲙⲡⲣⲣⲟ ⲉⲩⲁϥⲙⲟⲩ·
ⲁϥⲱⲛ ⲉⲡⲁⲣⲓⲟⲛⲟⲥ·
ⲙⲡⲣⲣⲟ ⲛⲁⲧⲙⲟⲩ·
ⲁϥϫⲛⲟⲩⲟⲩⲛ· ⲉ
ϩⲙⲃⲁⲥⲁⲛⲟⲥ· ⲁϥ
ϯ ⲙⲧⲉϥⲁⲛⲉ ·ⲉϫⲙ
ⲡⲣⲁⲛ ⲙ̅ⲡ̅ⲥ̅·

ⲥⲟⲩ· ⲉ̅· ⲛⲉⲙⲏⲛ· ⲡⲉⲧ
ⲣⲟⲥ ·ⲙⲉⲙⲡⲁⲧⲁⲟⲥ
. . . ——— . . .
χαιρε ⲑⲉⲱⲫⲟⲣⲉ

6. pp. —, —; addressed to God the Father (quoting the *Tersanctus*,) and to Michael, [ⲉϫ]ⲙⲡⲁⲣϫ· ⲙⲓϫⲁⲏⲗ (? for the 12th of Athyr or of Payni). *Inter alia*

ⲙ̅ⲛ̅]ⲁⲙⲙⲟⲩⲧⲉ ⲥⲱⲧⲙ·
ⲉ]ⲛⲥⲟⲛⲥ ⲙⲙⲉⲧⲱⲩ·

ⲁⲧⲉⲓ ⲉϩⲣⲁⲓ ⲙⲟⲩ ⲙ[ⲉ
ⲣⲱⲟⲩ· ⲁⲧⲁⲧϩ[ⲁⲙⲉ

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[1] v. Zoega, 516.

ⲉ]ϩⲣⲁⲓ ⲉⲣⲟⲩ· ⲛⲥⲓ ⲛⲕⲁⲣⲡⲟⲥ·
ϩⲓ]ⲧⲙⲏⲥⲟⲛⲥ ⲙⲙⲓⲭⲁⲏⲗ·
ⲙⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉ
ⲧⲟⲩⲁⲁⲃ· ⲁⲫⲧⲏⲙ[ⲟⲟⲩ·
ⲙⲙⲉⲩⲓⲁ ⲙⲡⲉⲫⲥ[ⲟⲩ
ⲁⲫⲃⲟⲛⲟⲩ ⲉⲣⲟⲩ·

Some of the stanzas terminate with ⲁⲱϫⲁ (δόξα), others with ⲕⲉⲙⲙⲩ (καὶ νῦν).

The dialect of these texts is not pure; *e.g.* (2) Subjunct. ⲛⲉⲫ-, (5) ⲛⲉⲙ=ⲙⲙ.

The hymns are palimpsests upon two earlier texts, of which that still legible (no. 4) was from a Sa'idic version of Theodosius' Encomium on Michael. The passages referring to Daniel, to John the Baptist and Zacharias and to the Three Children are discernible.[1] The script resembles Hyvernat, pl. viii., 2 or Ciasca, ii., tab. xxv.

[1] E. Budge, *St. Michael*, London 1894, text pp. 18, 19.

CANONS AND MONASTIC RULES.

162.

Or. 1320.—Parchment, 51 foll., in quires of 6 foll. each; in a modern binding; paged ⲁ̅—ⲛⲁ̅ and ⲁ̅—ⲕⲁ̅; about $13\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in two columns of 30—35 lines each, is written in a regular, upright hand, while the titles are throughout in sloping characters (*v.* Hyvernat, *Album &c.*, pl. ix., 2). Initials, abbreviating-lines, numerals, stops and the letter ϕ are painted with bright red. The ornaments at the commencements of the two divisions of the MS. are in dark red, green and yellow. One fol. is missing after ⲕⲏ̅, in the lower margin of which and in a not recent ink are the words ورقة من هاهنا ضاعة.

Dated, on fol. 51*a*, in the year of Diocletian 722=A.D. 1006.

[Sir Charles A. Murray.]

foll. 1—40 (ⲁ̅—ⲙⲁ̅). The Ecclesiastical Canons.

foll. 41—51 (ⲁ̅—ⲕⲁ̅). The Apostolical Canons. ("The Canons of Clement.")

This was the principal Sa'idic MS. used by Lagarde for his *Aegyptiaca* (1883). A full description of it had already been given by Lightfoot, *The Apostolic Fathers* (*S. Clement*, 1877), p. 466 ff. (*v.* also Lagarde, *Mittheilungen*, i., 177 and Stern in *Literaturbl. f. Orient. Philol.* i., 202). A comparison of this text with that of Bouriant in *Recueil de Travaux &c.*, v., vi. shows that the MS. there used was either a copy of the present MS. or that both are copies of a third.

fol. 40*a*, after the termination of the text and in the same hand;

1. ⲁⲩⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲟⲓ ⲛⲕⲁⲛⲱⲛ ⲙⲡⲓⲉⲡⲓⲥⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ:—ⲟⲏ̅.
2. ⲉⲣⲱ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲃⲟⲛⲟⲉⲓ ⲁⲙⲏ. fol. *b* is left blank.

fol. 51*a*, after the termination of the text and in the same hand;

1. ⲁⲩⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲟⲓ ⲛⲕⲁⲛⲱⲛ ⲛⲕⲁⲛⲓⲛⲓⲥ ⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ· ⲟⲁ̅.
2. ⲛⲧⲁⲡⲓⲁⲣⲁⲑⲟⲟⲛ ⲯⲱⲟⲛⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧϥ ⲙⲡⲉⲛⲓⲁⲙⲏⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲙⲙⲁⲓⲁⲣⲁⲡⲏ ⲁⲩⲱ ⲙⲙⲁⲓ-προσφορα [ⲑⲟⲧⲉⲣ[1] ⲡⲯⲏⲡⲡⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ] ⲁϥⲥⲙⲏⲧϥ[2] ϩⲙⲡⲉϥϩⲓⲥⲉ ⲙⲙⲏ ⲙⲙⲟϥ ⲁϥⲧⲁⲁϥ ⲉϩⲟⲩⲏ ⲉⲡⲧⲟⲡⲟⲥ [ⲁϥⲧⲁⲁϥ ⲉⲡⲧⲟⲡⲟⲥ ⲧⲙⲁβ ⲛⲧⲁϩⲁⲙϩⲱⲣ[3]]
ϩⲁⲡⲟⲩϫⲁⲓ ⲛⲧⲉϥϯⲩⲭⲏ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲥⲙⲟⲩ ⲉⲣⲟϥ ϩⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲙⲡⲛⲕⲁ ⲙⲡⲓ ⲉⲧⲯⲟⲟⲛ ⲛⲁϥ
ⲁⲩⲱ ⲟⲛ ⲉϥⲯⲁⲛⲉⲓ ⲉⲃⲟⲗ ϩⲛⲥⲱⲙⲁ ⲛⲧⲉ-ⲡⲛⲟⲩⲧⲉ ⲡⲁⲣⲁⲇⲟⲟⲥ ⲉⲣⲡⲉϥⲛⲟⲩ ⲙⲡⲁ ⲙⲙⲁϥ ϩⲙⲡⲧⲟⲡⲟⲥ ⲛⲧⲁⲛⲁⲡⲁⲩⲥⲓⲥ ϩⲁⲙⲏⲛ.
3. ⲁⲡⲟ ⲁⲓⲟⲕⲗⲏ· ϯⲕⲃ̅.

The two phrases in brackets were not, as Lagarde supposes, erased. They are by a different hand and in an ink which has faded. The spaces in which they were inserted had

[1] Probably=Θεόδωρος.

[2] *Cf.* the use of ϣⲙⲏ *τίθημι* in legal texts. In a similar colophon, Zoega 105, ⲟⲁⲙⲏ is used.

[3] طهور opposite Manfalût. *v.* 'Abd al-Laṭîf *ed.* de Sacy, 700, Ibn Duḳmâḳ *ed.* Vollers, v. 24.

been obviously left blank by the scribe of the book in order that the person for whom it was written might there fill in his name and that of the monastery or church for which the book was destined.[1]

The above colophons are given by Lightfoot and Lagarde; the following are not;

fol. 51*b*.

1. ⲟⲩⲱ ⲉⲗⲗ̅ ⲥⲧⲏⲟ[2] ⲟ̅ⲩ̅ ⲭⲁⲣⲓⲥ ⲁⲙⲏⲛ
2. ⲥⲓⲧⲉⲣⲟⲟⲓⲧⲉ ⲙⲙⲁⲩ ⲉⲧⲁⲛⲛⲟⲩⲧⲉ ⲧⲁⲗⲓⲟ ⲙⲡⲛⲉ ⲛⲉⲛⲕⲁⲥ ⲛⲁⲭⲧⲉ ⲛⲉⲟⲩⲟⲩ (*sic*)
3. ⲥⲙⲛⲣⲁⲓ ⲟⲙⲛⲟⲩⲧⲉ ⲙ̅ⲡⲟⲣⲉⲓ ⲉⲣⲱⲟⲩⲟⲩ ⲙⲙⲁ ⲁⲣⲓ ⲛⲁⲓⲟⲧⲉ ⲟⲩⲁⲣⲁⲛⲓ ⲛⲁⲓⲟⲧⲉ ⲙⲙⲁⲁⲥⲙⲏⲧ ⲟⲩⲟⲛⲙ ⲉⲧⲙⲁⲟⲩ ⲙⲙⲓⲭⲱⲛⲉ ⲉⲧⲉⲛⲟ̅ⲥ ⲕⲓⲟ ⲛⲁⲓ ⲟⲃⲟⲗ ⲁⲛⲟⲕ ⲛⲥⲃⲟⲧⲛ ⲡⲣⲉⲥⲃⲉⲣⲟⲃⲉ ⲙⲙⲁⲣⲁ ⲡⲕⲁⲥ ⲧⲙⲡⲉⲩ ⲡⲁⲗⲁⲕ/ ⲟⲟⲗⲱⲣ ϭ̅[3] ⲡⲁⲡⲁⲛⲁⲟⲟⲩ[4] ⲡⲁⲧⲟⲩⲥⲓⲁ[5] ⲟⲩⲁⲛⲁ ⲥⲁⲩⲥ[6] ⲩⲁⲛⲁ ⲟⲭⲟⲛ ⲧⲉⲛⲟ̅ⲥ ⲕⲓⲟ ⲛⲁⲓ ⲟⲃⲟⲗ ⲥⲓⲧⲙⲛⲧⲙⲧⲣⲩⲁⲛⲁ ⲛⲟⲟⲩ ⲛⲁⲓ ⲥⲟⲩ ⲁ ⲙⲙⲁⲩⲟⲙⲥ.

163.

Or. 440. — Paper. 52 foll. $8\frac{1}{4} \times 6\frac{1}{2}$ in. Bound in paper boards. A modern copy of the first part of the preceding MS. (Or. 1320), *i.e.*, of the Ecclesiastical Canons, which however are not here complete, the copy ending with the 74th Canon (Lagarde, *Aegyptiaca*, p. 280 = Or. 1320, fol. ϫ̅ϛ̅.)

[Tattam.[7]]

The MS. is mentioned by Tattam, *The Apostolical Constitutions*, p. xiv and described by Lagarde, *Reliq. jur. eccl. antiq. græce*, p. ix ff.

[1] The same intention is seen in Hyvernat, *Album &c.*, pl. x.

[2] Presumably a proper name. [3] =*viós*.

[4] Philotheos is his spiritual father; his father in the flesh was Victor. (*Cf.* Zoega 105.)

[5] Presumably *οὐσία*, "he who is the property of."

[6] ?=سقس.

[7] Presumably MS. no. 37 of the Catalogue, *Z.D.M.G.* 1853, 96.

164.

Or. 3580B(1).—Paper; 2 fragts.; complete size, $6\frac{1}{2} \times 4\frac{7}{8}$ in. The text, in one column of 20—23 lines, is written in a small, upright hand (*cf.* Ciasca, *Sacr. Bibl. Fragta.* i., tab. xvii.) The initials are enlarged. The ⲩ has often the form mentioned in no. 116 *above*. A colon (:) divides the sentences.

From Aḫmîm. [Budge.]

The Apostolical Canons; nos. ⲕ̅ⲃ̅—ⲕ̅ϛ̅ and ⲟ̅ⲁ̅ (=Lagarde, pp. 217, l. 7 ff. and 235, l. 16 ff.). The numbers of the Canons are not given.

The text is substantially identical with that of Or. 1320, though the language is very faulty; the helping-vowel is inaccurately employed and the use of ⲉⲓ and ⲓ is often irregular.

The more remarkable divergencies from the text of Or. 1320 (=Lagarde) are

(Fol. 1) Lagarde 217, 12 ⲛⲟⲩⲟⲧⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ, 218, 3 ⲁⲩⲱ ⲩⲟⲩⲏⲓⲧ, 5 *om.* ⲥⲩ, ⲭⲓ[ⲧⲏ ⲉ]ⲣⲟⲩⲏ, 9 ⲥⲧⲣⲉⲩ[illegible]? ⲣⲱⲟⲥ ⲕⲁⲓⲣⲓⲕⲟⲥ. (Fol. 2) Lagarde 235, 16 [ⲥⲟⲗⲟⲙⲱⲛ]ⲓ ⲙⲙⲱ[illegible], 236, 2 *om.* ⲁⲛⲟⲛ ⲡⲁⲛⲟⲥⲧⲟⲗⲟⲥ, 9 ⲥⲧⲣⲙⲟⲩⲟⲩⲧ, 11 ⲙⲡⲱⲟⲩ ⲁⲉ.

165.

Or. 3580B(2).— Parchment; a fragt..; 7×7 in. The text, in two columns, is written in a regular hand (*cf.* Ciasca, i., tab. xiii.) The titles are in a smaller, slightly sloping character, separated from the rest by lines of alternate dots and strokes. Initials, stops &c. are painted over with red.

From Aḫmîm. [Budge.]

The Ecclesiastical Canons; parts of nos. ⲁⲃ̅, ⲁⲅ̅ and ⲁⲁ̅ (=Lagarde, p. 249, l. 14 ff. and 250, l. 15 ff.).

The following are the variations from the text of Or. 1320 (=Lagarde);

Lagarde p. 249, 15 ϩϩραι ⲉⲭⲏ, 16 *om.* ⲧⲏⲣⲟⲩ, 17 ⲩⲣⲡⲭⲟⲟϥ; 250, 16 ⲉⲧⲉϥⲙⲁⲓⲛⲩⲁ, 17 ⲉⲭⲱϥ ⲙⲉⲉⲗⲁϥ(*sic*), ⲉⲧⲭⲁⲣⲓⲥⲧⲁ, 18 *om.* ⲟⲩ, 19 ⲧⲁⲩⲉ ⲛ-, *om.* ⲩⲣⲡ.

166.

Or. 3580B(3).—Parchment; a double and a single leaf, the former paged ⲕⲁ—ⲕⲁ; 14× 11¾ in. The text, in two columns of about 30 lines each, is written in a somewhat peculiar character (*cf.* Ciasca, ii., tab. xxii., though the resemblance is not great). The titles are in a smaller script and are separated from the rest by double rows of dots and strokes. Initials, stops &c. and the letter ϕ are in red.

From Aḫmîm. [Budge.]

Among Woide's fragts. at Oxford there are four leaves of the same MS., paged ⲛⲁ—ⲛⲉ (*Clar. Press*, fragt. 51).

The Ecclesiastical Canons; nos. ⲁⲍ—ⲛⲁ and ⲟⲉ (=Lagarde, p. 250, 32—253, 1 and 282, 10—283, 16). The numbers of the Canons are not given. Their sequence is not that of Or. 1320 or of the Bohairic version, but is exactly that of the corresponding Ethiopic Canons; *v.* Ludolf, *Commentarius* p. 306, and Lagarde, *Reliq. jur. &c. græce*, p. xi.

The following are the principal variations from the text of Or. 1320 (=Lagarde);

(Fol. ⲕⲁ) Lagarde 250, 34 ⲁⲉ, 251, 2 ⲁⲧⲱ ⲉⲩⲭⲉ ⲁⲥⲣ, 3 ϩⲛⲟⲧⲭⲣⲟⲛⲟⲥ, 4 *om.* ⲩⲁⲣⲉ, ⲩⲁⲧⲣ, 6 ⲉⲡⲓⲕⲉ-, 7 ⲁⲉⲓⲧⲟⲧⲣⲓⲉⲓ, 8 ⲭⲉⲓⲣⲟⲧⲟⲛⲉⲓⲁ ⲉⲧⲉ-ⲩⲁⲥⲩⲱⲛⲉ ϩⲙ, 250, 26 ⲉⲩⲁⲧⲕⲁⲟⲓⲥⲧⲁ, 27 ⲡⲭⲱ-ⲱⲟⲩⲉ ⲛⲁϥ ⲛⲩⲟⲣⲡ ⲙⲙⲉϥⲕⲁⲟⲓⲭ ⲁⲉ ⲉⲭⲱϥ. (Fol. ⲕⲃ) 251, 13 *om.* ⲁⲉ, 15 ⲟⲩⲟⲛϩ, 19 ⲙⲉⲉⲩⲛⲧⲟⲩ ⲉⲧⲁⲓⲧⲓⲁ, 20 ⲁⲧⲉⲧⲛϯ ⲙⲡⲥⲧⲛⲟⲩⲟⲓ, 22 ⲁⲩⲛⲧⲟⲩ ⲛⲁⲓ, 23 ⲛⲥⲁⲡⲩⲁⲭⲉ, 24 -ⲛⲉ ⲉⲩⲱⲟⲛⲉ ⲙⲉⲛ ⲟⲩϩⲙ-ϩⲁⲁⲛⲉ ⲛⲧⲉ ⲟⲩⲛⲓⲥⲧⲟⲥ ⲉⲁⲛⲉϥⲭⲟⲉⲓⲥ, 26 ⲉⲩⲱⲟⲛⲉ ⲁⲉ ⲉⲣⲉⲧⲙ-, 29 ⲉⲧⲩⲧⲣⲉⲗⲗⲁⲩ ⲛⲃⲗⲁⲥⲫⲏⲙⲓⲁ, 31 ⲉⲧⲉϥⲉϩⲙⲉ. (Fol. ⲕⲅ) 33 ⲉⲧⲩⲧⲣⲉϥⲡⲟⲣⲛⲓⲥⲧⲉ, 252, 1 ⲟⲩⲱ ⲛⲟⲉ ⲉⲧⲫⲟ ⲙⲙⲟⲥ, 2 ⲙⲡⲣⲧⲣⲉϥⲉⲱⲧⲙ, 252, 5 ϩⲃⲏⲧⲉ, ⲉⲕⲁⲟⲛⲕⲉⲓ, 6 ⲉⲩⲱⲟⲛⲉ ⲟⲩⲁⲛⲉ ⲉⲟⲧⲙ. ⲛⲉ (and so in 8 and 10,) 7 ⲁⲟ ⲉϥⲉⲓⲣⲉ ⲙⲡⲓϩⲱⲃ, 10 ⲉⲩⲭⲉ ⲛⲓⲟⲩⲱⲟⲩ ⲁⲉ ⲁⲙ ⲉⲗⲟ ⲉⲓⲉ ⲙⲁⲣⲟⲧⲛⲟϫϥ, 11 ⲉⲡⲉⲓⲁⲉⲓϫⲓⲥ, 13 ⲛⲁⲓⲟⲧ ⲡϩⲱⲃ ⲙⲉⲙ ⲉⲩⲱⲟⲛⲉ ⲁⲉ ⲙⲡⲧⲣⲕⲉ-, 16 ⲉϥⲧⲥⲁⲃⲟ ⲙⲧⲟϥ. (Fol. ⲕⲇ) 23 *om.* ⲟⲩⲁⲉ, ⲉⲩⲱⲟⲛⲉ ⲁⲉ ⲉϥ-, 30, ⲉⲕⲣⲓⲥⲓⲥ, 33 ⲛⲩⲧⲙⲙ. (Fol.—*a*) 282, 10 ⲉⲉⲉϫⲟⲗⲁϫⲉ, 15 ϩⲥⲙⲉ ⲙⲁϥ, 16 ⲣⲙϩⲙⲧⲉ, 23 ⲉϩⲟⲧⲙ ⲁϫⲙ. (Fol.—*b*) 283, 2 ⲙⲉⲙⲉⲙⲓⲥⲧ., 4 *om.* ⲧⲙⲙⲧⲉⲧⲥⲉⲃⲏⲥ ⲛ-, 8 ϫⲟⲉⲓⲥⲧⲉ, 9 *om.* ⲉⲧⲉⲡⲩⲁⲛⲉ.

A passage preceding the last in these foll. is printed, from another MS., in *Recueil de Travaux &c.* vii. 142.

167.

Papyrus XXXVI.—27 numbered frames in two solander cases, containing 27 foll. and some smaller fragts. of papyrus. Of these, four foll.—nos. xx, xxv, xxvi, xxvii—do not belong to the rest, but contain portions of the Psalter (*v.* the *Additions and Corrections*, at the end of this Catalogue). The original size of a fol. was about 12×8 in. The paging of fol. xxiii only, ⲕⲍ, ⲕⲏ, is preserved. The text, in one column of 23 (or more) lines, is written in a large, somewhat irregular hand (*cf.* von Lemm in *Bull. de l'Ac. imp.*, N.S. III. (xxxv), photogr. of Fragt. 4, *Revers*, though there the character is somewhat more regular than in our papyrus). Both angular and rounded forms of ⲩ and ⲧ occur. A ζ-shaped paragraph-mark is used and also (subordinately ?) a line,—. Initials are very slightly enlarged.

[Salt.]

The Canons of Athanasius. (*Cf.* the epitome in Vansleb, *Hist. de l'Egl. d'Alexandrie*, p. 286 ff., also Renaudot, *Hist. Patr. Alexandr.*, p. 97.) The Arabic version is found in MSS.

of the 14th cent., Mai, *Script. Vet. Nov. Coll.*, iv., no. cl. (20) and Paris, *Catal. des MSS. arabes*, no. 251, and of the 17th cent., Paris, *l.l.*, no. 238 and Oxford, *Hunt.* 32.[1] I have used the last of these, and the Paris MS. 251. The MS. Zoega, no. cclxxvi. is from a slightly different text of the same Canons.

The following is the proper order of the foll., so far as I have succeeded in identifying them:

No. xxiv B, A[2]— *Can.* 49 (end), 50.
i A, B — *Can.* 50, 51.
ii A, B — *Can.* 52—56.
iii A, B — *Can.* 56.
iv A, B — *Can.* 56—60.
v A, B — *Can.* 60.
vi A, B — *Can.* 60.
vii B, A — *Can.* 60.
viii A, B — *Can.* 61—64.
ix A, B — *Can.* 64.
x A, B — *Can.* 64(?)—66.
xi B, A — *Can.* 67, 68.
xii A, B — *Can.* 69.
xiii A, B — *Can.* 69.
xiv A, B — *Can.* 69.
xvii B, A (central fragt.)—*Can.* 69—71.
xix B, A — *Can.* 70, 71.
xviii A, B — *Can.* 71—73(?).
xvi A, B(?) — *Can.* 76(?), 77.
xv (?)
xxi (?)
xxii (?)
xxiii (?)

The sequence of the last 4 fragts. is uncertain, as I have not been able to identify their contents. No. xv B might be from *Can.* 78, though the text differs entirely from that of the Arabic version, while xv A appears to refer to adultery or some similar crime. No. xxi A forbids the faithful to frequent shops, ⲡⲁⲓⲕⲁⲡⲏⲗ[ⲟⲛ] and contains regulations as to marriage; while xxi B deals with the proper conduct of Church Service. No. xxii A and B refer apparently to the punishment of theft of Church property. No. xxiii A and B treat of the observance of "the two fasts." There are also fragts. in frames xvi, xvii, xxii, xxiii too small for identification.

168.

Or. 3580B(4).—Parchment; 10 foll.; 14× 11½ in.; ruled and paged $\overline{\text{ⲧⲟ}}$, $\overline{\text{ⲧⲓ}}$; $\overline{\text{ⲧⲕ}}$ (sic), $\overline{\text{ⲧⲕ}}$; $\overline{\text{ⲧⲕⲑ}}$, $\overline{\text{ⲧⲕⲥ}}$; $\overline{\text{ⲧⲗⲑ}}$, $\overline{\text{ⲧⲗⲥ}}$; $\overline{\text{ⲧⲙⲁ—ⲧⲙⲥ}}$; $\overline{\text{ⲧⲙⲟ}}$, $\overline{\text{ⲧⲙⲍ}}$; $\overline{\text{ⲧⲙⲑ}}$, $\overline{\text{ⲧⲙⲥ}}$ (the last of quire $\overline{\text{ⲓⲓⲓ}}$); $\overline{\text{ⲧⲙⲟ}}$, $\overline{\text{ⲧⲛ}}$. The text, in two columns of 32 lines each, is written in a large, peculiarly angular and upright hand of Zoega's 4th class, the forms of ⲁ, ⲣ, ⲟ being especially characteristic. Initials are enlarged.

From Aḫmîm. [Budge.]

Monastic Rules, partly (pp. $\overline{\text{ⲧⲁⲑ}}$, $\overline{\text{ⲧⲁⲥ}}$,) identical with Mingarelli, *Aeg. codd. reliq.*, p. 96 ff. The title ⲧⲟⲩ ⲁⲣⲭⲟⲩ, found twice in the latter MS., indicates either Shenoute or one of his successors as the author more probably than a member of the Pachomian communities, as Mingarelli suggests. Such expressions as ⲛⲉⲛⲓⲱⲧⲉ, ⲛⲉⲛⲉⲩⲟⲙⲓ ⲛⲉⲛⲟⲩⲧ[1] may be taken as an indication that these are at any rate not the rules of Apa

[1] It is clear that the Arabic text is a translation from a Bohairic version; *cf.* in the 98th Canon, the word ⲡⲣⲓⲗⲟⲩⲧⲣⲁⲣⲓⲍⲓⲛ (?*πλουμαρίζειν), left untranslated. For these Arabic MSS. *cf.* Achelis, *Can. Hyppol.*, pp. 1-11 (*Texte u. Untersuch.*, vi.)

[2] These letters indicate the sequence of the sides of each frame. That side upon which the number has been stamped is called A. The numbers of the Canons are those of Vansleb's epitome.

[1] r. Zoega 524.

Pgôl. The words ⲧⲙⲛⲥⲧⲛⲁⲩⲱⲟⲩⲛ ⲛⲁⲓⲛ ⲉⲧⲙⲛ ⲛⲥⲓⲧ ⲙⲡⲁⲓ refer presumably to the Red Monastery.[1] The instructions are addressed partly to Monks, partly to Nuns.

ⲧⲍ, ⲧⲓ Frequent private prayer enjoined. The ⲥⲟⲟⲩ ⲛⲥⲟⲛ[2] to be said at rising in winter, ϩⲓⲛⲥⲏⲩ ⲉⲧⲉⲯⲩⲭⲉⲣⲉⲙⲕⲱϣⲧ ⲛϩⲏⲧϥ ϩⲓⲙⲉϩⲟⲟⲩ ⲙⲡⲉⲙⲡⲱ. (*cf.* Zoega 526 *infra.*)

ⲧⲕ, ⲧⲕ Meals to be taken at the prescribed hours only. The sick and those that have fever ⲣⲕⲁⲧⲙⲁ (*καῦμα*) to be treated as befits their needs. Those that are working, ⲉⲓⲧⲉ ⲉⲩⲱϣⲥ ⲛⲥⲉⲙⲕⲁⲩ ⲉⲓⲧⲉ ⲉⲩϩⲱⲟⲩⲁⲥ ⲛⲥⲉⲙⲃⲏⲧ (*cf.* Zoega 528) ⲏ ⲉⲧⲉⲙⲙⲉ ⲉⲃⲟⲗ ⲛⲥⲉⲙⲩⲙⲙⲓⲙⲉ ⲏ ⲉⲩϩⲱⲧⲉ ⲏ ⲉⲩⲧⲱⲟⲩ ϩⲓⲛⲥⲏⲩ ⲉⲧⲟⲩⲧⲁⲗⲓⲟ ⲙⲡⲟⲉⲓⲕ ⲛϩⲏⲧϥ ϩⲁⲡⲁϩ ϩⲁⲡⲁⲟⲩ ϩⲱⲃ ⲙⲙⲁ ⲉⲧⲟⲩⲙⲁϩⲓⲥⲉ ⲛϩⲏⲧⲟⲩ ⲡⲁⲣⲁ ⲧⲉⲩⲟⲩⲁⲓ, to be allowed extra food. Food ⲡⲥⲏⲙⲟⲩⲱⲓ to be cooked only once a week, ⲟⲩⲥⲟⲛ ⲕⲁⲧⲁ ⲥⲁⲃⲃⲁⲧⲟⲛ (*cf.* Mingarelli 104.) Nothing to be discarded until inspected by the Elder, ⲡϩⲗⲗⲟ and no food to be concealed and kept. During Lent nothing to be cooked except for the sick.

ⲧⲕⲉ, ⲧⲕϛ Food to be carefully measured. The fare indicated by "our Fathers" not to be altered, ⲉⲧⲣⲉⲩⲧⲱⲛⲉϩ ⲉⲡϫⲓⲣ ⲏ ⲉⲡⲉϩⲙⲟⲩ ⲏ ⲉⲡⲗⲁϯⲁⲓⲉ ⲏ ⲟⲩⲗⲗⲁⲩ ⲉⲡⲧⲏⲣϥ ϩⲓⲙⲉⲛⲧⲣⲁⲡⲉϫⲁ, except for the sick, to whom such additions may be permitted. Yet even here, whether in cooking ⲟⲩⲟⲧⲉ or ⲁⲟⲩⲣⲁⲥ (*ἀθήρα*),[3] oil to be economized. Wine too allowed them, but care to be taken that they are really ill ⲉⲧⲯⲱⲟⲩⲥ ⲛⲁⲓⲙⲉ ⲉⲧⲙⲧⲣⲉⲧⲁⲡⲁⲧⲁ ⲙⲙⲟⲟⲩ ⲛⲥⲉⲉⲥⲱ ⲛⲥⲟⲩⲟ, nor may the servers tempt them saying, ⲉⲓⲙⲉ ⲕⲟⲩⲉⲯⲟⲩⲕⲟⲩⲓ ⲙⲙⲡⲓ ⲙⲡⲥⲟⲟϥ.

ⲧⲁⲍ, ⲧⲁϛ Food permitted outside the refectory during the summer heat. If any steal extra loaves ⲟⲩⲟⲉⲓⲕ ϩⲓⲛⲁ, they shall be deprived of them for 2 weeks ⲥⲁⲃⲃⲁⲧⲟⲛ. The Elder ⲡϩⲗⲗⲟ to visit throughout the monastery once a month; and this too in the other small congregation on the north, and the Presbytress ⲟⲗⲗⲱ (among the Nuns) to do likewise. Nothing then found is to be hidden, ⲉⲓⲧⲉ ⲉⲥⲉⲙϫⲱⲥⲙⲉ ⲉⲓⲧⲉ ⲉⲥⲉⲙϫⲓⲟⲩⲉⲙⲉ ⲉⲓⲧⲉ ⲉⲥⲉⲙⲕⲟⲩⲓ ⲙⲟⲉⲓⲕⲙⲉ ⲉⲁϥⲟⲩⲧⲟⲩ ⲛⲥⲟⲩⲟ ⲙⲥⲁⲥⲟⲉⲙⲉ ϩⲓⲙⲉⲧⲥⲛⲁⲁⲩ.

ⲧⲓⲁ, ⲧⲓⲃ One foot not to be lifted up ⲧⲁⲗⲉ ⲉϩⲣⲁⲓ upon the other, whether sitting alone or among men, as the worldlings ⲛⲩⲏⲣⲉ ⲙⲡⲉⲓⲁⲓⲱⲛ do. Otherwise they are to be treated like those that have sinned disgracefully; "for these ⲡⲁⲃⲟⲉ are shameful in the sight of wise men that live our life." Abusive language such as ⲡⲃⲗⲗⲉ ⲏ ⲡⲥⲱϩ(?) ⲏ ⲡⲙⲟⲩⲧϫ ⲏ ⲡⲗⲁⲕⲩⲅⲁ[1] ⲏ ⲡⲙⲟⲩⲥ(?)ⲏ ⲡⲡⲟⲧⲏⲥ (*margin* اللجم) ⲏ ⲡⲥⲙⲡⲟ ⲏ ⲡⲥⲁⲗⲗⲉ ⲏ ⲡⲥⲁⲙⲁϩ ⲏ ⲡⲥⲁⲧⲗⲉ(?) ⲏ ⲡⲥⲁⲧⲟⲩ ⲏ ⲡⲕⲁⲥⲉ(?) ⲏ ⲡϩⲁⲕ (*margin* الافرع[2]) ⲏ ⲥⲉⲗⲗⲁⲧ ⲙⲡⲁⲓ ⲙⲧⲉⲓⲣⲉ ⲉⲡⲧⲏⲣϥ not to be used; Proverbs xviii. 6, 7 quoted. Supererogatory fasting not to be hindered[3]; the responsibility of interference in this is upon the Elder.

ⲧⲓⲅ, ⲧⲓⲇ None to go to divine Service ⲡⲥⲱⲟⲩϩ except they have first rung ⲕⲱⲗϩ, nor to go alone ⲉⲥⲱⲣ ⲙⲙⲡⲥⲱ[4] ⲉⲡ-

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[1] *Cf. Mém. de la Miss. archéol.*, T. iv., p. 362: هذا القلاية التي هي بعيدة ما قليل (*i.e.* from the White Monastery) من جهة الشمال; also Makrîzi *ed.* Wüstenfeld, ٣٣. *Cf.* also Zoega 526, ⲧⲥⲧⲙⲁⲣⲱⲟⲩⲛ ⲉⲧⲥⲁⲓⲱⲛⲧ.

[2] *Cf.* the *rex orationes* ordained by the Pachomian rule; Hieron., *Reg. Pachom.*, nos. 121, 126, 155, 186.

[3] *v.* Zoega 513.

[1] *v.* Peyron 142*a*.

[2] ؟ = افرع and ϩⲁⲕ perhaps from ϩⲱⲕ.

[3] *Cf.* the Pachomian rule, *Ann. du Mus. Guimet*, xvii. 35, 373.

[4] *Cf.* Peyron on Zoega 555.

ⲥⲟⲟⲩⲥ. Boys not to go for this purpose except there be a grown man with them, nor girls to light the lamp or do the behests ⲛⲧⲟⲟⲩ of the Service or to lay out the wool ⲉⲧⲉⲧⲛⲣϣⲟⲃ ⲟⲣⲟϥ, except the House-keeper (*fem.*) be present or her assistant. No woman to seek to visit the sick, either in the monastery or ϩⲓⲛⲉϩⲓⲙⲓ ⲛ ϩⲓⲛⲓϣⲧⲟⲩ ϩⲁⲧⲁⲓⲧⲉⲩⲧⲉ, whether they be relatives or not, without leave from the Elder.

ⲧⲙⲏ, ⲧⲓⲍ Those that die in the Nunnery to be provided with 3 ⲥⲟⲙⲓⲛ[1] of grave-clothes ϩⲃⲟⲟⲥ and 2 tapers ⲕⲟⲣⲟⲁ (*κηρία*), as ordered by "our Fathers." They are to be buried by the brethren and Psalms are to be sung at the funeral, the singers being selected by the Elder with the sanction of the Abbot ⲛⲧⲟϥ ϩⲱⲟⲩ ⲟⲩ ⲉⲧⲣⲉϥϫⲓⲟⲩⲓ (*sic*) or the House-keepers ⲙⲡⲓⲙⲉ. Only the nearest relatives of the deceased to accompany the procession to the mount ⲛⲧⲟⲟⲩ and these to keep at a distance from the brethren ⲙⲁⲟⲩⲟⲩⲱⲓ ⲛⲥⲉⲙⲉⲓⲱⲧⲉ. The service to be conducted by none but the priests, deacons and readers of the settlement itself ⲙⲡⲓϩⲓⲛⲉ ϩⲁϩⲧⲏⲩ.

ⲧⲙⲏ, ⲧⲓⲍ Decency to be observed in returning from the funeral, in order that the scandals be avoided to which certain other congregations have given rise. God's judgment upon those that are careless in this is found written ϩⲙⲡⲉϫⲁⲣⲧⲏⲥ ⲉⲧⲉⲓⲥ ϫⲙⲙⲉⲩⲟⲣⲓ.

ⲧⲙⲏ, ⲧⲓⲍ Everyone to give of his possessions to the poor, ϰⲁⲧⲁ ⲟⲉ ⲉⲧⲉⲓⲥ ϫⲟⲟⲩⲣⲉϥϯ ⲟⲩⲣⲟⲟⲩⲧ ⲛϩⲉⲛⲓϩⲛⲁⲩ ⲉⲧⲟⲩⲟⲓⲥ ⲟⲃⲟⲗ ⲙⲙⲁⲧⲉ ⲁⲙ ⲛⲉⲧⲉⲣⲉⲙϫⲟⲉⲓⲥ ⲙⲉ ⲙⲙⲟϥ (*cf.* 2 Cor. ix. 8,) ⲁⲗⲗⲁ ⲫⲁⲉ ⲟⲩ ⲛⲟⲩ ⲙⲡⲟⲩⲧⲉ ⲛⲟⲩⲟⲩ ⲙⲙⲁ ⲉⲧⲧ ϩⲱⲙⲁ ⲙⲙⲁ ϰⲁⲧⲁ ⲛⲉⲧⲉⲓⲥ ⲙⲙⲉⲧⲣⲩⲗⲁⲙ ⲙⲙⲉⲧϫⲟⲉⲓⲥ ⲙⲙⲁⲣⲉⲩⲧⲁⲓⲟ ⲙⲙⲁⲣⲉⲩⲧⲁⲃⲃⲟ ⲙⲙⲁⲣⲉϩⲛⲟⲩⲧⲉⲓⲁ ⲛⲥⲱⲟⲩⲧ ⲉⲙⲡⲟⲩⲧⲉ ϰⲁⲧⲁ ⲛⲉⲧⲉⲓⲥ ⲙⲙⲓϩⲟⲃ ⲙⲙⲁ ⲉⲙⲁⲛⲟⲧⲟⲩ ⲟⲃⲟⲗ ϩⲓϩⲙⲁⲁⲩ ⲙⲙⲁ ⲉⲧⲟⲩⲱⲓⲧ(*sic*) ⲙⲧⲁⲓ. Unfamiliar books, ⲉⲙⲡⲧⲁⲓ ⲥⲟⲩⲧⲙⲁⲩ not to be read or lent to others without the Elder's leave, lest there be words in them which it is not fitting men should hear. If a carpenter or smith ϩⲁⲙⲕⲁ or builder ⲟⲩⲕⲓⲟⲧ or physician serve us ⲛ ⲟⲩ(*lege* ⲟⲙ)ⲫⲁⲛⲓ ⲛⲧⲟⲟⲧⲟⲩ ⲛϩⲉⲙⲓⲥⲕⲉⲩⲟⲥ ⲙⲃⲁⲕⲉ ⲛ ϩⲉⲙⲓⲥⲟⲧⲃⲉϥ ⲙⲙⲓϩⲓⲙⲉ ⲛ ϩⲙⲓϩⲁⲁⲩ ⲙⲡⲉ ⲛ ⲟⲩⲫⲁⲛⲓⲕⲟⲛ ⲙⲁⲓ ⲛⲟⲩⲧⲁ ⲟϩⲉⲙⲓⲕⲟⲧⲙⲓⲥ ⲙⲡⲟϥⲕⲟⲧⲙ ⲛ ⲟⲩⲫⲁⲛⲓⲫⲓⲁⲥⲡⲟ ⲟⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲛϩⲓⲧⲛ ⲟⲁⲉⲩⲟⲙⲓⲥ ϩⲓⲟⲩⲁ ⲛϩⲓⲧⲛ, their wage shall be agreed upon and the price of the articles bought shall be paid "or we shall see what we shall give them in exchange for the work they have done for us." No one to seek the aid of a physician [? without the Elder's leave].

ⲧⲙⲏ, ⲧϥ Exhortations to a timely repentance, with quotations in full of Ezechiel xxxvi. 17—19, and Lamentations ii. 1—5. (*v.* the *Appendix* to this Catalogue.)

The form -ⲧⲙⲙⲟ for the 2d pl. Suffix occurs p. ⲧⲙⲏ, ϫⲟⲩⲧⲙⲙⲟ, p. ⲧⲙⲟ, ⲛⲧⲟⲧⲏ ϫⲟⲩⲧⲙⲙⲟ ⲛⲧⲟⲧⲛⲕⲧⲟⲧⲙⲙⲟ (*fem.* in both cases), but seems to vary with -ⲧⲛⲧⲏ.

169.

Or. 3580B(5).—Parchment; 3 foll.; 13½ × 11 in.; paged ⲓⲍ, ⲓⲏ (the last of quire ⲓ̄); ⲕⲁ, ⲕⲃ; ⲕⲅ, ⲕ̄. The text, in two columns of about 30 lines each, is written in an upright, somewhat irregular hand (*cf.* Ciasca ii., tab. xxi., though the script of our fragt. is much

[1] *v. Aeg. Zeitschr.*, 1887, 72.

coarser). Initials, stops, the letter ϕ &c. are in red.

From Aḫmîm. [BUDGE.]

Monastic Rules, similar to those in the preceding MS. They are partly (p. ⲓⲏ *b*) identical with those of the *Cod. Borg.* ccxii (*cf.* Zoega 527, p. ⲣⲓⲏ). They are addressed, in the 1st person (ⲛⲉⲧⲭⲱ ⲙⲙⲟⲥ), to the Monks and Nuns presumably of the White Monastery (ⲙⲛⲓⲥⲧⲁⲅⲟⲣⲏ, ⲛⲉⲓⲧⲟⲡⲟⲥ).

ⲓⲍ, ⲓⲏ Supererogatory fasting not to be hindered (*v.* the preceding MS., p. ⲧⲙⲃ), nor the quantity eaten by others to be remarked on, ϫⲉⲁⲕⲟⲩⲥⲙⲟⲧⲣ ⲛⲟⲉⲓⲕ, Prov. x. 23 being quoted. None are to be urged to eat when unwilling, ⲕⲁⲓ ⲉⲫϣⲓ ⲛ ⲉⲙϥⲓ ⲁⲓ ⲕⲁⲓ ⲉⲫϩⲓⲛϣⲙⲙⲟ ϫⲉⲁⲓⲉⲓ ⲟⲩⲉ-ⲙⲙⲟⲟⲓⲕ ⲙⲧⲁⲩⲥⲉⲉⲙⲉ ⲛ ⲛⲧⲟϥ ⲕⲉϩⲙⲟ ⲉⲥⲱⲕ ⲙⲙⲓⲛⲉⲙⲣⲏⲩ ⲉⲡⲁϩⲟⲩ ϫⲉⲁϩ[sic] ⲕⲙⲁⲟⲩⲙⲙⲓⲛⲉⲓⲕⲟⲟⲩⲉ. Those that secrete and give to their relatives of their food ϩⲙⲟ ⲙⲧⲉⲩⲧⲟ to be expelled. Those that are found at work before the morning call to prayer ⲙⲙⲁ-ⲧⲟⲩⲕⲱⲗϩ ⲉⲙⲩⲟⲣⲏ ⲛⲥⲟⲛ ⲛⲉⲩⲁⲙⲁ ϩⲓⲧⲟⲟⲩⲉ ⲙⲙⲟⲩⲧⲧⲟⲩⲟⲩ ϩⲓⲧⲙⲛⲓⲧⲟⲙⲟⲥ ⲁⲩⲱ ⲁϫⲙⲟⲗⲙⲟ ϩⲱⲟⲟⲩ ⲟⲛ ⲉⲧϩⲙⲡⲏⲩ, to be severely reprimanded. The ⲛⲟⲟⲩ ⲛⲣⲱⲙⲉ at the gate of the congregation in the village ⲡⲏⲙⲉ to supply their needs [of all kinds, *v.* Zoega, *l.l.*] from the principal monastery, ⲛⲉⲙⲁ ⲛⲁⲓ.

ⲕⲁ, ⲕⲃ No one to move, ⲕⲙⲙ his feet upon the ground nor his hands nor his staff, nor to ⲣⲧⲟⲣⲉ[1] ⲙⲙⲓⲥⲙⲟⲩⲧⲉⲣⲙⲧⲉ and ⲙⲧⲙⲭⲁⲗⲁⲭⲉ ϩⲙⲙⲓⲥⲙⲟⲩϫ like the Chaldæans and other idle, ⲁⲣⲣⲟⲉ people who lack instruction. No one to bind himself by oath that he will not sleep on a bed ⲟⲩⲗⲟⲩⲟⲩ till he die nor place anything below his head, ⲛⲣⲱⲙⲉ ⲅⲁⲣ ⲥⲟⲟⲩⲧⲙ ⲁⲙ ϫⲉⲟⲩ ⲛⲥⲧⲙⲙⲟⲩ ⲉϫⲱⲟⲩ ⲙⲙⲏⲛⲟⲧⲉ ⲁⲙⲧⲉ ⲁⲙⲧⲓⲧⲣⲉⲕϩⲱⲟ ⲉⲣⲟⲕ ⲉⲙⲉⲧⲕⲙⲓ ⲁⲙ ⲉϩⲣⲁⲓ ⲙⲙⲁⲣϩⲟⲩⲟ ϩⲓϩⲉⲙⲓⲕⲟⲟⲩⲧⲉ ⲉⲧⲓϩⲉ ⲟⲛ ⲛⲟⲩⲧⲟⲩ ⲧⲉⲧⲩⲟⲟⲛ ⲙⲙⲟⲟⲩ &c.

ⲕⲏ, ⲕ When anyone dies, all that dwell in the congregation to meet around the corpse, to chant ϯⲁⲗⲗⲏⲗ three ⲥⲟⲛ ϩⲙⲛⲩⲓ ⲉⲧⲧⲏⲩ and to pray three ⲥⲟⲛ, ⲥⲟⲟⲩⲧ ⲛⲥⲟⲛ ⲉⲙⲥⲟⲛ; then to wash the body ⲛⲥⲉϫⲟⲕ-ⲙⲉϥ ⲛ ⲛⲥⲉⲉⲓⲁϥ. If it be at night, 3 or 5 of them to remain till dawn, when the body to be taken to the congregation ⲥⲟⲟⲩϩ and after further psalms and prayers ⲉⲧⲉⲛⲟⲩⲛⲉ ⲙⲙⲁⲁⲃⲩⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲛⲉⲩⲁⲙⲁ, to be buried. Men that neglect (*lit.* forget) in these *τόποι* to come and bury ⲉⲧⲙⲓ ⲛ ⲉⲧⲙⲧⲟⲛⲉ those that die shall not be worthy to be called brethren. The aged not to be compelled against their will to fast ⲥⲙⲁⲣⲥⲙⲁⲣ (?), either during the 40 days or at the Pascha; likewise those who are disabled by sickness or from other causes. And when their strength fails ⲉⲧⲣⲩⲁⲛⲕⲁⲟⲟⲩ ⲉⲃⲟⲗ, they may be allowed easier beds ⲙⲁⲙⲙⲓ-ⲕⲟⲧⲕ ⲉⲧⲙⲟⲧⲙ or seats ⲙⲛⲟⲓ and be provided with ⲛⲩⲟⲩⲧⲛⲟⲣϫⲩ ϩⲁⲣⲟⲟⲩ, that is a sheep-skin and a pillow ϫⲟⲩ. There must be witnesses for the nature of the sickness [pleaded as an excuse].

Several passages in these texts and those of the preceding MS. are very obscure.

170.

Papyrus X (1).—Three fragts. now under glass; (*α*) and (*β*) $4\frac{3}{4} \times 2\frac{1}{2}$ in., (*γ*) $3\frac{3}{4} \times 3$ in. The original width of the leaf was probably about $3\frac{1}{2}$ in.; its height cannot be estimated. The text, in one column, is written with red

[1] *v. Aeg. Zeitschr.* 1888, 54. MS. Add. 17,183, fol. 65 has likewise ⲣⲧⲟⲣⲉ (=*ἀνακρονομένων*) in the passage quoted.

ink in a small, thick character which inclines to the right. Paragraphs are divided by horizontal lines in the left margin and words often by a single stop.

[Sams.]

Monastic Rules.

Fragt. α, fol. *a* deals apparently with spiritual matters (ⲛⲟⲃⲉ, ϯⲧⲭⲏ, ϩⲛⲟⲩ, ϯⲥⲃⲱ); fol. *b* with rules as to food (ϩⲛⲟⲩ, ⲟⲩⲱⲱⲛ) and shows that the writer employed the 1st person (▯ⲥⲟⲟⲩⲧⲛ ⲁⲛⲟⲕ).

Fragt. β, fol. *a* mentions "our holy Fathers"; fol. *b* is illegible.

Fragt. γ, fol. *a* speaks first of opposition to God (▯ⲟⲩⲃⲉⲙⲙⲟ[ⲩⲧⲉ ⲙⲙ]ⲡⲉⲛⲭ̅ⲥ̅), then forbids eating or drinking before the bell (ⲙⲡⲉⲧⲉⲩⲟⲩⲱⲛ · ⲟⲩⲁ[ⲉ ⲛ]ⲛⲉⲧⲉⲩⲥⲱ · ⲛⲁⲁⲩ ⲛ̈ⲥ[ⲱⲟⲩ] ⲙⲙⲁⲧⲟⲩⲕⲱⲗϩ ⲉⲡⲉⲩ[ⲟⲣⲡ]); fol. *b* not identifiable (▯ⲉⲕⲉⲕⲱ ⲟⲩⲙⲁϩⲉ▯ , ▯ⲉⲣⲁ[ⲓ̈ⲉ̈]ⲧⲧⲟⲕ ⲉⲕ[ⲉ]ϩⲙⲟⲟⲥ ⲉⲣⲁⲓ ⲛ ⲉⲕ[ⲉ]ⲁϩⲉⲣⲁⲧⲕ ⲛ ⲉⲕ[ⲉ] ▯ⲭⲱⲣⲓⲥ ⲁⲛⲁⲩⲕⲏ).

COMMENTARIES, HOMILIES &c.

171.

Or. 5001.—Papyrus. A complete volume of 174 foll.; $12\frac{3}{4} \times 9$ in.; now separated and under glass, but originally in a heavy binding ($\frac{1}{2}$ in. thick) composed of layers of papyrus covered with leather and now kept separately. This leather, once red, is stamped in the middle with linear patterns interspersed with a repetition of two small figures,—an antelope and a bird,—while the upper and lower margins bear alternately the figures of a dog (?) and a bunch of grapes. In the centre of the whole is a dove. To the upper right-hand corner of the binding a plated leathern throng was fixed. The papyrus varies in quality; some of it is coarse, some very fine and brittle. Its colour is generally light brown-yellow. Each fol. consists of but a single σελίς. The preparation of the surfaces does not appear to be superior on the *rectos* to that on the *versos*. Each fol. is pricked with holes—presumably to guide the scribe; 4 in the top, 4 in the bottom and 2 in the outer margin. But the holes are not uniformly at the same distances apart. The system of pagination is peculiar. The volume begins with ρνα; but ρνο is followed by ρι.[1] Thence they run consecutively to ρμη. After this a new sequence commences running from α to ηη, when a third commencement is made with α. This series closes the volume with ρμ. The numeration of the pages is very often faulty. There are 22 quires, ιβ to κβ, 20 of which are of 8, 2 of 7 foll. In two or three places small strips cut from a parchment MS. (*cf.* Hyvernat, *Album*, pl. ii. 3), were sewn in with the stitching of the quires. They are now preserved separately. At ριγ (2nd series) a leather tab is attached to the outer margin, marking a division in the text, the other divisions having been probably indicated in the same way.[2] The text has in various places been retouched or corrected by later hands (*e.g.* ρπ, ρχ, ις 2nd ser., κς do.), while alterations by the original scribe are frequent (*e.g.* ρλχ, κλ 2nd ser., λλ 3rd ser.). The text, in two columns of 22—26 lines each, is written by the same scribe throughout. (*v.* the Facsimile.) The first and final pages of the quires are without monograms. Initials are not enlarged and the paragraph-marks are simple.

From Upper Egypt. [Budge.]

Ten Homilies by various authors. It is clear from the pagination that this was the second of two volumes.

The fly-leaf serves as the official Protocol[3] with 5 lines of text in upright characters $1\frac{1}{2}$ in. high.

[1] The figure for 200 is ϲ, in two distinct strokes.

[2] There are traces at any rate on ρπ.

[3] *v.* Karabacek in the Rainer *Führer* 1894, 17. The only hitherto published texts at all similar are *ib.*, Taf. iv. and the Berlin *Aeg. Urkunden* (*Kopt. u. Arab.*) no. 16, on which *v. Vienna Or. Journ.* ix. 387.

1. Fol. ρπλ. John, Archbishop of Constantinople, *On Repentance and Temperance*; ⲟⲩⲗⲟⲅⲟⲥ ⲙⲁⲫⲧⲁⲩⲟⲩ ⲛⲟⲩ ⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ ⲉⲧⲃⲉⲧⲓⲙⲉⲧⲁⲛⲟⲓⲁ ⲙⲡⲉⲛⲕⲣⲁⲧⲓⲁ (ἐγκράτεια). This is the homily now attributed to Johannes Jejunator but formerly printed among the works of Chrysostom. (*v.* Migne, *Patr. Gr.* 88, 1937). The Sa'idic version is often merely a paraphrase and is sometimes much abbreviated. The passage Migne, *l.l.* 1941 C οὕτως οὖν (= Copt. fol. ⲥⲏ *a*) to 1948 D ἐξῆλθεν (= ⲥⲣⲃ *b*) is placed later on than in the Greek text, namely after 1973 A ἵνα διαμένῃ τὸ κτῆμα.[1]
2. Fol. ⲥⲣⲓⲁ. John, Archbishop of Constantinople, *On the blessed Susanna*; ⲥⲟⲛⲟⲓⲟⲥ ⲟⲩⲁⲍⲏⲏⲥⲓⲥ ⲏⲧⲉ ⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ ⲉⲧⲃⲉⲥⲟⲩⲥⲁⲛⲛⲁ ⲧⲓⲙⲁⲅⲁⲣⲓⲧⲏⲥ (μακαρίτης). The same homily is printed by F. Rossi, *I Papiri ... di Torino* II., fasc. 2, 30, the version being practically identical and the author's name the same. The Greek text is given among Chrysostom's works (Migne 56, 589).
3. Fol. ⲥⲣⲓⲏ. Athanasius, *On Mercy and Judgment*; ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲣⲁⲕⲟⲧⲉ ⲙⲫⲣⲁⲭⲉ ⲉⲧⲃⲏⲛⲓⲁ ⲙⲡⲓⲛⲣⲁⲓ. *Begins*, "The world (κόσμος) which forgets God, my brethren, is taken by violence." Whom God converts he teaches to avoid evil and to show mercy. Without charity no offerings are acceptable to Him. Mercy and judgment should be combined. Offerings are not to be made from ill-gotten gains or by those that use violence instead of justice. The rich by their wealth may be fellow-workers with God. Let us ever remember the poor and so be prepared for Christ. *Quotations*; Rom. i. 28, Is. i. 16, 17, Prov. xv. 8, xxi. 27, xxi. 13, iii. 9, xv. 8, Mal. iii. 8, Hos. xii. 6, Mal. ii. 13, Mat. v. 23, Lu. xix. 8, Jer. iii. 12, Mat. v. 20, Eph. iv. 28, Lu. vi. 38, Mat. xxv. 34 ff., x. 42.
4. Fol. ⲕ (2nd series). Theophilus the Archbishop, *On Repentance and Temperance and that man neglect not to repent before the last days come upon him*; ⲟⲩⲗⲟⲅⲟⲥ ⲏⲧⲉ ⲡⲉⲡⲓⲥⲧⲟⲧⲗⲁⲃ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲑⲉⲟⲫⲓⲗⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲫⲣⲁⲧⲟⲩ ⲉⲧⲃⲉⲧⲓⲙⲉⲧⲁⲛⲟⲓⲁ (μετάνοια) ⲙⲡⲉⲛⲕⲣⲁⲧⲓⲁ (ἐγκράτεια) ⲁⲩⲱ ⲟⲛ ⲉⲧⲙⲧⲣⲉⲡⲣⲱⲙⲉ ⲁⲙⲉⲗⲉⲓ ⲉⲣⲟⲩ ⲉⲙⲉⲧⲁⲛⲟⲓ ⲉⲙⲡⲁⲧⲟⲩⲧⲁϩⲟⲩ ⲛⲟⲩ ⲛⲉϩⲣⲟⲛⲟⲥ ⲏⲣⲁⲉ. *Begins*, "The prophet saith, My tears have been my meat day and night." Let us subject our souls by fasts and our bodies by labours till we become fellows of the angel of repentance who will then come, separate the chaff and plant spiritual fruit. Great are thy consolations, O Repentance! Gladness is in thy grief, joy in thy tears. Adorn her with prayers, crown her with humility of tears, that the other virtues too may see and crowd to dwell in you. Repentance led the saints to their trials; was food to hungry, drink to thirsty. When Nineveh repented, beasts as well as men put on sackcloth. Let us not afterwards return again to sin nor be too late in repenting, lest then the angels of wrath bind the sinful souls and cast them into Tartarus, where is no intercession nor friend. Let repentance deliver us in the day of death. Oh, the misery then of those that are called priests and monks and have despised God's word! Christ

[1] Five Syriac MSS. which I have examined follow here the order of the Greek.

suffered that we might have repentance. Blessed are the strong in faith. Let us beware of the devil and put on the armour of holiness. *Quotations;* Ps. xli. 4, l. 19, xliii. 23, Col. iii. 5, Gal. v. 22, Lu. xxii. 28, Mat. x. 37, 38, Heb. x. 31, Rom. vii. 24, Ps. cxxxviii. 7, Mat. xxvi. 39, Mk. xiv. 35 (*after this* "He having prayed thrice said, If this be Thy will, so be it,") Mat. xvi. 24, Gal. vi. 14, ii. 20, 2 Tim. ii. 12, Lu. xxii. 28, Mat. xxv. 34, x. 42.

5. Fol. $\bar{\text{a}}$ (3rd series). Athanasius, *On S. Matthew* xx. 1; ⲟⲩⲗⲟⲅⲟⲥ ⲉⲁⲓⲧⲁⲧⲟⲩ ⲛⲟⲩ ⲫⲁⲣⲓⲟⲥ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲣⲁⲕⲟⲧⲉ ⲉⲧⲃⲉⲡⲉϩⲣⲓⲧⲟⲩ ⲉⲧⲉⲓϩ ϩⲓⲛⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲛⲕⲁⲧⲁⲑⲁⲗⲟⲗⲓⲟⲥ ϫⲉⲉⲥⲧⲓⲧⲟⲩ ⲛⲟⲩ ⲧⲓⲛⲧⲉⲣⲟ ⲛⲓⲙⲓⲧⲉ &c. *Begins,* "The Lord said in The Gospel of Matthew, The Kingdom of heaven is like &c." God is the lord of the vineyard which is the house of Israel. The first labourers, Moses, Aaron, Joshua; those of the 3rd hour, the Judges; those of the 6th and 9th, Samuel, David and the Prophets; those of the 11th, the Apostles, who stood idle from evil-doing. For the devil had failed to hire the Baptist for an eating-house, Peter for faithlessness or Andrew for a defiling marriage. The Lord said (fol. $\bar{\text{e}}$) "Father, the men that thou gavest me out of the world, I have found them chosen vessels." Christ is the *ἐπίτροπος*. The payment given is the Apostleship and the Sacraments (*προσφορά*). The murmurers are the Scribes and Pharisees; he whom Christ rebukes, Judas. What, O Judas, thy gain in betraying the Lord? Better Cain that slew man than Judas that slew God. Matthaias took his place, while he went down to hell. Come up on to the ship of salvation, *i.e.* the Church's faith. Its oars are the two Testaments; mast and helm, the Cross and the arms of him that prays; the sail, God's guiding power; the rudder, the bishop; the steersman, Christ; the sailors, the clergy; the — ? ⲛⲉϩⲣⲟⲧⲁⲧⲉ, the Christians; the harbour, the heavenly Jerusalem. Now that we have discussed (*γυμνάζειν*) this subject, let us thank God for thus profitably opening our mouth and for the spirit that has taught us. *Quotations;* Mat. xx. 1—7, Ex. iii. 10, Am. (*lege* Hos.) x. 1, Joh. xvii. ?, xviii. 9, vi. 44, iii. 35, Mat. xx. 8, 1 Cor. xii. 28(?), Mat. xiii. 17, Is. iii. 14, Mat. ix. 14, xv. 2 (*cf.* Lu. vi. 1), Mat. xx. 13, Mk. xiv. 5, Mat. xxvi. 23, Joh. xiii. 27, 2(4) Esd. v. 44, Mat. x. 19, 20.

6. Fol. $\overline{\text{κϛ}}$. Proclus of Cyzicus. *Sermon preached in the Church of Anthemius in Constantinople, on the last Sunday in Lent, the occasion of his installation as archbishop, Nestorius the heretic being present;* ϩⲟⲙⲓⲗⲓⲟⲥ ⲟⲩϩⲟⲙⲓⲗⲓⲁ (*ὁμιλία*) ⲉⲁⲓⲧⲁⲧⲟⲥ ϩⲓⲕⲟⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ ϩⲓⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲁⲓⲟⲥⲓⲟⲥ ⲛⲟⲩ ⲡⲣⲟⲕⲗⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲕⲩⲍⲓⲕⲟⲥ ϩⲓⲧⲛⲕⲧⲣⲓⲁⲕⲏ ⲙⲡⲓⲃⲱⲗ ⲉⲃⲟⲗ ϩⲓⲧⲛⲧⲣⲉⲧⲟⲩⲥⲟⲩ ⲉϩⲓⲧⲛⲕⲁⲑⲉⲇⲣⲁ ⲛⲧⲙⲛⲧⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲫⲙⲁⲩ ⲛⲟⲩ ⲛⲉⲥⲧⲟⲣⲓⲟⲥ ⲛϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ. The Greek text is found in Migne 65, 789.

7. Fol. $\overline{\text{λϑ}}$. The same. *Sermon preached in the great church of Constantinople on the Sunday preceding Lent, concerning the contemptible doctrine of Nestorius who was present;* ⲟⲩϩⲟⲙⲓⲗⲓⲁ ⲉⲁⲓⲧⲁⲧⲟⲩ[ⲉ] ⲛⲟⲩ ⲡⲣⲟⲕⲗⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲕⲩⲍⲓⲕⲟⲥ ϩⲓⲧⲛⲟⲟ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ ⲉⲫⲙⲁⲩ ⲛⲟⲩ ⲛⲉⲥⲧⲟⲣⲓⲟⲥ ⲛϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲉⲧⲃⲉⲡⲉϥⲧⲟⲕⲓⲁ (*δόγμα*) ⲉⲧⲉⲡⲉⲩ ⲥⲙⲁⲩⲟⲩⲣ (?=ⲥⲙⲁⲩⲟⲩⲣ) ⲉϩⲟⲩⲛ ⲉⲡⲉϩⲣⲱⲥ ⲛϩⲟⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ. A Latin translation from the Syriac version is

found in Migne *l.l.*, 841 (= Mai, *Spic. Rom.* iv. lxxxviii.). *Cf.* the Greek citation given there from Ephraim of Antioch with the Sa'idic version of the same passage; (fol. ⲓⲏ) ⲉⲙⲡⲟⲩⲱ ⲁⲓ ⲙⲙⲉⲫⲣⲉⲓⲥ ⲉⲥⲏⲧⲟ ⲛⲥⲧⲏⲟⲥⲧⲁⲥⲓⲥ ⲁⲗⲗⲁ ⲉⲣⲉⲧⲟⲫⲣⲉⲓⲥ ⲥⲏⲧⲟ ⲟ ⲡⲟⲩⲥⲏⲙⲟⲥⲧⲁⲥⲓⲥ ⲡⲟⲩⲓⲟⲧ ⲉⲃⲟⲗ ϩⲓⲧⲙⲏⲓⲧ-ⲡⲟⲩⲧⲟ ⲙⲙⲏⲧⲙⲛⲧⲣⲣⲱⲙⲉ.

8. Fol. ⲓⲑ. Basil of Cæsarea, *On the end of the world and the temple of Solomon and on the exit from the body;* ⲟⲩⲥⲟⲙⲟⲗⲟⲅⲓⲁ ⲙⲡⲉ ⲁⲛⲁ ⲃⲁⲥⲓⲗⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲉ ⲕⲁⲓⲥⲁⲣⲓⲁ ⲙⲡⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ ⲉⲗϥⲧⲁⲩⲟⲥ ⲉⲧⲃⲉⲧⲉⲥⲧⲙⲧⲟⲗⲓⲁ (*συντέλεια*) ⲙⲡⲁⲓⲱⲛ (*αἰών*) ⲙⲙⲓⲣⲓⲟ ⲛⲥⲟ-ⲗⲟⲙⲱⲛ ⲁⲩⲱ ⲉⲧⲃⲉⲧⲟⲩⲏⲓ ⲉⲃⲟⲗ ϩⲓⲥⲓⲟⲛ. *Begins,* "Let us now realise, O brethren, how that, in the hour when God formed all creation (*κτίσις*), there was none that knew nor was there any voice." At the creation none knew but the Father and the Son; at the end of the world, the whole of Creation shall be disturbed. At the building of Solomon's temple there was no sound heard; for it, like the world's creation, was the work of God's inspiration. If all was God's creation, why should it perish? Created in six days, ruled by Him for 6000 years, it is to be overthrown in a single hour. Of this man's sin is the cause, just as it brought the flood and other punishments in former ages. Solomon's temple was built in silence, so that he might not be disturbed while sitting in judgment. But after the people's sins, the Chaldæans came and in a year destroyed his work. God's wondrous temple is the Virgin. *Quotations;* Mat. xxiv. 21, ib. 31, 1 Ki. vi. 7, Ex. xxv. 8, 1 Cor. iii. 16, vi. 19, Is. xlviii. 13, Ps. xciv. 5, Is. lxvi. 1, Job x. 9, x. 10—13, Ps. cxviii. 73, lxx. 6, cxxxviii. 15, Jer. i. 5, Joh. v. 17, Mat. xxiv. 35, ib. 36, Is. l. 2, 3, 1 Ki. vi. 7, Prov. xiv. 1, 1 Cor. viii. 1, Ac. vii. 47, 48, Ps. lxiv. 5, 6. There is also a citation (fol. ⲕⲟ) from "one of the ancient sages" ⲥⲟⲫⲟⲥ ⲡⲁⲣⲭⲁⲓⲟⲥ; "The great altar (*θυσιαστήριον*) of God is the heart of the wise (*σοφός*)."

9. Fol. ⲕⲑ. Athanasius, *On the Soul and the Body;* ⲟⲩⲗⲟⲅⲟⲥ ⲉⲗϥⲧⲁⲩⲟⲩ ⲛⲟⲓ ⲡⲓⲁⲧⲣⲓ-ⲁⲣⲭⲏⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣⲭⲓ-ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲣⲁⲕⲟⲧⲉ ⲉⲧⲃⲉⲧⲉϥⲭⲏ ⲙⲡⲓ-ⲥⲱⲙⲁ. This is the sermon usually attributed to Alexander, the predecessor of Athanasius. A Syriac version is printed by Mai, *Patr. Nov. Bibl.* ii. 531; (*v.* also Brit. Mus., Add. 17,192). The Sa'idic text is frequently of greater length than the Syriac, *e.g.*, fol. ⲓⲏ, after Syr. 534 ⲗⲁⲗⲁⲥⲙⲁ, fol. ⲕⲍ, after 535 ⲙⲁⲙ ⲗⲁⲗⲁⲥⲙⲁ ⲗⲁⲗⲁⲥⲙⲁ, fol. ⲕⲑ, after 535 ⲙⲛ ⲙⲛⲁⲙⲛ ⲗⲁⲗⲁⲥⲙⲁ.

10. Fol. ⲕⲍ. Eusebius of Cæsarea, *On the Canaanitish Woman;* ⲟⲩⲗⲟⲅⲟⲥ ⲙⲡⲉ ⲁⲛⲁ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲕⲁⲓⲥⲁⲣⲓⲁ ⲙⲡⲕⲁⲡ-ⲡⲁⲗⲟⲕⲓⲁ ⲉⲗϥⲧⲁⲩⲟⲩ ⲉⲧⲃⲉⲧⲉⲥϩⲓⲙⲉ ⲛϩⲁⲛⲁ-ⲛⲁⲓⲁ. *Begins,* "Great is the storm (*χειμών*) but it has not been able to prevent (*κωλύειν*) the joy of those who have come." The Church overcomes all her trials. As the furnace the gold, so affliction benefits the soul that is fitted for it. Yesterday Paul prepared his table for us, to-day Matthew; then a blasphemer, now a publican whom the Lord converted! Despair not! all can be thus converted. If thou hast sinned, repent like the Canaanitish woman. A woman, the devil's chief weapon, comes to Christ and begs for mercy,—not for her daughter who was unconscious through illness, but for herself. See her faith! She might have gone to the magicians. His

reply. Dost Thou then leave the world deserted, the Scythians, Arabs, Elamites, Cilicia, Cappadocia, Syria, Phœnicia? The power of prayer. God will not have innumerable στίχοι of words, but only thy prayers. Pray in the street or in the baths ⲥⲓⲟⲟⲩⲛⲉ. If thou enter the churches of Persians, Goths ⲕⲟⲩⲟⲟⲥ, Hindoos ⲍⲓⲛⲟⲩ, Moors, thou shalt hear Christ's voice. If thou appeal to the ἄρχων, they may tell thee he sleeps and cannot see thee. God will always hear. As the Father by His word created the world, so the Son healed this woman's daughter. *Quotations;* Mat. xvi. 18, ix. 9, xv. 21—28 (passim at intervals), Ps. ii. 8, Is. xi. 10, Ps. xlvi. 2, Mat. xxviii. 19, Phil. iii. 2, Joh. xiv. 10, 11.

The peculiarities of orthography which are found throughout the whole MS. may be taken merely as an indication of a single scribe, writing probably from dictation. They are; (1) a constant interchange of ⲕ and ⲟ, ⲃ and ⲫ; (2) the use of ⲁ for ⲉ, ⲁⲣⲱⲧⲏ, ⲡⲁⲣⲉ-; (3) the doubling of vowels, ⲯⲁⲗ-, ⲙⲙⲏⲧⲉ, ⲟⲩⲟⲟⲩ; (4) ⲯⲱⲟⲥ for ⲥⲱⲯ; (5) ⲥⲁ- for ⲛⲥⲁ-; (6) ⲛⲯⲁ for ⲙⲡⲯⲁ; (7) Imperf. ⲉⲙⲉⲫ-; (8) ⲁⲙⲏⲉⲙ δεῦτε.

172.

Or. 3581A(1).—Parchment; 2 foll.; 10½ × 8 in.; paged ⲁⲱ, ⲃ and —, —, the second fol. being the last of quire ⲉ. The text, in one column of 25 lines, is written in a sloping, regular hand (*cf.* Hyvernat, *Album*, pl. ix. 2, col. 2). The lines of biblical citation are begun more to the right than the rest of the text. Initials are enlarged but plain.

From Aḫmîm. [Budge.]

Athanasius; *Exposition of the Psalms.*

fol. ⲁⲱ, ⲃ. On Pss. xiv, xv. (*v.* Migne, *Patr. Gr.* 27, 100). The successive verses of the psalm are given in full. The commentary on ver. 1 differs from the published Greek version. It is; ⲛ ⲙⲙⲁ ⲛⲉϫⲁϥ ⲛⲉⲧⲛⲁⲓⲙⲡⲉϣⲁ ⲛⲉϣⲟⲛⲉ ϩⲙⲙⲟⲥⲕⲩⲏ ⲉⲧϩⲙⲙⲟⲥⲕⲩⲏ ⲉϥϣⲁⲛⲙⲡⲉϣⲁ ⲅⲁⲣ ⲛⲧⲉⲙⲙⲁⲧⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲃⲏⲗ ⲙⲙⲟⲥⲕⲩⲏ ⲉⲧⲙⲙⲁⲩ ϥⲛⲁⲩⲟⲛⲉ ϩⲙⲙⲁⲓⲟⲛ ⲉⲛⲁⲧⲟⲩⲥⲉⲙⲉ. The title of Ps. xv. is ⲓⲏ ⲧⲉⲥⲧⲙⲁⲟⲅⲣⲁⲫⲓⲁ ⲡⲁⲇⲁ.

fol. —, —. On Ps. cxviii. 71—78 (*v.* Migne, *l.l.*, 492). The commentary on ver. 71 differs from the Greek. After an almost verbal repetition of the verse, it proceeds: ⲉⲩⲭⲟ ⲁⲕⲧⲁⲁⲧ ⲉⲧⲟⲟⲧⲟⲩ ⲛϩⲙⲡⲣⲁⲙⲙⲟⲥ ⲉⲧⲥⲟⲥⲉ ⲁⲩⲱ ⲉⲧⲙⲟⲕϩ ⲉⲓⲙⲟⲓϩ ⲙ[ⲙ]ⲟⲧⲛⲟⲗⲓⲧⲁ(πολιτεία) ⲉⲙⲟⲃⲃⲓⲟ ⲙⲙⲟⲓ ⲁⲩⲱ ⲉⲓⲧ[ⲃ]ⲃⲟ ⲙⲙⲟⲓ ⲉⲓⲱⲃ ⲙⲡⲁⲥⲱⲙⲁ ⲧⲁⲗⲁϥ ⲛϩⲙϩⲁⲗ ϫⲉⲙⲙⲓⲉⲓⲙⲟⲧ ϩⲓⲧⲉϩⲓⲛ ⲛⲧⲉⲙⲛⲁⲥⲓ-ϩⲏⲧ ⲧⲁⲓ ⲉⲧⲟⲩⲉⲥⲧⲟⲙ ⲁⲩⲱ ⲉⲧⲟⲩⲟⲩⲟⲉ ⲁⲗⲗⲁ ϩⲓ-ⲧⲉⲧⲟⲩⲏⲧ ⲁⲩⲱ ⲉⲧϩⲉⲛϩⲱⲛϫ. The Greek and the Coptic differ likewise in several of the other verses.

The pagination of the two foll. probably shows that the Expositions were in several volumes.

173.

Or. 3581A(2).—Parchment; 4 foll.; 14 × 11½ in.; paged ⲥⲓⲅ—ⲥⲕ. The text, in two columns of 32—35 lines each, is written in a free, somewhat irregular hand (*cf.* Ciasca, i., tabb. v. and xvi., though the resemblance is not very close). Initials are enlarged and ornamented with scrolls.

From Aḫmîm. [Budge.]

Athanasius; *Festal Letters;* the latter part of the 43rd and the first part of the 44th. The following is the text, of which no other version has hitherto been published;

fol. ⲥⲓⲅ. ⲧⲏⲧⲏ ϩⲙⲡⲥⲟⲧⲟⲩⲉⲓⲱ ⲙⲡⲉⲫⲉⲡⲓⲧⲓⲙⲓⲁ ⲫⲟⲩⲉϩⲥⲁϩⲙⲉ ⲁⲉ ⲟⲩⲛ ⲙⲙⲟⲩⲧⲉⲛⲉ ϫⲓⲙⲓⲭⲟⲣⲡ ⲉ-ⲧⲣⲉⲩⲧⲁⲭⲟⲟⲓⲱ ⲙⲡⲉⲛⲧⲁⲓⲧⲁⲩⲟⲩ ⲁⲩⲱ ⲁⲫⲧⲥⲁⲃⲟ

ⲛⲁⲩⲁⲟⲥ ⲉⲧⲣⲉϥⲧⲟⲛ ⲣⲱⲥ ⲙⲧⲉⲥⲥⲓⲙⲉ ⲉⲧⲥⲓⲙⲉ-
ⲫⲁⲛⲓⲟⲥ ⲉⲟⲩⲛⲟⲩⲧⲁ̅ ⲡⲣⲉϥⲥⲱⲛⲉ ⲥⲓⲱⲟⲥ ⲛⲟⲉ
ⲉⲧⲉⲓⲥ ⲥⲓⲛⲉⲙⲡⲁϫⲓⲉ ⲙⲙⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲟ ⲛⲉ-
ⲛⲟⲩϫⲱ ⲉⲃⲟⲗ ⲙⲛⲉⲙⲙⲁ̅ ⲛⲁⲕⲁⲟⲁⲣⲧⲟⲛ ⲛⲥⲓⲧⲉ ϫⲉⲕⲁⲥ
ⲙⲙⲉⲥⲧⲁⲧⲟ ⲙⲡⲁⲧⲁⲥⲃⲏⲉ ⲛⲉⲥⲛⲓⲥⲧⲉⲩⲉ ⲛⲁⲥ ⲥⲓⲧⲏ-
ⲟⲩⲛⲟⲕⲣⲓⲥⲓⲥ ⲉⲧⲣⲁⲛϩⲟⲟⲩ ⲁⲓ ϫⲉ ⲁⲥⲁⲥ ⲧⲁⲗⲟ ▨[1]
ⲥⲓⲛⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉⲧⲙⲛ̅ⲛⲁ ⲛⲁⲕⲁⲟⲁⲣⲧⲟⲛ ⲥⲓⲱⲟⲩ
ⲛⲁⲓ ⲅⲁⲣ ⲙⲡⲉⲧⲁⲗⲟⲩ ⲛⲁⲣⲟⲩⲥⲟⲟⲧⲉ ⲙⲧⲁⲟⲩⲥⲱⲟⲩⲛ
ⲛⲁⲩ ⲟⲩⲱⲟ ⲙⲡⲓⲟⲥ ϫⲉⲟⲩⲁⲧⲧⲁⲗⲟⲟⲩ ⲁⲛ ⲥⲓⲙⲡⲣⲉⲡ-
ⲙⲁⲣⲧⲩⲣⲟⲥ ⲅⲱⲟⲩⲉ ⲥⲓⲉⲛⲁⲗⲗⲁⲓⲱⲛⲓⲟⲛ ⲁⲗⲗⲁ ⲉⲅⲛⲁⲩ
ⲧⲁⲗⲟⲟⲩ ⲥⲓⲧⲙⲛ̅ⲥⲱⲧⲙ ⲛⲁⲓ ⲙⲧⲁⲙⲁⲣⲧⲩⲣⲟⲥ ⲥⲟ-
ⲛⲟⲗⲟⲅⲉⲓ ⲙⲡⲓⲟⲩ (fol. ⅽⅰⲍ) ⲉⲧⲁⲓϣⲓ ⲙⲡⲁⲓⲟⲩ ⲁⲛ ⲛⲁⲓ
ⲙⲡⲉⲓⲧⲁⲙⲁⲣⲧⲩⲣⲟⲥ ⲥⲟⲛⲟⲗⲟⲅⲉⲓ ⲙⲡⲓⲟⲩ ⲁϥⲛⲁⲩⲉ ⲉⲃⲟⲗ ⲥⲓⲧⲙ-
ⲛⲁⲓⲱⲛⲓⲟⲛ ⲛⲁⲓⲛⲉ ⲛⲥⲟⲟⲩ ⲙⲙⲉⲧⲟⲩⲁⲁⲃ ⲁⲧⲟ
ⲉⲧⲙⲛⲉ ϫⲉⲟⲩⲉ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲙⲉⲓⲧⲁⲧⲥⲟⲟⲩⲛ ⲅⲁⲣ
ⲙⲉⲧⲙⲁⲛⲓⲥⲧⲉⲩⲉ ϫⲉⲕⲁⲥ ⲙⲡⲣⲉⲡⲙⲁⲣⲧⲩⲣⲟⲥ ϫⲱⲛⲉ
ⲉⲧⲥⲟⲩⲱⲛⲓ ⲙⲡⲁⲓ ⲙⲡⲉⲓⲙⲁ ⲛⲁⲓ ⲁⲛⲟⲕ ⲡⲉⲛⲧⲁⲓⲣⲉ ⲙⲙⲟⲟⲩ
ⲛⲁⲓ ⲉⲧⲟⲩⲧⲁⲃⲟⲟⲩ ⲛⲁⲩ ⲁⲧⲟ ⲟⲩϫⲛⲟⲩ ⲙⲙⲟⲟⲩ ⲉⲧ-
ⲃⲉⲙⲙⲁⲩⲱⲛⲉ ⲁⲣⲁ ⲙⲙⲁⲥⲁⲛⲉⲩⲁⲭⲉ ⲥⲉⲛⲁⲧⲟⲗⲙⲁ
ⲟⲛ ⲉⲡⲛⲉ ⲉⲃⲟⲗ ⲥⲓⲧⲁⲙⲁⲥⲧⲓⲅⲁ̅ ⲛⲁⲕⲁⲟⲁⲣⲧⲟⲛ ⲥⲟⲥⲟ
(*sic*) ⲥⲉⲛⲁⲧⲟⲗⲙⲁ ⲥⲉⲛⲁⲧⲡⲛⲉ ⲣⲁⲣⲉ ⲁⲧⲟ ⲥⲉⲙⲁⲓ-
ⲥⲧⲁⲟⲙⲛⲉ ϫⲉⲕⲁⲥ ⲟⲉ ⲧⲉⲛⲟⲩ ⲉⲙⲁⲁⲉⲓⲛⲉ ⲙⲡⲟⲩ
(fol. ⅽⅰⲁ) ⲉⲧⲙⲙⲁⲛⲉ ⲟⲩⲥⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲙⲁⲣⲧⲩⲣⲟⲥ
ⲁⲧⲟ ⲛⲉⲥⲟⲩⲱⲛⲓ ⲉⲃⲟⲗ ϫⲉⲟⲩⲧⲁⲃⲟ ⲁⲛ
ⲧⲁⲫⲟⲥ[3] ⲙⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲥⲛⲟⲩⲧⲁⲗⲟⲛⲓⲕⲏ ⲙⲡⲟ ⲫⲛⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟⲟⲧⲛ ⲫⲧⲙⲛⲧⲙ ⲛⲧⲁⲩⲁⲓⲛⲉ ⲛϫⲟⲉⲓⲥ ⲁⲛ
ϫⲱ ⲙⲡⲓⲟⲥ ⲥⲓⲧⲙⲛⲥⲁⲓⲁⲥ ⲙⲡⲉⲓ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲱ-
ⲛⲟⲩⲉ ⲙⲁⲓ ⲙⲙⲁⲓⲧⲣⲟ[4] ⲁϥϫⲟⲟⲥ ⲁⲛ ⲟⲛ ⲉⲁⲥⲧⲏⲙ
ϫⲉⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧⲙⲁⲩⲥⲟⲛⲟⲗⲟⲅⲉⲓ ⲙⲡⲓⲟⲩ ⲙⲙⲁⲓⲧⲟ ⲉⲃⲟⲗ
ⲙⲡⲣⲟⲩⲛⲉ ⲫⲛⲁⲥⲟⲛⲟⲗⲟⲅⲉⲓ ϫⲉ ⲙⲡⲓⲟⲩ ⲙⲙⲁⲓⲧⲟ
ⲉⲃⲟⲗ ⲙⲙⲁⲉⲛⲟⲩ ⲉⲧⲙⲙⲁⲛⲉⲓⲛⲉ[5] ⲙⲡⲉⲧⲁⲣⲙⲡⲉⲧⲣⲟ
ⲅⲁⲣ ⲉⲁⲛϫⲟⲟⲥ ⲛϫⲟⲟⲥ ⲛⲁⲣⲙⲡⲉⲧⲣⲟ ⲉⲁⲣⲟⲩ ⲁⲧⲟ
ⲙⲡⲉⲧⲁⲩⲁⲛⲉ ⲥⲙⲛⲧⲭⲟⲉⲓⲥ ⲫⲛⲁⲓ ⲉⲣⲟⲩ ⲥⲟⲟⲩⲛ
ⲁⲫⲟⲥⲓⲥ ⲛⲥⲓⲧⲏ ⲛⲟⲉ ⲛⲧⲁⲫⲟⲥ ⲙⲡⲉⲓ ⲙⲡⲛⲁ ⲉⲧⲙⲛ̅ⲧⲙ
ⲁⲧⲙⲙⲟⲛⲉ ⲙⲙⲟⲟⲩ ⲛⲥⲓⲧⲏ[6] ⲛⲉⲓⲥ ⲁⲛ ⲟⲛ ϫⲉⲛⲉⲩⲁⲭⲉ ⲛⲟⲉ
ⲫⲙⲛⲧⲣⲟⲫⲏⲧⲏⲥ ⲁⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲁⲧⲟ ⲫⲙⲁⲉⲩⲁⲭⲉ
ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲟⲩ ⲁⲧⲟ ⲛⲫⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲕⲟⲧⲓ
ⲉⲡⲉ ⲁⲧⲡⲓⲥⲧⲉⲩⲉ ⲥⲱⲟⲩ ⲁⲧⲙⲛⲧⲥⲟⲛⲟⲗⲟⲅⲓⲁ ⲙⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ϫⲉⲛⲧⲁⲧⲥⲟⲛⲟⲗⲟⲅⲉⲓ ⲙⲙⲟⲟⲧⲛ ⲥⲓⲧⲟⲟⲧⲟⲩ
ⲛⲉⲧⲙⲁⲉⲓⲛⲉ ϫⲉⲟⲩⲁⲁⲩ ⲛⲟⲟⲧⲛ ⲛⲥⲟⲟⲩ ⲉⲧⲟⲧⲛ
ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲟⲩ ⲉⲧⲙⲉⲧⲉ ⲉⲙⲁⲙⲱⲛⲓⲟⲛ
ϫⲉⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁⲣⲟⲩ ⲁⲧⲟ ⲛⲉⲓⲥ ⲁⲛ
ⲧⲩⲡⲟⲥ ϫⲉⲛⲧⲁⲧⲥⲟⲛⲟⲗⲟⲅⲉⲓ ⲙⲙⲟⲟⲧⲛ ⲥⲓⲧⲟⲟⲧⲟⲩ
ⲛⲉⲧⲙⲁⲉⲓⲛⲉ ⲙⲡⲉⲧⲣⲟⲥ ⲛ

ⲟⲩⲁⲓ ⲛⲉⲧⲉⲥⲥⲉⲣⲁⲕⲟⲥⲧⲏ ⲙⲉⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲛⲓⲥⲟⲩ ϫⲟⲩ-
ⲧⲟⲩⲥⲓ ⲙⲡⲩⲣ ⲧⲁⲓ ⲉⲧⲙⲛⲁⲓⲟⲩⲧⲏ ⲉⲃⲟⲗ ⲛⲥⲛⲧⲉ
ⲉⲡⲥⲱⲙⲁ ⲁⲩⲱ ⲉⲙⲙⲓⲥⲧⲉⲩⲉ ⲧⲙⲟⲟⲩ ⲁⲉ ⲛⲥⲉⲃⲁⲥⲱⲙⲁⲥ
ⲙⲡⲙⲁϩⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲛⲓⲥⲟⲩ ϫⲟⲩⲧⲁⲥⲉ ⲙⲡⲁⲣⲙⲥⲟⲧ
ⲁⲩⲱ ⲧⲙⲛⲁⲁⲩ ⲉⲙⲙⲓⲥⲧⲉⲩⲉ ⲥⲛⲓⲥⲟⲩ $\overline{ⲁ}$ ⲙⲡⲁⲣⲙⲟⲩⲧⲉ
ⲉⲣⲟⲩⲥⲉ ⲉⲛⲁⲧⲉ ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲧⲙⲁⲣⲯⲁ ⲁⲉ ⲥⲛⲧ-
ⲕⲧⲣⲓⲁⲕⲏ ⲉⲧⲉⲥⲥⲟⲩ ⲉⲛⲁⲩⲧⲉ ⲙⲡⲥⲓⲉⲃⲟⲧ ⲛⲟⲩⲥⲟⲩ
ⲡⲁⲣⲙⲟⲩⲧⲉ ⲁⲩⲱ ⲧⲙⲁⲥⲱⲧⲣ ⲙⲧⲕⲉⲥⲁⲩⲧⲉ ⲛⲥⲉⲃⲁⲥⲱ-
ⲙⲁⲥ ⲙⲧⲙⲓⲣⲓⲕⲏ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲙⲉⲣⲉ ⲙⲡⲙⲟⲩⲧⲉ
ⲙⲛⲥⲛⲁⲕⲉ (fol. $\overline{ⲥⲓⲍ}$) ⲁⲩⲱ ⲉⲙⲙⲁ ϫⲁⲙⲙⲉⲣⲉⲣⲓⲧ
ϫⲉⲕⲁⲥ ⲉⲙⲉⲧⲉⲙⲛⲁ ⲙⲧⲙⲣⲩⲁ ⲙⲙⲓⲥⲧⲟⲩⲁⲁⲃ ϫⲙ-
ⲙⲛⲧⲧⲉ ϫⲙⲙⲛ$\overline{ⲭⲥ}$ $\overline{ⲓⲥ}$ ⲡⲉⲛⲓⲭⲟⲉⲓⲥ ⲛⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ
ⲛⲥⲟⲟⲩ ⲙⲡⲉⲓⲕⲟⲧ ⲙⲙⲁⲁⲩ ⲩⲁⲉⲓⲉⲥ ⲛⲉⲓⲉⲥ ϫⲁⲙⲙⲏ
ⲁⲥⲛⲁϫⲉ ⲙⲙⲉⲧⲙⲉⲣⲓⲧ ϩⲛⲟⲩⲧⲙ ⲉⲥⲟⲩⲁⲁⲃ ⲥⲉⲩⲙⲉ
ⲉⲣⲟⲧⲙ ⲛⲟⲩ ⲛⲉⲥⲙⲏⲧ ⲉⲧⲙⲙⲁⲁⲩ :—

ⲧⲙⲉⲥⲥⲙⲉⲩⲟⲩⲧⲉ ⲛⲉⲡⲓⲥⲧⲟⲗⲏ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲅⲁⲡⲏ-
ⲧⲟⲥ :—

ⲧⲙⲉⲥⲥⲙⲉⲧⲁϥⲧⲉ ⲛⲉⲡⲓⲥⲧⲟⲗⲏ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲅⲁ-
ⲡⲏⲧⲟⲥ :— ⲙⲕⲟⲣⲓⲛⲑⲟⲟⲥ ⲙⲙⲁⲧⲉ ⲁⲙⲙⲉ
ⲙⲧⲁⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲁⲣⲁⲅⲅⲉⲗⲓⲁ ⲛⲁⲩ ⲉⲣϣⲁ ⲉⲑⲙⲟ
ⲙⲙⲟⲥ ϫⲉⲛⲁⲣⲡⲣϣⲁ ϫⲙⲟⲧⲟⲁⲃ ⲁⲓ ⲛⲁⲥ[1] ⲁⲗⲗⲁ ⲛⲉⲓ
ⲧⲁⲩⲃⲟⲟⲓⲥⲩ ⲛⲟⲩⲥⲟⲧ ⲟⲩⲕⲟⲙⲟⲩⲙⲉ ⲁⲧⲙⲟ ⲡⲁⲛⲉ-
ⲧⲟⲩⲁⲁⲃ ⲧⲙⲣⲟⲩⲧⲙⲉ ⲉⲣⲉⲙⲟⲩⲧⲥⲙⲉ ⲙⲉⲛ ⲉⲧⲙⲁⲙⲉ
ⲙⲙⲓⲥⲧⲁⲩⲃⲟⲟⲓⲥⲩ ϫⲉⲛⲓⲉⲃⲟⲧ ⲧⲁⲣⲭⲏ ⲙⲙⲧⲙⲛⲧ ⲙⲙⲓⲉ-
ⲃⲟⲧ ⲛⲩⲟⲣⲡⲙⲉ ϫⲙⲙⲉⲃⲟⲧ ⲙⲧⲉⲣⲟⲙⲛⲉ[2] ⲉⲣⲉⲡⲉⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲁⲉ ⲟⲩ ⲟⲩⲉⲥⲥⲁⲥⲙⲉ ⲉⲧⲃⲉⲟⲩ ⲉⲧⲉⲩⲯⲩⲭⲉ ⲉⲣⲯⲁ
ϫⲙⲡⲧⲣⲉϥϫⲟⲟⲩ ϫⲉⲓⲟⲧⲁⲗ ⲁⲣⲓ ⲛⲉⲕⲯⲁ ϥ ⲙⲙⲉⲕⲉⲣⲓⲧ[3]
ⲉⲯⲱⲝⲉ ⲧⲙⲭⲣⲉⲟⲟⲧⲉⲓ ⲙⲛⲁⲓ ⲛⲟⲩⲟⲥⲓⲩ ⲙⲙⲏ ⲕⲁⲧⲁ
ⲡⲩⲁⲱⲝⲉ ⲙⲙⲓⲥⲧⲟⲩⲁⲁⲃ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲧⲁⲓⲧⲉ ⲟⲩ
ⲉϥⲛⲁϥⲁⲗⲁⲗⲉ ϫⲙⲛⲉⲕⲣⲁⲓ ⲙⲙⲟⲩⲧⲉ ⲩⲁⲉⲓⲉⲥ ⲛⲉⲓⲉⲥ
ⲉⲧⲣⲁϥ ⲙⲙⲁⲉⲣⲓⲧ ϫⲙⲟⲩⲥⲟⲟⲩ ⲉⲃⲟⲗ ϫⲙⲟⲩⲥⲟⲟⲩ[4]
ⲁⲗⲗⲁ ⲉⲓⲣⲉⲛⲉⲓ ⲛⲥⲟⲩⲟ (fol. $\overline{ⲥⲓⲏ}$) ϫⲙⲡⲩⲁ ⲉⲧⲣⲉ-
ⲛⲟⲩⲥⲟⲩⲥ ⲉⲃⲟⲗ ⲙⲙⲉⲛⲁⲓⲧⲙⲁ ⲙⲙⲟⲩⲧⲉ ⲁⲧⲙⲟ
ⲙⲧⲁϥ ⲙⲙⲉⲧⲉⲣⲟⲙ ϫⲙⲟⲩⲧⲙⲛⲧⲣⲣⲱⲙⲉ ⲉⲙⲉⲥⲟⲧⲙ
ⲙⲉⲛ ϫⲉⲣⲡⲓⲧ ⲙⲧⲉⲧⲙⲛⲁⲁⲩ ⲙⲡⲭⲟⲉⲓⲥ ⲡⲉⲧⲙⲛⲟⲩⲧⲉ
ⲉⲙⲟⲩⲧⲟⲩⲃ ⲁⲉ ϫⲙⲟⲩⲟⲩⲉⲙⲙⲓ ⲙⲙⲓⲛⲉⲙⲧⲁⲧⲣⲱⲣⲡⲭⲟⲟⲥ
ⲙⲉⲛ ϫⲙⲡⲥⲩⲛⲁⲅⲱⲅⲏ ⲉⲙⲉⲥⲟⲧⲙ ⲉⲙⲉⲕⲙⲏ ⲉⲣⲟⲧⲙ
ϫⲙⲙⲉⲥⲓⲁ[5] ⲉⲁⲩⲭⲉⲕⲓⲣⲱⲟⲩ ⲙⲉⲛ ⲁⲃⲟⲩ[sic] ⲉⲭⲛⲁⲩⲉⲗⲁ
ⲙⲙⲓⲥⲁⲧⲣⲉⲩⲃⲟⲕ ⲅⲁⲣ ⲉⲣⲟⲩⲧⲙ ⲁⲧⲙⲟⲩ ⲉⲃⲟⲗ ϫⲉⲫⲛⲁ-
ⲩⲱⲟⲧⲛⲁⲕ ⲛⲟⲩⲟⲩⲥⲓⲁ ⲛⲥⲛⲟⲩ ϥⲛⲁϥ ⲙⲛⲁⲉⲣⲓⲧ
ⲙⲡⲭⲟⲉⲓⲥ ϫⲙⲛⲧⲁⲩⲙⲛ ⲙⲛⲏ ⲙⲡⲉⲙⲛⲏⲟⲩⲧⲉ ⲙⲡⲛⲧⲟ
ⲉⲃⲟⲗ ⲙⲡⲁⲗⲁⲟⲥ ⲧⲏⲣϥ ϫⲙⲡⲟⲩⲟⲉⲓⲛⲉ $\overline{ⲟⲙⲛⲏ}$[1] ⲧⲁⲓⲧⲉ
ⲟⲉ ⲛⲧⲁⲣⲉⲙⲛⲧ ⲛⲟⲩ ⲓⲁⲕⲱⲃ ⲡⲛⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲉⲣϫⲱ
ⲙⲡⲟⲥ ϫⲉⲉⲣⲣⲱⲙⲁⲓ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲩⲱⲟⲛⲉ ⲛⲛⲁⲓ
ⲛϫⲁⲣⲉϩ ⲉⲣⲟⲓ ⲉⲃⲟⲗ ϫⲙⲡⲉⲧⲉⲥⲱⲙ ⲧⲁⲓ ⲁⲛⲟⲕ ⲫⲛⲁ-
ⲛⲟⲟⲩⲉ ⲉⲣⲁⲓ ⲛⲥⲛⲧⲉ ⲛⲉϥ ⲛⲁⲓ ⲛⲟⲩⲟⲉⲓⲕ ⲉⲟⲩⲟⲛϥ
ⲁⲩⲱ ⲟⲩⲧⲩⲡⲏ ⲉⲧⲁⲁⲥ ϫⲓⲱⲟⲩⲧ ⲛϥⲕⲧⲟ ⲙⲡⲛⲟ
ϫⲙⲡⲉⲧⲉⲥⲱⲙ ⲉⲧⲣⲁⲓ ⲛⲥⲛⲧⲉ ⲛⲉϥ ⲛⲁⲓ ⲛⲟⲩⲟⲉⲓⲕ ⲉⲟⲩⲟⲛϥ
ⲛⲁⲓ ⲉⲧⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲉⲓⲱⲟⲛⲉ ⲛⲧⲁⲓⲧⲁⲥⲟϥ ⲉⲣⲁⲧϥ
ⲉⲧⲟⲩⲟⲉⲓⲧ ⲉⲫⲛⲁⲩⲱⲟⲛⲉ ⲛⲁⲓ ⲉⲧⲙⲛ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ
ⲁⲩⲱ ⲛⲕⲁ ⲙⲙⲛ ⲉⲧⲕⲛⲁⲧⲁⲁⲩ ⲛⲁⲓ ϩⲛⲁⲫ ⲛⲁⲕ ⲙⲛⲉⲧ-
ⲣⲉⲙⲛⲧ[2] ⲁⲩⲱ ⲙⲡⲉⲫⲁⲓⲣⲉⲓ ⲁⲙⲛⲁ ⲁⲉ ⲟⲛ ⲛⲧⲉⲣⲉⲥ-
ⲉⲣⲙⲧ ⲛⲉⲁⲛⲟⲧⲙⲁ ⲁⲥⲧⲁⲁϥ ⲁⲩⲱ ⲁⲁⲩⲉⲓⲁ ⲛⲧⲉⲣⲉϥ-
ⲉⲣⲙⲧ ⲉⲟⲩⲱⲟ ⲛⲟⲩⲧⲙⲁ ⲙⲡⲭⲟⲉⲓⲥ ⲁϥⲫⲟⲥ ⲛⲁϥ
ⲉⲭⲱⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲉⲫⲉⲣⲙⲧ ϫⲁⲭⲁⲓⲟⲥ ⲁⲉ ⲟⲛ ϩⲟⲛⲓⲟⲥ
ⲛⲧⲉⲣⲉϥⲉⲣⲙⲧ (fol. $\overline{ⲥⲓⲑ}$) ⲉⲧⲃⲉⲧⲛⲁⲩⲉ ⲙⲙⲉϥⲥⲧⲁⲣ-
ⲭⲟⲛⲧⲁ ⲁϥⲧⲁⲁⲩ ϩⲛⲟⲩⲟⲉⲓⲛ ⲛⲁⲓ ⲙⲙⲓⲥⲧⲧⲓⲧⲟⲛ
ⲉⲣⲟⲟⲩⲙⲉ ⲙⲧⲁⲧⲣⲱⲁ ϩⲛⲟⲩⲙⲉ ⲁⲧⲙⲟ ⲉⲁⲩⲙⲉⲧⲉⲭⲉ
ⲉⲡⲣⲁⲩⲉ ⲙⲡⲉⲕⲭⲟⲉⲓⲥ ⲁⲗⲗⲁ ⲭⲉⲕⲁⲥ ⲉⲙⲉⲟⲩⲛⲟⲩⲟⲩ
ϩⲱⲟⲩ ⲉⲃⲟⲕ ⲉⲥⲣⲁⲓ ⲙⲙⲁⲩ ⲁⲧⲟⲩⲉⲥⲥⲁⲥⲙⲉ ⲛⲁⲓ
ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲕⲩⲁⲙⲉⲣⲓⲧ ⲙⲡⲣⲟⲥⲕ[3] ⲛⲁⲓ ⲉⲧⲫ-
ⲥⲱⲟ ⲛⲁⲓ ⲉⲧⲣⲉⲛⲁⲁϥ ⲛⲟⲩ ⲛⲥⲁⲩ ⲡⲁⲩⲗⲟⲥ ⲉⲁϥⲭⲱ
ⲙⲙⲟⲥ ⲭⲉⲛⲧⲉⲧⲛⲓϩⲛⲁⲁⲩ ⲁⲓ ϩⲓⲧⲉⲥⲡⲟⲩⲁⲓ ⲉⲧⲉ-
ⲧⲙⲃⲣⲃⲣ ϩⲙⲙⲛⲛⲁ[4] ⲉⲣⲉⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲉ ⲟⲛ
ⲡⲣⲟⲧⲣⲉⲡⲉ ⲙⲙⲟⲛ ⲉⲁⲩⲣ ⲙⲡⲉⲥⲥⲛⲁⲩ ⲉⲧⲉⲡⲁⲓⲛⲉ
ⲉⲧⲣⲉⲛϩⲟⲕ ⲉⲃⲟⲗ ⲛⲧⲉⲣⲉ ⲙⲡⲉⲣⲓⲧ ⲁⲧⲙⲟ ⲉⲟⲩⲱ ⲉⲓⲧⲃⲃⲏⲩ
ⲛⲉϫⲁⲩ ϫⲉⲙⲙⲟⲥ ϩⲓⲧⲟⲟⲧⲟⲩ ⲙⲛ ⲧⲁⲭⲓ[5]
ⲡⲗⲁⲟⲥ ⲙⲉⲛ ⲟⲩⲉ ⲛⲁⲣⲭⲁⲓⲟⲥ ⲁⲣⲣⲱⲙⲁ ⲙⲧⲉⲛⲓⲉ ⲉⲁϥⲱ
ⲙⲡⲥⲱⲧⲙⲉ ⲙⲡⲓⲟⲩⲇⲁⲓⲟⲥ ⲙⲡⲧⲁⲕⲟ ⲙⲙⲉϥ-
ϫⲓⲭⲉⲩⲉ ⲁⲣⲣⲱⲙⲁ ⲛⲧⲉⲛⲓⲉ ⲉⲁϥⲱ ⲙⲙⲟⲥ ⲭⲉⲡⲁⲙⲉ
ⲡⲁⲛⲟⲩⲧⲉ ⲫⲛⲁⲫⲟⲟⲩ ⲛⲁϥ ⲡⲛⲟⲩⲧⲉ ⲙⲙⲁⲉⲓⲟⲩ
ⲫⲛⲁⲭⲓⲥⲉ ⲙⲙⲟϥ ⲁⲗⲗⲁ ⲙⲡⲟⲩⲛⲟⲩⲧⲏ ⲉⲃⲟⲗ ⲛⲧⲉⲓⲣⲉ
ⲁⲧⲡⲁⲣⲁⲃⲁ ⲅⲁⲣ ⲁⲧⲙⲟ ⲁⲧⲭⲛⲟⲟⲩ ϩⲓⲧⲙⲛ$\overline{ⲧⲙⲁ}$
ϩⲓⲧⲙⲡⲫⲁⲛⲟⲗⲟⲥ ⲙⲉⲛ ⲭⲁⲛⲅⲩⲣⲟ ⲙⲡⲩⲙⲛⲧⲟ
ϫⲓⲟⲩⲁ ⲉⲣⲟⲓ[6] ϩⲓⲧⲙⲉⲣⲡⲙⲁⲥ ⲁⲉ ⲉⲫⲛⲟⲟⲩⲛⲟ
ⲙⲙⲟⲟⲩ ⲉⲑⲙⲟ ⲙⲙⲟⲥ ⲭⲉⲁⲡⲟⲩⲁ ⲟⲩⲟⲩⲟⲛ ϩⲓⲭⲙ-
ⲕⲁⲥ ⲁⲧⲙⲟ ⲧⲙⲓⲥⲧⲓⲥ ⲁⲙ ⲛⲉⲧⲉⲓⲣⲉ ⲁⲉ ⲁⲙ ⲛⲁⲁⲩ

[1] 1 Cor. v. 8. [2] Exod. xii. 2.
[3] Nahum i. 15. [4] Ps. lxi. 9. [5] Ps. lxv. 13.

[1] Ps. cxv. 9. [2] Genesis xxviii. 20.
[3] ? Deut. xxiii. 21. [4] Rom. xii. 11.
[5] ? [6] ? * * On an erasure.

ⲛⲥⲱⲃ ⲕⲁⲧⲁ ⲡⲥⲟⲟⲩⲧⲉ ⲙⲡⲧⲟⲩⲉ ⲥⲉⲛⲁⲥⲱⲟⲩ ⲉⲧⲣⲟ ⲛⲉⲩⲙⲁ ⲉⲡⲉⲩⲙⲁ ⲅⲁⲃⲟⲗ ϧⲥⲟⲟⲩⲧⲉ ϫⲉⲙⲓⲥϩⲁⲓ ⲛⲁⲩ ⲛⲥⲟⲛ ⲁⲩⲱ ⲛⲉⲩⲁⲅⲁⲕ ⲟⲩⲛⲓⲥⲟⲛⲓⲟⲛ ⲛⲁⲥⲛⲁⲣⲓⲕⲉ ⲉⲣⲟⲓ (fol. ⲓⲕ) ϩⲱⲟⲥ ⲉⲧⲥⲉⲙⲧⲉ (*lege* ⲥⲟⲙⲧⲉ) ⲛⲁⲓ ⲭⲓⲙⲉⲩⲟⲣⲓ ⲁⲩⲱ ⲉⲧⲉⲙⲧⲟⲧⲛⲉⲓ ⲉϩⲉⲙⲉⲩⲁⲕⲉ ⲛⲁⲣⲣⲉ ⲁⲗⲗⲁ ⲡⲉⲓⲥⲛⲟⲩ ⲙⲡⲉⲙⲙⲁⲩ ⲛⲁⲩⲁⲟⲥ ⲛⲁⲣⲁⲓⲧⲉⲓ ⲙⲡⲓⲟⲩ ⲁⲓ ⲟⲩⲁⲟ ⲛⲧⲟⲩ ⲟⲩⲛⲧⲉ ⲛⲉⲧⲥⲁⲧⲟϥϣⲓ ⲙⲡⲓⲟⲟⲩ ⲛⲥⲱⲥⲁⲁ ⲙⲡⲉ ⲙⲡⲓⲟⲩⲧⲉ ⲛⲟⲩⲧⲉⲙⲓⲥ ⲛⲁⲓ ⲛⲉⲓⲙ ⲅⲁⲣ ϩⲓⲙⲁⲥⲧⲉⲣⲟ-ⲛⲟⲙⲟⲛ ⲁϥⲁⲣⲭⲉⲓ ⲙⲡⲁⲩⲟ ⲉⲣⲟⲟⲩ ⲙⲡⲉⲩⲁⲕⲉ ⲙⲡⲁⲧ-ⲥⲟⲧⲙⲟⲩ ⲥⲱⲥⲁⲁ ⲛⲁⲩ ⲛⲥⲟⲛ ⲛⲁⲩⲁⲟⲥ ⲁⲓ ⲟⲩ ⲉⲫⲥⲁⲓ ⲙⲙⲟϥⲙⲁⲛⲙⲉⲩⲧⲉ ⲛⲉϩⲁϥ ϧⲉⲧⲉⲛⲟⲩ ⲟⲩⲉ ⲛⲁⲓⲙⲓ ⲣⲁⲓⲇⲉ ϩⲙⲡⲓϫⲟⲉⲓⲥ ⲉⲧⲣⲁⲥⲥⲱⲙⲁⲓ ⲟⲩ ⲙⲡⲓⲧⲉ ⲛⲟⲩⲥⲓⲥ ⲛⲁⲓ ⲁⲙⲏⲛ ⲟⲩⲧⲟⲣϫ ⲁⲓ ⲙⲡⲓⲧⲙⲏ[1] ⲉⲩⲁⲓⲁⲕⲟⲛⲉⲓ ⲅⲁⲣ ⲛⲧⲉⲥⲃⲱ ⲟⲃⲟⲁ ϩⲓⲧⲙⲡⲓⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲧⲥⲟⲟⲩⲧⲉ ⲙⲡⲓⲥⲓⲧ ⲉⲧⲉⲣⲁϥⲣⲱⲟⲩⲛⲉ ϩⲓⲧⲟⲩⲧⲁⲙⲓⲟⲩⲛⲓⲥⲓⲥ ⲉⲡⲣⲉ-ⲛⲁⲓ ⲛⲁⲩ ⲉⲧⲙⲛⲁⲣⲁⲓⲧⲉⲓ ⲛⲧⲁⲩⲟ ⲛⲉⲣⲣⲁⲛ ⲛⲟⲩⲧⲟⲩ ⲁⲩⲱ ⲉⲣⲟⲛⲟⲩ ⲉⲧⲟⲟⲧⲟⲩ ⲙⲡⲓⲥⲧⲟⲩϣⲉⲃⲱ ⲛⲁⲓ ⲉⲧⲃⲏⲏⲧ ⲉⲣⲉⲛⲁⲩⲁⲟⲥ ⲟⲩⲃⲏⲛ ⲟⲃⲟⲕ ⲃⲟⲓⲁⲏⲑ ⲁϥ-ⲣⲁⲛⲟ ⲙⲙⲏⲣⲡⲣⲉϥⲫⲁⲥⲓⲥ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲁⲩⲱ ⲁϥⲧⲁⲁⲩ ⲉⲧⲟⲟⲧⲟⲩ ⲙⲡⲓϫⲟⲉⲓⲥ ⲁϥⲥⲱⲕ ⲁⲛ ⲟⲩ ⲙⲡⲓⲕⲟⲣⲡⲓⲟⲟⲥ ⲉⲃⲟⲗ ⲛⲓⲙ ⲙⲡⲓⲟⲟⲩ ⲭⲁⲓⲣⲉⲓⲕⲟⲟⲩⲧⲉ ⲁⲙⲏⲛ ϯⲥⲁⲓ ⲙⲡⲓⲟⲟⲩ ⲙⲡⲓⲧⲉ ⲁⲗⲗⲁ ⲡⲉⲧⲉⲧⲛⲓⲟⲩⲉ ⲙⲡⲓⲟⲟⲩⲧⲉ ⲁⲩⲱ ⲛⲉⲧⲉⲧⲛⲓⲥⲟⲟⲩⲧⲉ ⲙⲡⲓⲟⲟⲩⲧⲉ[2] ⲛⲁⲓⲛⲉ ⲙⲙⲁⲉⲓⲛ ⲙⲙⲁⲓⲁⲓⲥⲃⲱ ⲧⲁⲓⲧⲉ ⲧⲉϩⲓⲙ ⲙⲡⲓⲟⲩⲉ ⲧⲁⲓ ϩⲓⲙⲡⲉⲧⲟⲩⲟ ⲙⲙⲁⲥⲃⲱⲗ ⲛⲟⲩ ⲛⲓⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲛⲥⲉⲃⲟⲧⲟ ⲉⲧⲟⲩⲛⲓⲧ ⲙⲡⲓⲟⲩⲉ ⲁⲩⲱ ⲉⲧⲣⲉⲙⲙⲟⲩⲛⲓ ⲛⲁⲣⲣⲉ ⲁⲧⲟⲩⲟⲛ ⲙⲡⲉⲧⲥⲱⲕ ⲛⲟⲩⲟⲛ ⲙⲙⲏ ⲉⲧⲙⲛⲁⲣⲁⲓⲧⲉ ⲁⲩⲱ ⲉⲧⲣⲟⲟⲩ ⲙⲡⲓⲟⲟⲩⲧⲉ ϩⲓⲧⲁⲗⲗⲁ ⲙⲙⲟⲩ ⲉⲣⲟⲟⲩ ⲙⲡⲉⲩⲁⲕⲉ ⲛⲟⲩ ⲛⲧⲁⲥⲥⲱⲙⲁ-ⲧⲟⲛ ⲙⲡⲓⲟⲩⲟⲩⲟ ϩⲓⲧⲉⲣⲙⲏⲛⲓⲁ ⲙⲡⲓⲟⲩⲟⲩⲉⲓⲛ ⲉⲧⲟⲩⲟⲛ ⲅⲁⲣ ⲙⲡⲓⲟⲟⲕ ⲙⲙⲁⲣⲧⲁⲛⲟⲥ ⲉⲧⲥⲟⲛⲟ ⲉⲙⲉⲃⲓⲱ ⲟⲩⲙⲏⲛⲟⲩⲧⲁⲥ ⲁⲩⲕⲁⲧⲁⲫⲣⲟ[ⲛⲓ

Portions of the Sa'idic translation of others of these letters are to be found in the Borgian collection (*v.* Zoega 606, 607) and at Oxford (*Clar. Press*, Fragt. 50).[3]

Other leaves from the same MS. as ours are in the Paris collection, Vol. 131[6], fol. 58, Vol. 129[16], foll. 87—90.

[1] Phil. iii. 1. [2] Cor. i. 13.

[3] From this MS., Paris 131[6] ff. 75, 77, 82, 89, 106, 111 and 131[7], 28.

174.

Or. 3581A(3).—Parchment; a complete leaf, the last of quire $\bar{\alpha}$, and a fragt.; 14¼ × 11½ in. The text, in two columns of 32—35 lines each, is written in a bold, somewhat irregular hand (*cf.* Zoega, cl. iv., no. xix.). Initials are enlarged and sometimes coloured. The place for the page-number (left blank) and that for the quire-number, also the quire-mark at the top of the page, are in red and green. The tails of certain letters are prolonged into the lower margin. By the same scribe as *Clar. Press* fragt. 43.

From Aḫmîm. [Budge.]

1. The complete leaf. Basil; *On Fasting*. The Greek text of the passage is given in coll. 173, 176 of Migne, *Patr. Græc.*, 31. The only remarkable Coptic words or locutions are; ⲟⲩⲧⲏⲧ ⲉⲡⲛⲟⲟⲩⲉ λεπτὸν ἀέρα, ⲛⲩⲟⲧⲁⲩⲫ τῶν ἐπιθυμιῶν, ⲗⲁⲙⲏⲛ (*?sic*)[1] βαφὴ, ⲙⲡⲁⲡⲟⲫⲁⲥⲓⲥ ⲗⲗⲁ οὐδαμοῦ ἀπόφασις.

2. The fragment. From a Homily on the nature *or* on the divinity of Christ.

Fol. *a*. (Christ) is no created being, but inseparable from the Father, in whose οὐσία He shines forth eternally ..... (He is) the seal (σφραγίς) and likeness (εἰκών) of the Father and His complete revelation; for He is in Him. .... Fol. *b*. For it is not fitting that the humility with which He was endued on account of thine infirmity (ἀσθενής) should become a diminution of the ἀξίωμα of the δυνατός. Understand rather (ἀλλὰ νόει μεν) the φύσις according to what is worthy of the Godhead.... *Quotations;* on fol. *a*, ⲁⲧⲧⲁⲧⲟⲓ ⲁⲧⲱ ⲭⲉⲙⲓⲥⲟⲟⲩ ⲙⲙⲟⲓ ⲉⲣ[

[1] The word following is ⲙ ⲏ.

175.

Or. 3581A(4).—Parchment; seven complete leaves; ruled and paged ⲕⲍⲁ—ⲕⲗⲁ. P. ⲕⲍⲁ is the first of quire ⲓⲏ; $14\frac{3}{4}\times11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in regular characters (*cf.* Zoega, cl. iv, no. xvi. The resemblance is so close that both were probably the work of one scribe). Initials are slightly enlarged, and have coarse ornaments of green and red (or brown) upon finer scrolls in ink. In the Paris collection, Vol. 130², fol. 117, Vol. 130⁵, foll. 43, 101, 106 are by the same scribe, but their ornamentation differs from that of our fragt.

From Aḫmîm. [Budge.]

Epistles addressed to a congregation of Monks and Nuns by their superior. The MS. contains the extracts Zoega, no. ccxxxvi. The work may have been written by Besa. In our MS. the words ⲉⲧⲃⲉⲡⲁⲓ ϯⲭⲱ ⲙⲙⲟⲥ ⲙⲡⲧⲏ &c., given by Zoega from "fol. 2," appear to be the first of a new epistle.

The following specimens are from passages not in Zoega;

p. ⲕⲍⲁ. ⲱ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲥⲟⲩ ⲁⲩⲱ ⲟⲩ ⲛⲥⲟⲩⲟ ⲉⲣⲱⲟⲩ ⲁⲗⲗⲁ ⲙⲡⲛⲏⲣⲓⲍⲱⲃ ⲉⲛⲉⲍ ⲉⲧⲉⲣⲉⲡⲕⲟⲥⲙⲟⲥ ⲉⲓⲣⲉ ⲙⲙⲟⲩ ⲉⲓⲧⲉ ϩⲓⲟⲩⲧⲛⲟⲣⲛⲓⲁ ⲉⲓⲧⲉ ϩⲓⲟⲩⲧⲁⲙⲟⲥ ⲉⲁⲩⲁⲥⲏⲩ ⲉⲓⲧⲉ ϩⲓⲟⲩⲧⲁⲙⲓⲁ ⲙⲙⲁⲕⲟⲧⲕ ⲉⲁⲩⲃⲃⲏⲩ ⲡⲭⲟⲉⲓⲥ ⲛⲉⲧⲣⲙⲛⲧⲣⲉ ⲛⲉⲛⲉⲥⲧⲏⲓⲥⲓⲥⲧⲁ ⲅⲁⲣ ⲙⲙⲟⲛ ⲁⲛ ⲉⲓⲛⲁⲟ ⲙⲡⲧⲏ ⲙⲙⲁⲓ ⲁⲗⲗⲁ ⲛⲁⲓ ⲉⲓⲛⲁⲟ ⲙⲙⲟⲟⲩ ⲙⲡⲧⲏ ⲁⲩⲱ ⲉⲓⲧⲁⲩⲟ ⲙⲙⲟⲧⲏ ϫⲉϥⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ϩⲓⲛⲉⲧⲙⲛⲧⲣⲉ ⲛⲉⲛⲉⲥⲧⲏⲓⲥⲓⲥⲧⲁ ⲉⲣⲁⲓ ⲉϧⲱⲧⲏ ⲁⲩⲱ ⲉⲣⲁⲓ ⲉϧⲛⲧⲥⲟⲟⲩⲧⲥ ⲛϧⲱⲧⲏ ⲙⲙⲁ ⲉⲙⲉⲍ ϩⲓⲛⲉⲙⲉⲓⲟⲧⲉ ⲛⲉⲓⲧⲁⲫⲉⲓ ⲅⲁⲣⲱⲧⲏ ϫⲓⲏ ⲛⲅⲟⲟⲣⲛ ⲉⲁϥϣⲟⲛⲉ ⲉⲧⲟ[sic]ⲧⲙⲏⲧⲉ ⲛⲟⲩⲁⲓⲱⲛⲓⲟⲛ ⲉⲃⲟⲗ ϩⲓⲧⲙⲛϧⲟⲉⲓⲥ ⲛ ⲛⲧⲁⲫⲉⲓ ⲅⲁⲣⲱⲧⲏ ⲛⲁⲩ ⲛⲥⲟⲟⲩ ⲉⲁϥⲅⲁϫⲉ ⲙⲙⲁⲙⲏⲧⲉ ⲛⲧⲁⲣⲡⲟ ϩⲓⲧⲁⲛⲟ ⲛⲟⲓ ⲛⲉⲏⲩ[ⲟⲣ]ⲛ ⲛⲉⲓⲱⲧ ⲛⲧⲁϥⲛⲁⲕⲕⲉⲓⲟⲧ ⲉⲧⲙⲙⲁⲧⲣⲙⲛⲧⲣⲉ ⲉⲣⲱⲧⲏ ⲛ ⲛⲧⲁⲫⲉⲓ ⲙⲙⲁⲙⲏⲧⲉ ⲛⲁⲩ ⲛⲟⲩⲟⲍⲓⲛ ⲉⲛⲉⲍ ⲉⲁϥⲅⲁϫⲉ ⲙⲙⲁⲙⲏⲧⲉ ϩⲓⲛⲁⲓ ⲛ ⲛⲉⲛⲓⲕⲉⲕⲉⲓⲟⲧ ⲛⲥⲁⲗⲗⲟ ⲛⲁⲓ ⲉⲧⲉⲙⲙⲟⲥϧ ⲭⲙⲙⲧⲁϥⲛⲁⲕⲕⲉⲓⲟⲧⲕ ⲉⲙⲙⲏⲧⲓ ⲉⲛⲁⲓ ⲙⲙⲁⲧⲉ ⲉⲧⲣⲉⲫⲉⲓ ⲛϥⲧⲱⲟⲩ ⲙⲙⲏⲧⲓ ⲛⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ ⲁⲧⲱ ⲛϥⲉⲓ ⲉⲃⲟⲗ ⲛϥⲃⲱⲕ ⲉⲙⲫⲛⲁⲩ ⲉⲣⲱⲧⲏ ⲁⲛ.

p. ⲕⲍⲃ. ⲟⲩⲙⲟⲛⲟⲛ ⲁⲉ ⲛⲁⲓ ⲭⲉⲥⲥⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ϩⲓⲛⲉⲧⲙⲛⲁⲛ ⲁⲗⲗⲁ ⲛⲉⲙⲉⲓⲟⲧ ⲟⲛ ⲙⲁⲁⲩⲟ ⲁⲛⲁ ⲛⲩⲟⲓ ⲙⲙⲙⲁⲁⲩⲟ ⲧⲙⲣⲟⲩ.

ⲁⲧⲱ ⲩⲉⲙⲟⲩⲧⲉ ⲙⲙⲛⲁⲛⲙⲟⲩⲧⲉ ⲥⲥⲟⲩⲁⲁⲃ ⲉⲃⲟⲗ ϩⲓⲛⲉⲧⲙⲛⲁⲙⲟⲩ.

ⲙⲧⲟⲧⲏ ⲁⲉ ⲛⲉⲥⲙⲏⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲧⲱ ⲉⲧⲩⲡⲁⲓⲥⲓⲥ ⲛⲉⲧⲙⲛⲁⲙⲟⲩ ⲉⲁⲣⲁⲓ ⲉϧⲛⲧⲉⲧⲙⲛⲁⲛⲉ.

p. ⲕⲕⲁ. ⲡϧⲟⲉⲓⲥ ⲓⲥ ⲛⲁⲓ ⲉⲧⲙⲁⲕⲱⲧⲉ ⲛⲥⲁⲛⲉⲧⲙⲛⲁⲙⲟⲩ ⲉⲃⲟⲗ ϩⲓⲙⲁⲥⲧⲓⲝ. (The writer calls himself, p. ⲕⲕⲁ, ⲛⲉⲧⲙⲛⲟⲩ ⲛⲉⲗⲁⲭⲓⲥⲧⲟⲥ.)

p. ⲕⲕⲍ. ⲙⲙⲁⲩ ⲉⲧⲟⲩⲙⲁⲛⲟⲣϫ ⲙⲙⲉⲥⲟⲩⲟ ⲉⲃⲟⲗ ⲙⲙⲧⲱⲥ ⲙⲙⲁⲩ ⲉⲧⲟⲩⲙⲁⲛⲣϫⲙⲉⲥⲟⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲃⲁⲗⲙⲉ ⲁⲧⲱ ⲛⲥⲟⲛ ⲉⲧⲟⲩⲙⲁⲥⲉⲕⲧⲁϥⲱ ⲉⲣⲁⲓ ⲛⲥⲉⲕⲱⲟⲩϥ ⲙⲙⲉⲧⲙⲁⲛⲟⲩⲟⲩ ⲉⲙⲉⲧⲩⲙⲁⲩ ⲛⲥⲉⲟⲟⲩ ⲁⲉ ⲛⲥⲉⲙⲟϫⲟⲩ ⲉⲃⲟⲗ.

p. ⲕⲗ. ⲧⲉⲙⲟⲩ ⲁⲉ ϩⲱⲟϥ ⲁⲧⲉⲧⲙⲩⲟⲙⲉ ⲙⲁⲓ ⲛⲟⲩⲁⲧⲙⲏ ⲙⲙⲟⲩⲧⲙⲕⲁϩ ⲙⲥⲏⲧ ⲙⲙⲟⲩⲧⲟⲩⲱⲟⲩϥ ⲙⲥⲏⲧ.

p. ⲕⲗⲁ. ⲁⲗⲗⲁ ⲙⲫⲉⲣⲕⲁⲓⲉⲓ ⲁⲙ ⲉⲓⲥⲟⲟⲩⲧⲙ ⲭⲉⲛⲉⲧⲙⲁϯⲡⲃⲉⲕⲉ ⲙⲙⲁⲉⲓⲟⲧⲉ ⲙⲁⲩ ⲭⲉⲁⲩⲥⲁⲛⲟⲩⲯⲙ ϩⲛⲟⲩⲥⲃⲱ ⲁⲧⲱ ⲁⲧⲫⲓ ⲙⲛⲉⲙⲣⲟⲟⲩⲧⲯ ϩⲛⲟⲩⲥⲣⲓⲥⲉ ⲙⲙⲟⲩⲧⲙⲕⲁϩ ϩⲙⲉⲛⲓⲥⲧⲓⲙⲱⲛ ⲙⲙⲁ ⲙⲙⲁⲥⲱⲃ ⲙⲙⲁ ⲉⲧⲙⲁ-ⲛⲟⲩϥ ⲫⲙⲁϯ ϫⲱⲟϥ ⲙⲁⲓ ⲙⲧⲁⲗⲉⲫⲁⲓⲫⲉⲕⲟⲩⲓ ⲙⲃⲉⲕⲉ.

ⲁⲗⲗⲁ ϯⲙⲁϩⲱⲙ ⲉⲧⲟⲟⲧϥ ⲙⲡⲥⲗⲁⲟ ⲁⲧⲱ ⲉⲧⲟⲟⲧⲟⲩ ⲙⲙⲉⲧⲙⲏⲧⲙⲏⲏⲧ ⲧⲙⲣⲟⲩ ⲉⲧⲣⲉⲩⲫⲙⲉⲧⲙⲣⲟⲟⲩⲧⲯ ϩⲛⲟⲩⲥⲃⲱ ⲙⲙⲁ ⲭⲉⲕⲁⲥ ⲙⲙⲉⲧⲙⲟⲩⲯⲁⲭⲉ ⲉⲭⲱ ⲙⲧⲱⲟⲩ ⲁⲉ ⲛⲉⲧⲣⲟⲩⲉ ⲛⲉⲧⲙⲕⲣⲙⲁ ⲉⲥⲣⲁⲓ ⲉϧⲙⲩⲉⲛⲟⲩⲧⲉ ⲁⲛ ⲟⲩⲁⲉ ⲛⲁⲛⲟⲩⲧⲉ ⲟⲩⲁⲉ ⲛⲉⲥⲙⲏⲩ ⲧⲙⲣⲟⲩ ⲉⲧⲫⲙⲙⲉⲧⲙⲣⲟⲟⲩⲧⲯ.

p. ⲕⲗⲁ. ⲉⲧⲃⲉⲟⲩ ⲉⲧⲁⲓⲁⲥⲧⲉ ⲙⲙⲟⲧⲏ ⲉⲧⲙⲭⲟ ⲉⲣⲟⲛ ⲙⲙⲉⲧⲩⲟⲟⲛ ϩⲁⲧⲏⲧⲏⲧⲧⲏ ⲙⲙ ⲛⲥⲁⲃⲏⲗ ⲁⲙ ⲭⲉⲫⲧⲁⲁⲛⲧ ⲁⲙ ⲉⲥⲣⲁⲓ ⲉϧⲙⲙⲉⲧⲙⲛⲧⲣⲉ ⲉⲧⲣⲉⲧⲛⲟⲩⲱⲟⲩⲛ ⲉⲥⲟⲧⲏ ⲉⲥⲣⲙⲙⲉⲧⲙⲩⲙⲣⲉ.

ⲙⲧⲟⲕ ⲉⲥϩⲙⲙⲉⲧⲙⲥⲏⲙⲧ ⲉⲧⲣⲉⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲙⲙⲟⲧⲏ ⲟⲛⲱⲟⲩⲧ ⲉⲥⲟⲧⲏ ⲉⲥⲣⲙⲛⲥⲟ ⲙⲧⲉⲥⲣⲓⲧⲟⲩⲟⲥ ϩⲙⲙⲁ ⲉⲧⲙⲙⲁⲃⲟⲕ ⲉⲙⲁⲩ ⲉⲩⲱⲕ ⲉⲉ ⲉⲓⲉ[1] ⲉⲧⲃⲉⲟⲩ ⲉⲣⲉⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲙⲙⲟⲧⲏ ⲙⲟⲟⲩⲉ ϩⲓⲟⲩⲕⲣⲟⲩ.

[1] *Cf.* p. ⲕⲗⲁ, col. 2, ⲉⲩⲱⲕ ⲉⲉ ⲉⲓⲉ ⲉⲧⲃⲉⲟⲩ &c., no doubt a mistake.

176.

Or. 3581A(5).—Parchment; part of a leaf; ruled; $8\frac{1}{2} \times 8\frac{1}{2}$ in. The text, in two columns, is written in a somewhat irregular hand (*cf.* Ciasca, ii., tab. xxv.). Initials, slightly enlarged, are ornamented with floral scrolls in ink.

From Aḫmîm. [Budge.]

From an epistle to a monastic congregation. The text is the same as that on pp. ⲥⲕⲏ, ⲥⲕⲑ of the preceding number. The type of script of Zoega, no. ccxxxvi. forbids us to see in this fragt. a part of that MS.

177.

Or. 3581A(6).—Parchment; a fragment (from the 1st fol. of quire $\bar{\text{ⲉ}}$), paged $\overline{\text{ⲙⲍ}}$, $\overline{\text{ⲙⲏ}}$; 9×9 in. The text, in two columns, is written in an upright hand (*v.* Georgi, *Frag. Ev. S. Joh.*, tab. iii., *ult.*). Initials, the letter ⲫ &c. are in red; the quire-ornament in red, green and yellow. To the same MS. belonged the fragments published Georgi, *l.l.*, 425 ff., Mingarelli, *Aeg. codd. rel.*, 282 ff., the former of which shows the same text as Zoega, no. cccxi.; also in the Paris collection, Vol. 131², foll. 147—160 and the *Clarend. Press* fragt. 45.

From Aḫmîm. [Griffith.]

John Chrysostom; from Homily xxv on the Epistle to the Hebrews. The version is, as Georgi has remarked, considerably different from the known Greek text (*v.* Migne, *Patr. Gr.*, 63, 175).

178.

Or. 3581A(7).—Parchment; a single leaf, paged $\overline{\text{ⲙⲍ}}$, $\overline{\text{ⲙ[ⲙ]}}$ (*or* $\overline{\text{ⲧⲍ}}$, $\overline{\text{ⲧⲙ}}$); 14×11 in. The text, in two columns of about 30 lines each, is written in a bold, somewhat florid hand (*cf.* Ciasca, i., tab. iii.). Initials are slightly enlarged. From the same MS. as two other fragts. in the collection (*v.* the Index, *under* Joore *and* Elias of Psoi,) and several in Paris.

From Aḫmîm. [Budge.]

Cyril; (*α*) the latter part of a Eulogy on the Virgin; (*β*) the beginning of a Homily spoken on the festival of the Virgin, and relating to Anna and the seven Marys (*v.* Forbes Robinson, in Cambridge *Texts and Studies*, iv 2, p. 222).[1] At the end of (*α*) is $\bar{\text{ⲁ}}$ ⲁⲛⲛⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲡⲁ̅ⲣ̅/ⲡⲓⲥⲕ̅ and as the heading to (*β*), $\bar{\text{ⲃ}}$ ⲟⲙⲓⲗⲟⲥ ⲧⲟⲩ ⲁⲩⲧⲟⲩ.

The eulogy is composed of short strophes in each of which a different part or aspect of the Virgin's body is likened to some spiritual object or quality, *e.g.*; ⲧⲟⲩⲏⲥⲥⲟⲃⲉ ⲙⲡⲁⲣⲓⲁⲛⲟⲥ ⲡⲣⲁⲩⲉ ⲙⲡⲁⲓⲧⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ . . . ⲡⲓⲏⲧ ⲙⲡⲏⲙⲃⲉ ⲙⲡⲁⲣⲓⲁⲛⲟⲥ ⲡⲓⲏⲧ ⲛⲕⲁⲛ ⲉⲧⲥⲱⲧⲕⲓⲟⲁⲣⲁ ⲙⲡⲏⲥⲏⲥⲱⲧ ⲁⲁⲧⲉⲓⲁ . . . ⲟⲁⲛⲉ ⲙⲡⲙⲁⲣⲟⲥⲏⲟⲩⲉ ⲧⲕⲟⲗⲧⲓⲃⲧⲟⲣⲁ ⲙⲡⲃⲁⲓⲧⲓⲥⲙⲁ. The final strophe is ⲧⲉⲣⲧⲓⲙⲏ ⲙⲡⲙⲁⲣⲟⲥⲏⲟⲩⲉ ⲟⲃⲥⲱ ⲙⲡⲏⲉⲓⲧⲁⲫⲟⲣⲉⲓ ⲙⲡⲃⲁⲓⲧⲓⲥⲙⲁ ⲉⲧⲟⲩⲁⲃ.

179.

Papyrus VI., sheets 2, 3 (vi), 8 (xxii).—Three fragments; the largest $5\frac{1}{2} \times 4\frac{1}{4}$ in. The text, in one column, is written in a hand recalling both the 1st and 4th of Zoega's classes. A short stroke in the margin indicates the paragraphs. Many letters are illegible or uncertain.

[Sams.]

From a Dialogue between Cyril (presumably of Alexandria,) and Stephen (pre-

[1] Apparently not the same as Paris, Arabic Catal., nos. 141, 150.

sumably a "heretic"), the subject of which it is difficult to determine. The following is the text of the largest fragt. which treats of the 24 elders, of God(?) in the likeness of man, of the veil (*καταπέτασμα*) and Michael and Gabriel "the one on this side, the other on that."

Fol. *a*.	Fol. *b*.
[ⲡⲉ]	? ⲡⲉϫⲉ ⲕⲧ
ϫⲉ ⲕⲧⲣⲓⲗⲗ[ⲟⲥ ϫⲉ ? ⲁ]	[ⲣⲓⲗⲗⲟⲥ ϫⲉ]ⲛⲓⲕⲁⲧⲁⲡⲉ
ⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ	[ⲧⲁⲥⲓⲁ] ⲡⲉϫⲉ ⲥⲧⲉ
ⲛϫⲟⲩⲧⲁϥⲧⲉ [ⲙⲡⲣⲉⲥ]	[ⲫⲁⲛⲟⲥ] ϫⲉⲟⲩⲧⲛⲉ ⲙ
ⲃⲧⲧⲉⲣⲟⲥ ⲡ[ⲉϫⲉ]	[ⲕⲁⲧⲁⲙ]ⲉⲧⲁⲥⲓⲁ ⲡⲉ
ⲥⲧⲉⲫⲁⲛⲟⲥ ϫⲉ	[ϫⲉ ⲕⲧ]ⲣⲓⲗⲗⲟⲥ ϫⲉⲉⲣⲉ
. . ⲟⲩⲟⲩ[1] ⲙⲉ [ⲡⲉϫⲉ]	[ⲙⲓϫⲁ]ⲏⲗ ⲙⲡⲓⲁⲃⲣⲏⲗ
ⲕⲧⲣⲓⲗⲗⲟⲥ ϫⲉⲟⲩⲧ	[ⲙⲁⲣϫⲏ]ⲁⲣⲭⲅⲉⲗⲟⲥ ⲏⲥⲏ
ϩ . ⲉϥⲟⲩⲱⲟⲩⲛⲉ	[ⲧϥ] ⲡⲟⲩⲁ ϩⲓⲛⲉⲓϫⲁ
ⲟⲩⲉⲛⲉ ⲏⲩⲏⲣⲉ ⲏⲣ[ⲱ]	[ⲁⲩ]ⲱ ⲛⲕⲉⲟⲩⲁ ϩⲓⲛⲁⲓ
ⲙⲉ ⲡⲉϫⲉ ⲥⲧⲉⲫⲁⲛ[ⲟⲥ]	[ⲡⲉϫⲉ ⲥ]ⲧⲉⲫⲁⲛⲟⲥ
ϫⲉⲉⲣⲉⲙⲓⲟⲩⲧⲉ ⲉ	[ϫ]ⲉ ⲁⲩⲱ ⲁⲩⲙⲉⲧⲉⲣⲉ
ϩⲓⲟⲩⲧⲉⲙⲉ ⲙⲕ	[ⲡⲟⲩ]ⲛⲁⲓ ⲙⲡⲕⲁⲧⲁⲡⲉ
ⲡⲉϫⲉ ⲕⲧⲣⲓⲗⲗⲟⲥ [ϫⲉ]	[ⲧⲁⲥ]ⲓⲁ ⲙⲡⲥⲁ ⲥⲛⲁⲩ
ⲉⲩⲱⲟⲙⲉ ⲕⲛⲁ	? ⲉⲓⲥ· ⲡⲉ
ⲙⲉⲣ· ⲙ ?	

180.

Or. 3581A(8).—Parchment; a fragt. and two leaves; paged $\overline{\text{ⲥⲫⲑ}}$, $\overline{\text{ⲧ}}$; $\overline{\text{ⲧϫⲟ}}$, $\overline{\text{ⲧⲟ}}$; $\overline{\text{ⲧⲟⲉ}}$, $\overline{\text{ⲧⲟϛ}}$; $13\frac{7}{8} \times 10\frac{3}{4}$ in. The text, in two columns of some 34 lines each, is written in an upright hand (*cf.* Ciasca, i., tabb. xi., xiii. or Hyvernat, pl. xi, 2, though there the character is larger than ours). The initials are enlarged and with stops, page-numbers, the letter ϕ, are painted in bright red, while ⲥ formed ornaments in red and green accompany them. In the Paris collection, Vol. 131², fol. 88, 89, Vol. 131⁵, fol. 40 are from the same MS.; perhaps also Zoega, no. cclv.

From Aḫmîm. [Budge.]

Epiphanius; *On the twelve Stones.* The text is not that of the Greek or Latin published versions, being increased by long additions and developments of a homiletic nature. Zoega's text appears here and there to have a closer resemblance to the Latin translation *ed.* Foggini (*v.* Migne, *Patr. Gr.* 43, 321) than to the Greek versions or abbreviations.

pp. $\overline{\text{ⲥⲫⲑ}}$, $\overline{\text{ⲧ}}$ deal with the 11th and 12th *διαίρεσις* (mentioning the emerald), the inheritance of Reuben and Gad, and the destitution of Simeon. pp. $\overline{\text{ⲧϫⲟ}}$, $\overline{\text{ⲧⲟ}}$ illustrate the influence of woman for good or evil (*quoting* Eccli. xxv. 24,) by the examples of Reuben, Joseph, Levi and Judah, and refer also to the Virgin. pp. $\overline{\text{ⲧⲟⲉ}}$, $\overline{\text{ⲧⲟϛ}}$ deal with the genealogy of Christ, describe the beryl, and refer to the story of Joseph in Egypt. The following are the texts;

p. $\overline{\text{ⲥⲫⲑ}}$. ⲁⲟⲓⲟⲓⲟⲩⲉ ⲁⲛⲕⲱ ⲛⲥⲱⲟⲩ ⲓⲧⲧⲏⲥϩⲓⲣⲉ-ⲧⲟⲩⲉ ⲛⲁⲓⲣⲉⲥⲓⲥ ⲉⲙⲡⲩⲟⲩⲟⲩ ⲙⲡⲟⲥ ⲉⲩⲱⲟⲙⲉ ⲙⲡⲙⲁⲟⲓⲧⲟⲛ ⲉⲧⲟ ⲡϥⲧⲟⲩⲣⲙⲡⲉ[1] ⲉⲙⲱⲟⲙⲉ ⲥⲛⲁⲩ ⲛⲥⲙⲁⲣⲁⲕⲧⲟⲥ ⲉⲧⲩⲟⲟⲩ ϩⲓⲧⲉⲙⲱⲟⲙⲉ ⲁⲡⲣⲁⲕⲧⲉⲓ ⲁⲉ ⲉⲧⲣⲉⲙⲙⲟⲩⲧⲩⲧ ⲙⲧⲏⲥϩⲓⲣⲉⲧⲙⲟⲟⲩⲧⲥⲉ ⲛⲁⲓⲣⲉ-ⲣⲉⲥⲓⲥ ⲧⲁⲓ ⲉⲧⲩⲟⲟⲩ ⲙⲡⲛⲁⲩ ⲙⲧⲁⲙⲟⲩⲥⲓⲥ ϥⲕⲁⲓ-ⲣⲟⲛⲟⲙⲓⲁ ⲙϩⲣⲟⲧⲃⲏⲓ ⲙⲡⲓⲣⲁⲗ ⲙⲡⲧⲁⲩⲉ ⲙⲫⲧⲁⲓ ⲙⲙⲁⲛⲁⲥⲥⲏ ϩⲓⲛⲉⲕⲣⲟ ⲙⲡⲟⲣⲁⲗⲗⲏⲗⲓⲥ ⲧⲉⲓⲕⲱⲟⲩⲉⲓ ⲁⲉ ⲟⲛ ⲙⲡⲉⲛⲟⲩⲉ ⲙⲡⲟⲥ ⲉⲥⲧⲟⲟⲩⲉ ⲉⲧⲟ

p. $\overline{\text{ⲧ}}$. ⲙⲡⲉⲫⲥⲏⲛⲧ ⲉⲙⲡⲧⲉⲓ ⲙⲡⲟⲗⲟⲓⲥ ⲙⲡⲙⲁ-ⲛⲟⲩⲱⲥ ⲁⲩⲱ ⲛⲥⲱⲟⲩⲉ ⲉⲧⲃⲉⲡⲉⲧⲧⲃⲟⲟⲩⲧⲉ ⲁⲗⲗⲁ ⲛⲕⲉⲥⲧⲙⲉⲟⲛ ⲙⲡⲉⲛⲟⲩⲉ ⲙⲡⲟⲩ ⲉⲁϥⲭⲓⲕⲁⲣⲟⲛⲟⲙⲓⲁ ⲁⲗⲗⲁ ⲙⲧⲁⲩϥ ⲛⲁϥ ⲛⲥⲁⲉ ϩⲓⲧⲙⲡⲧⲉ ⲙⲡⲉⲕⲁⲣⲟⲥ ⲙⲡⲟⲩⲁ ⲙⲡⲃⲉⲛⲁⲙⲓⲛ ϩⲱⲟⲥ ⲉⲁⲩⲥⲧⲙϫⲟⲣⲉⲓ ⲛⲁϥ ⲙⲟⲩ ⲛⲥⲱⲟⲩ ⲥⲛⲁⲩ ⲉⲧⲣⲉϥⲟⲩⲱ ϩⲓⲧⲉⲧⲙⲛⲧⲣⲉ ⲉⲁⲛⲕⲱ ⲛⲥⲱⲟⲩ ⲉⲧⲃⲉⲡⲉⲧⲧⲁⲙϫⲟⲟⲩ ⲉⲧⲃⲉⲧⲙⲉϩⲙⲛⲧⲥⲏⲧⲉ ⲛⲁⲓⲣⲉⲥⲓⲥ ⲁⲙⲙⲟⲩⲧⲉ ⲙⲧⲙⲉϩⲙⲛⲧⲥⲏⲧⲉ ⲛⲁⲓⲣⲉ-ⲣⲉⲥⲓⲥ ϫⲉⲙⲉⲩⲁⲕ

p. $\overline{\text{ⲧϫⲟ}}$. ⲙⲉⲧⲛⲁϫⲣⲟ ⲙⲧⲁⲩⲙⲟⲩ ⲅⲁⲣ ⲧⲙⲣⲟⲩ ϩⲓⲧⲙⲟⲩⲧϩⲙⲉ ⲕⲁⲧⲁ ⲟⲉ ⲉⲧⲉϥϫⲱ ⲙⲙⲟⲥ ⲙⲟⲩ ⲡⲉⲙⲡⲣⲟ

[1] This line corrected.

[1] *v.* Zoega 377, not. 11.

p. $\overline{\text{тоб}}$. [тес]тит евол етвенесноуе сал-
ноп ае отесевоале гипна гентефтан ноут-
аа оалар ае отесевоате гинефтаістаюс
юталас ае отесевоале гипеспрна навразан
паі етсиаіаат гроуо оп отесевоате гин-
ноавітис инисолсошітис воес ае отесевоале
гипна интефтан ноуюот юталас вересавре
ае оп отесевоате гинстиаааакн соооу лагеіа
ае евол гипагкопа итинтрро интонисоти
инхоеіс ааа гинтренуоне оп гипена
аюуюуус евол инуахе етвеносиф паі
и[та]фкапрот инооне иверпаюн ката ое
итастсавол ноі такоуаоуоіа ачю ката тнне
иноне интеесюрса итоунхно инуире па-
коь етоуне исанетерит пенонеоуе иверта-
юн откаукоппе ево инаган поааасса
афсюк епоне инаир етентаф инат ноупе-
рос ите панеоестос етеіако инноне етоу-
ноуте ерод хепетерос ааа пето ихатнон
гинпенос инеюне инпстакпоос етиухно
ап етоуне ае инаі гинна ихаіе ите итатрос
итоот ерна[ie] оуа ае оуюоу ескаді гапри
уафотноус евол гюс етентаф инат изеп-
ааки (p. $\overline{\text{точ}}$) паеюоупе гіюуті инод етер-
ротоеіп отукеверсаюп ае инат есхепе
ачю естооуте ноє инааате инедракон ачю
есприоот инате ево наган аган оуике-
ппе ае оп иверсаюп есепе инепоуаг
паівертікон оуикепне ае оп есепе инкоу-
ларіон епеюуто и пефеноб и псорт пкоккос
етоупе ае итеіверсаюп гатитоупеі евол
инетфратис пеіро соне ае пш иверсаюс
есепе иноот ноі прпаю ачю гнгупрепе
гинкоспюс сеоуахь ш гатпнетгіш ероот
сетаспит гатпррюот етпюуте ката ое
гюоод итасгюпе инюсиф паі иеп гар
гатпестюд гітпнефспит итероупеюте ае
ерод хеафрунпо афгюпе пперит гатпррю
фарао инаут ш афгюоп гипеафі ппне-
фелоот атваюоод гітпнефспит итерефгуп-
по ае афгюпе ево ппро уатраує ехпіаі
ноі прюпе ачю пеглюпе петоуеіп еоупе

ⲙⲙⲟϥ ⲉⲕⲁⲁϥ ϩⲙⲡⲉⲧⲕⲟⲥⲙⲟⲥ ⲉⲧⲉⲡⲉⲓⲟⲩⲙⲉⲓ ⲉⲣⲟϥ ⲙⲉⲣⲉⲟⲩⲧⲟⲛ ϩⲉ ⲉⲣⲟϥ ⲉⲙⲡⲏⲧⲉⲓ ⲙⲡⲣϩⲟⲟⲩ ⲛⲁⲩⲁⲁⲩ ⲛϫⲟⲟⲣⲉ ⲁⲉ ϩⲱⲟⲩ ⲙⲡⲙⲉⲛⲧⲁⲩϫⲛⲟ ⲛⲁⲩ ⲛⲧⲙⲡⲣⲁⲕ ⲅⲁⲩϯ ⲛϩⲏⲧⲁⲉⲓⲟ ⲙⲡⲟⲥⲓϕ ⲧⲣⲙⲛⲕⲙⲙⲉ ⲁⲉ ⲕⲁⲓⲛ[ⲉⲣ ⲁⲉⲉ]ⲛⲉⲓⲟⲩ[ⲙⲉⲓ] ⲉⲙⲙⲁⲕⲁⲣⲓⲟⲥ.

181.

Or. 3581A(9).—Parchment; a double leaf, ruled (the paging is lost); $12\frac{1}{2}\times10\frac{1}{4}$ in. The text, in two columns of 33 lines each, is written in a regular hand (*cf.* Ciasca, ii., tab. xxvi.). Initials are sometimes accompanied by elaborate scrolls and ornaments in ink. In the Paris collection, Vol. 130[5], foll. 75, 76, Vol. 131[7], fol. 76 belonged presumably to the same MS.

From Aḫmîm. [Budge.]

Esaias of Scete; parts of the second and twenty-fifth Orations (according to Migne, *v. Patr. Gr.* 40, 1108, 1174 and 1178). The latter bears the title ⲟⲩⲉⲛⲓⲥⲧⲟⲗⲏ ⲛⲧⲉ ⲡⲉⲓⲁ ⲡⲉⲧⲟⲩⲁⲁⲃ ⲡⲉⲓⲱⲧ ⲁⲛⲁ ⲡⲥⲁⲓⲁⲥ ⲉⲑⲉⲥⲙⲓ ⲙⲡⲉⲧⲣⲟⲥ. There are other orations of the same author in the Borgian collection (*v.* Zoega, p. 551).

182.

Or. 3581A(10).—Parchment; parts of two leaves; $9\frac{1}{4}\times11\frac{3}{4}$ in. The text, in two columns, is written in a large, upright hand (*cf.* Ciasca, i., tab. xv., though this is neither as large nor as angular). Initials and stops are in red; the former are enlarged. From the same MS. as *Clar. Press* fragt. 27.

From Aḫmîm. [Budge.]

Gregory Nazianzene; from the Oration *on the Pascha and the Resurrection* (*v.* Migne, *Patr. Gr.* 36, 653, 656, 657).

183.

Or. 3581A(11).—Parchment; a damaged leaf, paged $\overline{\text{ⲙⲏ}}$, $\overline{\text{ⲟ}}$; 11×10 in. The text, in two columns of 32 lines each, is written in a rather large hand (*cf.* Ciasca, i., tab. xiii.). Initials and stops are coloured red; the accompanying marginal ornaments red only.

From Aḫmîm. [Budge.]

Ignatius; from the *Epistle to the Romans*, ch. vi. The following is the text;

p. $\overline{\text{ⲙⲏ}}$. ⲉⲓⲭⲁⲓⲣⲉⲓⲛ ⲅⲁⲣ ⲉⲛⲁⲩ ⲉⲡⲁⲩⲱⲛⲉ ⲛⲟⲩⲣⲱⲙⲉ ⲕⲁⲁⲩ ⲧⲁⲧⲏⲧⲟⲛⲓ ⲉⲡⲛⲟⲩ ⲙⲡⲁϫⲟⲥⲓⲥ[a] ⲉⲩⲱⲟⲛⲉ ⲟⲩⲛⲟⲩⲁ ⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲩⲟⲟⲩ ϩⲣⲁⲓ ⲛϩⲏⲧⲕ ⲙⲁⲣⲉⲫⲛⲟⲓ ⲙⲙⲉⲧⲉⲙ[ⲟⲩⲛ]ⲉⲓ ⲉⲣⲟⲟⲩ [5 or 6 letters] ⲙⲛⲁⲩ [5 or 6 letters] ⲙⲙ[ⲙⲁⲓ ⲉ]ⲭⲥⲟⲟⲩⲛ [ⲙⲙⲉ]ⲧⲩⲟⲟⲛ[b] [ⲙ]ⲙⲟⲓ ⲭⲉ[ⲙ]ⲁⲣⲭⲱⲛ[c] ⲙⲡⲁⲓⲱⲛ ⲟⲩⲱⲟⲩ [ⲉ]ⲧⲣⲱⲣⲡ ⲙ[ⲙⲟ]ⲓ ⲁⲩⲱ ⲉⲧⲁ[ⲕⲟ ⲙⲡⲉ]-ⲣⲙⲥⲟ[ⲙⲁ ⲉ]ⲙⲙⲟⲩ[ⲧⲉ ⲙⲛ]ⲣⲣⲉⲗⲗⲁⲧⲟⲥ ⲛϩⲏⲧ-ⲧⲏⲧⲧⲏ[d] ⲭⲉⲓ ⲙⲙⲁⲩ ⲅⲱⲟⲛⲉ [ⲙ]ⲧⲟⲩ ϩⲱⲟⲩ [2 or 3 letters] ⲉⲧⲉⲙⲁ[ⲙⲉ 9 or 10 letters] ⲛⲟⲩⲧⲉ ⲙⲡⲣⲅⲁⲭⲉ ⲉⲓⲥ ⲛⲉⲭ$\overline{\text{ⲥ}}$ ⲁⲩⲱ ⲙⲧⲉⲧⲙⲉⲛⲉⲓⲟⲩⲙⲉⲓ ⲉⲙⲕⲟⲥⲙⲟⲥ ⲟⲛ ⲙⲡⲣⲧⲣⲉⲧⲙⲟⲙⲏⲣⲓⲁ[e] ⲟⲩⲛⲟⲩ ⲛϩⲏⲧ-ⲧⲏⲧⲧⲏ ⲕⲁⲓ ⲉⲓⲅⲁⲙⲉⲥⲧⲏⲧⲧⲏ ϫⲏⲧⲉⲙⲟⲩ ⲥⲛⲟⲩ ⲉⲓⲟⲩⲱⲟⲩ ⲉⲧⲙⲧⲣⲁⲙⲟⲩ ⲙⲡⲙⲏⲟⲩ ⲛⲁⲓ ⲡⲓⲥⲧⲉⲩⲉ ⲁⲉ ⲙⲧⲟⲩ ⲉⲛⲁⲓ ⲉⲧ[ⲉ]ϩⲁⲓ ⲙⲙⲟⲟⲩ [ⲙⲙ]ⲧⲏ ⲉⲓⲟⲙⲥ ⲙ[ⲁⲣ] ⲉⲓⲥϩⲁⲓ ⲙⲙⲏⲧⲏ ⲉⲧⲙⲙⲉⲩⲉ[f] ⲉⲧⲣⲁⲙⲟⲩ ⲛⲉϥⲙⲉ ⲅⲁⲣ ⲁⲛⲟⲕ ⲙⲙⲟϥ ⲁⲧⲉⲣⲱⲟⲩ ⲙⲙⲟϥ ⲁⲩⲱ ⲛⲟⲩⲕⲱⲥⲧ ⲁⲓ ⲁⲛⲟⲕ ⲛⲉⲧⲙⲏⲓⲥⲓⲧ ϫⲙⲟⲩⲧⲙⲉ[g] ⲁⲗⲗⲁ ⲟⲩⲙⲟⲟⲩ ⲉⲑⲟⲩⲁⲓⲥⲙⲉ ⲉⲑⲣⲁⲩ[ⲉ ϩⲣⲁⲓ] ⲛ[ϩⲏⲧ ⲉⲑⲭⲟ ⲛ] (p. $\overline{\text{ϫ}}$)-ⲙⲟⲥ ⲛⲁⲓ ⲥⲓⲥⲟⲧⲏ ⲙⲙⲟⲓ ⲭⲉⲁⲙⲟⲩ ⲉⲣⲁⲧⲏ ⲙⲡⲁⲉⲓⲟⲩ[h] ⲛⲧⲟⲩⲟⲩⲱⲟⲩ[i] ⲛⲥⲁⲁⲏⲩ ⲁⲓ ⲙⲡⲧⲁⲕⲟ ⲟⲩⲁⲉ ⲛⲥⲩⲁⲟⲙⲏ ⲙⲡⲓⲥⲓⲃⲓⲟⲥ ⲁⲗⲗⲁ ⲥⲓⲟⲩⲉⲩⲙⲟⲉⲓⲕ ⲙⲙⲏⲟⲩⲧⲉ ⲉⲧⲟⲛⲥ[j] ⲉⲧⲉⲛⲁⲓⲛⲉ ⲧⲉⲁⲣⲝ ⲙⲡⲉ ⲛⲉⲭ$\overline{\text{ⲥ}}$ ⲛⲉⲥⲃⲟⲗ ϩⲙⲡⲣⲏⲟⲥ ⲛⲁⲁⲩⲉⲓⲁ ⲕⲁⲧⲁ ⲥⲁ[ⲣ]ϫ[k] ⲉⲓⲟⲩⲉⲩⲥⲟ ⲉⲃⲟⲗ ϩⲙⲡⲉⲫⲥⲏⲟⲩ ⲉⲧⲉ-ⲛⲁⲓⲛⲉ ⲧⲁⲓⲁⲏⲏ ⲛⲁⲧⲧⲁⲕⲟ ⲙⲫⲟⲩⲉⲩⲱⲟⲩⲥ ⲁⲓ ⲕⲁⲧⲁ ⲣⲱⲙⲉ ⲛⲁⲓⲟⲩ ⲛⲁⲩⲱⲟⲩ ⲉⲧⲉⲧⲛⲩⲁⲛⲣⲥⲧⲏⲧⲏ ⲟⲩⲱⲟⲩ ⲟⲩⲟ ⲭⲉⲕⲁⲥ ⲉⲧⲣⲟⲩ[ⲉⲩⲧⲏ]ⲛⲧ[ⲏ] ⲛⲉⲏⲧⲁⲓⲁⲓⲧⲉⲓ[l] ⲙⲙⲟⲟⲩ ϩⲓⲧⲏⲧⲏⲧⲏ ϩⲓⲧⲏϩⲓⲕⲟⲩⲓ ⲛⲥⲁⲓ ⲧⲁⲓϩⲟⲩⲧ ⲙⲙⲟⲟⲩ ⲉⲩⲉⲟⲩⲉⲩϩⲛⲁⲓ ⲙⲡⲏⲧⲏ ⲉⲃⲟⲗ ⲛⲟⲓ ⲓⲥ ⲛⲉⲭ$\overline{\text{ⲥ}}$ ⲧⲉⲧⲣⲁⲛⲣⲟ ⲉⲧⲛⲓ[ⲟⲩ] ⲧⲙⲧⲁⲛⲉⲙⲟ[ⲧ] ⲩⲁⲭⲉ ϩⲣⲁⲓ ⲛϩⲏⲧⲥ ⲭⲉⲉⲓⲭⲱ ⲙⲙⲟⲟⲩ ϩ[ⲛⲟⲩ]ⲙ[ⲉ][m] ⲩⲁⲛⲁ ϩ[ⲁⲣⲟⲓ

хе]кас ει[на about 3 letters] пєҳн[about 3 letters] нтаісгаі н[нтн] ан ката с[арξ] алла ката тєкгнно[ин] инноγт[є ει]γаи [3 or 4 letters] [ате]тнот[аγс ει]γаи[стнγ євол] ατєтнпєс[тωι] арі пнєєγте ас ғ[н]пєтнγ-аи[а] нтєккаи[сіа] єтғнтєγр[ια] таі єпно-[γτє γаопе]нγ[ωос нас].

The chief peculiarities of the version in this passage are: [a] "Lord" *for* "God," [b] "what I have" *for* "what straiten me," [c] "for the ruler of the world," [d] *om.* "of those present," [e] *πονηρία for βασκανία*, [f] a scribe's misreading, [g] "in truth" *for φιλόϋλον*, [h] "my father," [i] "wish for" *for* "have delight in," [j] "the living God," [k] "from the race of David according to the flesh," [l] "those (things) which I have asked of you," [m] "for I say them truly" (*cf.* the Long Recension).

184.

Or. 3581A(12).—Parchment; two small fragments; (*a*) 7½×6½, (*β*) 4½×4⅜ in. The text, in two columns, is written in a small hand of Zoega's 6th class (*cf.* Ciasca, i., tab. xiii. for the type). Initials, marginal ornaments &c. are in red. From the same MS. as *Clar. Press* fragt. 26 (published, *Mém. de la Miss. fr.* iv., 612), and Vol. 129[13], fol. 43, 44 and perhaps also Vol. 131[1], fol. 66, Vol. 131[2], fol. 87, Vol. 129[16], fol. 43 of the Paris collection.[1]

From Aḫmîm. [Budge.]

(*a*). From a Homily or Encomium. The text here addresses someone in the 2nd sing. as пмарка[рит]ис (*μαργαρίτης*) отгасніт and пғало пдікаіос, begging him to help those of 'this congregation (*συναγωγή*) in this time of trouble, and to be a wall of fire to this holy monastery and save its inmates from sin and the wrath that comes after sin.'

(*β*). John the Hermit (*ἔγκλειστος*), Bishop of Hermopolis, пєпіскопос нγнотн;[1] from two Homilies. The second is on Paul and Anthony, оυдіос оп єхнапа паγ[л]ос мпапа антωнпос, and begins; [ас]γωпе ас мпєоγ-оєіγ мпно[с н]ан ахωріт[ис апа] антω-н[ιос]. It contains the sentence; аρаоγ: тєнот нєтаγотγо ни єтвнк ατаінєнот (*ἐπαινεῖν*) нантωпос нγγγс єроп ан а[пот] нєтγоοп ти[пот] єаінєнот мпо[ц] ғнтаєіо мн к[а]та тнγоп.

185.

Or. 3581A(13). (*Formerly* Or. 3367.)—Parchment; a fragment; 10¼×9½ in. The text, which is palimpsest, is written in one column in a small, irregular hand, inclining to the right (*cf.* Hyvernat, pl. x., or some Bohairic hands, *e.g. ib.*, xxxi.). This is from the same MS. as Lord Crawford's fragt. 255, and in Paris, Vol. 131[1], foll. 37, 67 which contain homilies of Basil, Chrysostom, Severus &c.[2]

[H. Wallis.]

Parts of three homilies;

fol. *a*. I. End of an Epistle addressed in the 2nd sing. It was written during a perse-

[1] Paris 129[13], 43, relating to the death of Pahomius, is entitled оγнωрос євол ғнпвюс мпєнгнот нагωп — ана псоλаторос пархнманарітнс нтавснннєо.

[1] His episcopacy is doubted by Amélineau, *l.l.* 504; *cf.* Zoega, p. 107. In Paris, Vol. 131[8], f. 147 is from an Encomium on S. Mark, by [пожаннис пє]гканістос and was pronounced while the author was still a priest, пнатєqрєпіскопос.

[2] All the fragments exhibit remnants of two earlier texts; an account of the appearance of S. Michael to Dionysius Pseudo-areopagita (*cf.* Amélineau, *Contes et Romans de l'Egypte chrétienne*, i. 1), and a homily on Herod, Pilate and Christ's passion.

cution of the "orthodox" and lays stress on ⲧⲡⲓⲥⲧⲓⲥ ⲛⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲙⲛⲏⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲧⲧⲃⲏⲏⲩ. Mention is then made of the Archbishop of Alexandria ⲣⲁⲕⲟⲧⲉ, who had "spoken boldly (*παῤῥησιάζομαι*) concerning the right faith (*πίστις*)." Greetings are sent to the brethren, ⲡⲕⲩⲣⲓⲉ (*κύριος*) ⲁⲙ[illegible] and ⲡⲕⲩⲣⲓⲉ ⲃⲓⲕⲧⲱⲣ. Letters to the holy matrons ⲙⲡⲉⲗⲗⲁ ⲉⲧⲟⲩⲁⲁⲃ are referred to. The localities ...ⲡⲟⲥⲓⲛⲓⲥⲓⲱⲧⲏⲥ[1] and ⲡⲧⲟⲟⲩ ⲙⲡⲛⲩⲗⲁⲓⲟⲛ are mentioned, and of the latter it is added ⲟⲩⲧⲟⲟⲩ ⲅⲁⲣ ⲧⲉⲛⲟⲩⲛⲉ ⲁⲗⲏⲱⲥ ⲉⲫⲥⲕⲉⲣⲕⲱⲣ. The writer had also sent a letter to ⲡⲕⲩⲣⲓⲉ ⲡⲁⲩⲗⲟⲥ ⲡⲓⲁⲧⲟⲓ, "for he had begged me so to do, and I promised him and could not break my promise, and the man I greet (*ἀσπάζομαι*), but as for his eating-house ⲙⲁ ⲛⲟⲩⲱⲟⲩ, that, I mean, which by custom (*συνήθεια*) is named *ἀκούβιτον*, advise him that he himself destroy it, ... for it is not ordered in accordance with sobriety."

II. An Epistle (*ἐπιστολή*) from the Patriarch and Archbishop ....? to Probus the General (*στρατηλάτης*). *Begins*, "I know your power (*ἐξουσία*), and that ye strive after (*ἐπιθυμεῖν*) good." The writer uses the 2nd pers. pl. throughout, and adopts a humble tone (ⲧⲁⲙⲓⲧⲉⲗⲁⲭⲓⲥⲧⲟⲥ). The position of this epistle upon the page and the length of the pages of the Crawford MS. show that the text must have been quite short.

fol. *b*. III. Liberius the Archbishop, *On the holy Fast* (ⲙⲏⲥ = *νηστεία*).[2] *Begins*, "This is the time ⲛⲉⲧⲟⲃⲓⲏ of the forgiveness of sins; let us not forget this great opportunity (*εὐκαιρία*) nor despise (*καταφρονεῖν*) the *μυστήριον* of the Forgiver." Do not free the body and enslave the soul. Let us turn to the *ἀγών* of the fast of 40 days. *Quotations;* Nah. i. 15, 1 Cor. ix. 27, Eph. v. 14, Prov. vi. 9, Zech. viii. 19, the last being commented at length.

This Homily is found, under the same name, in the Paris collection, Vol. 131[2], foll. 117—120.

[1] *v.* Amélineau, *La Géographie &c.*, p. 507.

[2] The name of Liberius was connected with certain admonitions regarding the Fast (*v.* Migne, *Patr. Lat.* 8, 1345 and 1408).

186.

Or. 3581A(14). — Parchment; a single leaf, paged $\overline{\text{ⲛⲉ}}$, $\overline{\text{ⲛⲋ}}$; $14\frac{1}{2} \times 12$ in. The text, in two columns of 36 lines each, is written in a regular hand (*cf.* Ciasca, i., tab. xi.). The initials &c. are painted with red. In the Paris collection, Vol. 130[5], foll. 102, 123, 124, Vol. 131[1], fol. 1, Vol. 129[14], fol. 131, and possibly Vol. 129[14], fol. 109, Vol. 132[1], fol. 27 are from the same MS., while several other foll. are by the same scribe.

From Aḫmîm. [Budge.]

Peter of Alexandria; from an Epistle, probably that to Meletius of Siut.[1] After exhortations not to resist persecution, and not to consort with heretics (*Quotations;* Mat. xxvi. 41, Lu. xiii. 35), he relates the following anecdote of his predecessor, Theonas, and the care with which he avoided all polluting contact with heretics.

ⲡⲁⲓ ⲅⲁⲣ ⲁ̈ⲁⲡⲁ ⲟⲃⲱⲛⲁ ⲡⲉⲛⲧⲁϥⲥⲁⲛⲟⲩⲧⲉ ⲡⲉⲛ-
ⲧⲁϥⲭⲓ ⲛⲧⲁⲓⲁⲧⲟⲭⲏ (*διαδοχή*) ⲙⲙⲁⲣⲕⲟⲥ ⲁⲛⲟⲕ
ϩⲱⲱⲧ ⲁⲧⲧⲁⲓϩⲟⲩⲧ ⲉⲣⲟⲥ ⲙⲡⲉϥϫⲱⲕⲓ ⲉⲛⲉϩ ϩⲛⲟⲩ-
ⲙⲟⲟⲧ ϫⲙⲡⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲁⲧⲧⲱⲗⲓ ⲅⲁⲣⲡ[ⲉ]

[1] Paris 131[1], fol. 1 (pp. $\overline{\text{ϫⲉ}}$, $\overline{\text{ϫⲏ}}$) has the title, [ⲟⲩⲉ-ⲡⲓⲥ]ⲧⲟⲗⲏ [ⲡⲉⲧⲣⲟⲥ] [ⲟⲥ ⲛ[ⲧⲁϥⲥⲁ]ϩⲉ ⲅⲁ-[ⲙⲉⲗⲉⲧⲓⲟⲥ ⲛ]ⲉⲡⲓⲥⲕⲟ[ⲡⲟⲥ] ⲛⲉⲓⲟⲟⲩⲧ ⲛⲧⲉⲣⲉϥ-[ⲥⲱ]ⲧⲙ ϫⲉⲁϥϩⲉ ⲉⲡⲉϩⲣⲓⲉⲓⲧ [ⲉ]ⲡⲉϩⲣⲓⲉⲓⲧ ⲛⲧⲙⲛⲧⲣⲉϥ-ⲯⲩⲭⲏ ⲉⲓⲁⲕⲟⲗⲟⲓ. *Beg.* ⲧⲁⲩⲛⲟⲩ ⲧⲱⲛⲟⲩ ⲉⲧⲃⲉ-ⲡⲉⲓⲉⲥⲟⲟⲩ ⲛⲧⲁϥⲥⲱⲣⲙ. Note that in our fragt. the readers are addressed in the 2nd pers. pl.; perhaps therefore it is from another letter.

ⲁⲩⲱ ⲁϥϫⲱⲕⲓ ⲛ̀ⲧⲙⲟⲩⲛⲓⲧ ⲛ̀[ⲥⲟⲛ] ⲉⲛⲟⲩⲥⲟⲟⲩ ⲛⲟ[ⲩⲱⲧ] ⲉⲧⲃⲉⲟⲩ ⲁϥ[ϫⲱⲕⲓ] ⲑⲛⲁⲧⲁⲓⲱⲟⲩⲧⲉ ⲉⲧⲁⲓⲧⲓⲁ ⲛ̀ⲧⲁϥϫⲱⲕⲓ ⲉⲧⲃⲏⲏⲧⲥ ⲉⲡⲓⲁⲏ ⲛⲉϥⲁⲓⲁⲁⲥⲧⲉ ⲛ̀ⲧⲁⲥϩⲓⲥ ⲉⲧⲉⲓⲥ ϧⲉⲛⲕⲉϧⲱⲕⲓ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ϩⲛⲟⲩ-ⲙⲟⲟⲩ ⲡ̀ⲓⲕⲧⲁⲃⲟⲕ ⲉⲣⲩⲁⲛⲟⲗⲁⲃⲉⲥ ⲙ̀ⲡⲁⲥⲉⲃⲏⲥ ⲧⲁϩⲟⲕ ⲁⲛϫⲱⲟⲩϥ ⲩⲱⲟⲩⲉ ⲛⲟⲩϩⲥⲟⲟⲩ ⲉϥⲛⲁⲡⲣⲟⲛⲁⲟⲩ ϩⲓⲧⲁ-ⲣⲟⲣⲁ ⲛⲟⲓ ⲡⲁⲉⲓⲱⲧ ⲟⲉⲱⲟⲩⲁ ⲁϥⲉⲓ ϩⲱⲟⲩϥ ⲛⲟⲓ ⲟⲩⲕⲁⲧⲁⲗⲓⲕⲟⲥ ⲛⲥⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲉϥⲛⲁⲣⲁⲣⲉ ⲉⲧⲉⲡⲓⲥⲕⲟ-ⲡⲟⲥⲓⲛⲉ ⲛ̀ⲧⲉ ⲟⲩⲓⲣⲉⲥⲓⲥ ⲙ̀ⲡⲓⲥⲓⲟⲛⲓⲁⲙⲟⲥ ⲛⲁⲓ ⲉⲧⲟ ⲙ̀ⲡⲁⲗⲁⲙⲟⲥ ϩⲓⲧⲉⲧⲫⲩⲥⲓⲥ ⲁⲧⲉϥⲥⲁⲓⲃⲉⲥ ⲧⲁϩⲉⲡⲁⲥⲭⲱⲟⲩⲧ ⲟⲉⲱⲟⲩⲁ ⲛ̀ⲧⲉⲉⲓⲙⲟⲩⲁⲛⲧⲉ ⲛ̀ⲧⲉⲓⲙⲟⲩ ⲁϥⲕⲱⲧϥ ⲉⲡⲁ-ϩⲟⲩ ⲙ̀ⲡⲉϥⲃⲟⲕ ⲉⲡϩⲱⲃ ⲉⲧⲉϥⲃⲏⲕ ⲉⲧⲃⲏⲏⲧϥ ⲁϥ-ϫⲟⲟⲥ [ⲉ]ⲧⲣⲉⲧⲉⲙⲉ ⲛⲁϥ [ⲛ̀]ⲛⲟⲩⲗⲁⲕⲁⲓⲏ ⲛ̀[ⲙⲟ]ⲟⲩ ⲁⲩⲱ ⲁϥⲥⲉⲥ[1] . . ⲛⲥⲁⲟⲩⲥⲁ ϩⲓ . . . ⲥ ? ⲟⲩⲛⲟⲛ ⲁϥ . . . ⲁⲩⲱ ⲙⲛⲛⲥⲁⲟⲩⲕⲟⲩⲓ ⲁϥⲁⲓⲧⲉⲓ ⲙⲛⲛⲟⲟⲩ ⲙⲛⲛⲉϩⲥⲉⲛⲥⲓⲁⲩ ⲁⲩⲱ ⲩⲁⲡⲛⲉϩⲩⲟⲛⲓⲧ ⲛⲥⲟⲛ ⲁϥ-ϫⲱⲕⲓ ⲉϥϫⲱ ⲙⲡⲉⲓⲫⲁⲛⲓⲟⲥ[2] . . . ⲛⲧⲉⲣⲉⲛⲉⲙⲉ ⲁⲉ ⲉⲣⲟϥ ϧⲉⲁⲣⲣⲁⲣⲁ ⲛⲉϥⲉⲟⲟⲩⲉ ⲟⲩⲛⲟⲛⲟⲛ ⲩⲁⲟⲩ-ⲥⲟⲛ ⲁⲗⲗⲁ ⲩⲁⲩⲟⲩⲛⲓⲧ ⲛⲥⲟⲛ ⲁⲛⲣⲱⲙⲡⲉ ⲉⲛⲁⲧⲉ ⲁⲛⲟⲩⲱⲟⲩ ⲁⲉ ⲉϧⲛⲟⲩϥ ⲉⲧⲃⲉⲛⲉⲓϩⲟⲟⲩ ⲛⲉϧⲁϥ ⲛⲁⲓ ϧⲉⲙⲧⲃⲟⲟⲩ ⲧⲉⲧⲛⲓⲃⲉⲙⲧⲉ ⲟⲃⲟⲁ ϩⲩⲛⲉⲧⲏⲩⲓⲛⲉ ⲉⲧⲃⲉ-ⲛⲉⲛⲧⲁⲗⲁⲁϥ ⲙⲛⲟⲟⲩ ⲛⲁⲣⲁ ⲡⲁⲉⲟⲟⲩ ⲛⲓⲟⲩⲧⲉ ⲫⲁⲣⲉ ⲛⲉ ⲡⲁⲓⲛⲧⲣⲉ ϧⲉⲛⲧⲁϩⲓⲃⲟⲧⲉ ⲁⲓ ⲉⲧⲟⲩϩⲟⲟⲡ ⲉⲁϥⲕⲛⲟⲟⲩ ⲛⲟⲉ ⲙⲡⲛⲉⲩⲥⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲉⲡⲛⲟⲟⲩⲉ ⲅⲁⲣ ⲙⲛⲟⲟⲩ ⲉⲓⲟⲩⲧⲟⲩ ⲉⲃⲟⲕ ⲩⲁⲡⲁⲣⲭⲱⲛ ⲉⲧⲃⲉϩⲏ-ϩⲓⲕⲉ ⲉⲁⲩ

Rufus of Shôtep[1]; Discourses on S. Mat. iii. 1 ff. (?) and iv. 1.

p. ⲣⲕⲏ. Prophecies, the service of the Law, the ancient stories (*ἱστόρια*) are no longer a mere letter, they are become spirit; no longer types, they are become truth. The garment is no longer of camel's (hair), but of sheep's (wool). John's leathern girdle is the continence (*ἐγκράτεια*) which girds them that eat the Pascha (ⲉⲧⲣⲉϩⲛⲏⲧⲟⲩⲱⲟⲩ ⲙ̀ⲡⲡⲁⲥⲭⲁ ϧⲛⲛⲟⲣⲟⲩ ⲙⲛⲟϥ); it is the seal ⲡⲧⲱⲟⲃⲉ of the seed vessel (*ἀγγεῖον σπερματικόν*). But certain say, We too are girded. Yet they are not girt with leather; for those members (*μέλος*) are not yet subject to them. Let John's food be locusts and wild honey; my Saviour eats the bread of life. Let the prophetic word alight from heaven, and not fly up like the locust; but let knowledge of grace fly up and become a fellow-nursling ⲩⲃⲣⲉⲁⲓⲱ with the air and seek out the invisible (*ἀόρατος*). Let John eat locusts, the eighth of Pharaoh's plagues, and wild honey. *Quotations;* Ps. lxiv. 14, Rom. xiii. 14, Mat. iii. 4, *ib.* iii. 7.

p. ⲣⲛⲍ. Title, ⲡⲛⲉ[ϫⲩⲙⲛⲟ]ⲧⲏⲥ ⲛⲁⲟⲩⲟⲥ ⲉ[ⲁϥ]-ⲧⲁⲩⲟϥ ⲛⲟⲓ ⲡⲓⲥⲟⲫⲟⲥ ⲛⲟⲩⲱⲧ ⲁⲡⲁ ϫⲣⲟⲩⲫⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲛⲟⲙⲓⲥ ⲩⲱⲟⲧⲛ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲁⲙ-ⲣⲟⲙⲓⲟⲛ ⲕⲁⲧⲁ ⲡⲁⲟⲙⲓⲟⲥ ⲉⲡⲉϫⲣⲏⲧⲟⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲭⲉⲧⲟⲧⲉ ⲁⲧϫⲓⲧⲟⲩ &c.

For other sermons of this author, *v.* Zoega, pp. 616, 618.

188.

Or. 3581A(16).—Parchment; an almost complete leaf (the first of a quire), paged ⲣⲛⲏ, [ⲣⲛⲍ]; 11×9 in. The text, in two

[1] ⲥⲉϫⲉⲟⲩⲉ ?

[2] Ps. l. 9. *v.* Ciasca, ii. 104.

[1] The body of the saint, هروفس الاسقف, lay in the monastery of ابو السرى, near Siût (*v.* Abû Ṣâliḥ *ed.* Evetts, fol. 88*a*).

columns of 26 lines in each, is written in an upright hand (*cf.* Ciasca, ii., tab. xxii., though there the script is more regular). Initials, moderately enlarged, are with stops &c., coloured red, or red and yellow. In the Paris collection, Vol. 131[1], foll. 16—23 are probably from this MS.

From Aḫmîm. [GRIFFITH.]

The end of one Homily and the commencement of another, presumably by Rufus of Shôtep, since the Paris fragt. is his. Possibly our leaf belongs to Zoega no. ccxlii. The first text speaks of Christ as the pledge and beginning (ἀρχή) of the Resurrection; the second, with the heading ϣⲁⲃⲃⲁⲧⲓⲕⲏ (σαββατική), treats of the praises of God sung by Miriam (ⲙⲁⲣⲓⲁⲙ), the Virgin, Moses, David, Solomon (παροιμιαστής), Jeremiah, who also counselled men to seek knowledge and salvation, as did Christ Himself in the gospel. *Quotations;* Ps. xciv. 2, Prov. i. 8, Jer. iii. 22.

189.

Or. 3581A(17).—Parchment; fragments of a double leaf, paged ρξϛ—ρο; 13×10 in. The text, in two columns of 37—40 lines each, is written in a small, rather unsteady hand (*cf.* Zoega, tab. v. 27 and Ciasca, i., tab. xii., though there is not much resemblance to either of these). Initials are ornamented with red and green, stops and the letter ϕ with red. From the same MS. as *Clar. Press*, fragt. 30. In the Paris collection, Vol. 131[4], foll. 96—103, Vol. 131[6], fol. 46 are also from this MS.

From Aḫmîm. [BUDGE.]

From the Homily of Severianus of Gabala on the sixth day of Creation. (*v.* Migne, *Patr. Gr.* 56, 488.) The Oxford fragt. shows the beginning of this homily.

190.

Or. 3581A(18).—Paper; fragments of two leaves, paged (ριιϛ,) ριιλ; (ριιϛ,) ριιιι; 6¾×5¼ in. The text, in one column of 15 or 16 lines each, is written in a sloping, regular hand (*cf.* Hyvernat, *Album*, pl. xii. 3 for a general resemblance). Initials, stops, the letter ϕ &c. are in red. In the Paris collection, Vol. 131[1], foll. 76—86, Vol. 131[7], fol. 51 belonged to the same MS. These fragments have a palæographical importance, since one of the Paris leaves is dated A.M. ϡολ = A.D. 1058.[1]

From Aḫmîm. [BUDGE.]

Severus of Antioch; from the λόγος ἐπιθρόνιος numbered ⲗⲝ in the Syriac version of Jacob of Edessa (Wright, *Catal.*, p. 538,) but called the third in this version (Paris 131[1], fol. 78). The 1st fol. deals with Elijah and the prophets of Baal (Add. 12,159, fol. 116*b*, col. 1), the 2nd refers to the actual metropolitan of the district, whom a gloss in the Syriac (*ib.* fol. 117*a*, col. 2) states to be Philoxenus of Mabug.[2]

191.

Or. 3581A(19).—Parchment; a small fragt.; 8¼×5 in. The text, in two columns, is written in an uneven, rather small hand (*cf.* Zoega, tab. vi, no. xxxv., though in our fragt. the letters are smaller and thicker). Initials are slightly enlarged, coloured red, and accompanied by coarse scrolls in red and green. The letter ϕ is similarly coloured. In the Paris collection, Vol. 131[1], foll. 68—73, 75, Vol. 131[8], fol. 78, Vol. 129[13], fol. 77,

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[1] This MS. also contained (the whole or part of) the Song of Solomon; *v. Mémoires de la Miss. au Caire*, vi. 199.

[2] إعز وعظمي مكاوحصكلهم حصكحسوس.

Vol. 129[14], foll. 71, 91, 127 are from the same MS.,[1] so also Zoega's no. ccxlviii. (*cf.* Lightfoot, *Apostolic Fathers*,[2] pt. ii., vol. i. 108, 109).

From Aḫmîm. [Budge.]

Presumably from a Homily or Epistle of Severus of Antioch, since all but one (129[14], f. 91,) of the Paris and most of the Borgian fragments are from those works. The other works preserved in the MS. were the Ignatian Epistles, in which the texts of our fragt. are not to be found. The passages here preserved are addressed partly in the 2nd sing. fem., partly in the 2nd plur. They appear to deal with the benefits of obedience to God and with sobriety. The following sentences occur:—

ⲁⲛⲟ ⲛⲓⲣⲣⲉⲧⲉⲧⲛⲛⲁ[ⲧ]ⲉ ⲛⲛⲉⲧⲉⲧⲛⲥⲛⲟⲩⲁⲁ[ϫⲉ] ⲉⲣⲟⲟⲩ ⲁⲛⲟ ⲛⲧⲉ[ⲧⲛ]ⲧⲙⲡⲁⲣⲁⲃⲁ ⲛⲛⲉⲥ[ⲛⲣ]ⲟⲥ-ⲧⲁⲧⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ [ⲥⲱ]ⲟ̀ⲩ ⲟⲩ ⲁⲗ ⲉⲛⲁⲕⲧⲟⲓ ⲉϫⲛ-ⲛⲟⲩⲧⲙⲡⲣⲟⲥ ⲛⲧⲁⲣⲕⲧⲉ ⲛⲟⲩⲥⲟⲃⲧⲉ ⲉⲣⲟⲩ [ⲥⲓ]ⲧⲛ-ⲛⲟⲩⲗⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧϫⲟⲟⲡⲣ ⲥⲱⲟⲩ ⲉⲛⲛ[ⲟ̀ⲣⲟ]ⲛⲛⲉⲥⲟ ⲉⲣⲟⲩ.

ϫⲟⲉⲣⲥⲁⲛⲟ[ⲱ] ⲥⲁⲥⲧⲛⲓ ⲧⲉⲣⲁⲫⲟ[ⲃⲁⲗ] ⲛⲛⲟⲩ ⲉⲛⲁⲧⲉ ⲟ[3 or 4 letters] ⲉⲧⲛⲛⲧⲥⲁⲕ.

ⲕⲁⲓ ⲅⲁⲣ ⲉⲣ[ⲥⲁⲛ]ⲟⲩⲁ ⲧⲁⲗⲁⲥⲟⲛⲧⲃⲁ ⲛ[ⲟⲩ]ⲥⲓⲁ ⲉⲥⲣⲁⲓ ⲁⲛⲟ ⲛⲓ[ⲥⲁ]ⲛⲉⲩ ⲛⲛⲓⲥⲛⲕⲟ ⲧⲛ[ⲣⲟⲩ] ⲛⲛⲓⲕⲟⲥ-ⲛⲟⲥ.

192.

Or. 3581A(20).—Parchment; a complete leaf, paged $\overline{\text{cor}}$, $\overline{\text{coa}}$, and two fragments; 13¼×10½ in. The text, in two columns of about 32 lines each, is written in a regular hand (*cf.* Georgi, *Frag. Ev. S. Joh.*, tab. ii. *ult.*). Initials, stops, ornaments, the letter ϕ &c. are coloured red. From the same MS. as Zoega no. cxciii. *V.* also Georgi, *l.l.*, clxvii. and 278. The fragt. Mingarelli, *Aeg. cod. rel.*, p. 106 ff., though perhaps a copy of the same work, is not from this MS.

From Aḫmîm. [Budge.]

Shenoute; from a Homily or Commentary on the Song of Solomon. The following are examples of the text (omitting the quotations):—

Fragt. 1, fol. *a*. (ch. v. 1) ⲛⲁⲓ ⲅⲁⲣ ⲁϥⲭⲓ-ⲧⲟⲩ ⲥⲛⲧⲙⲟⲩⲛⲉ ⲛⲛⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ [1 line] ⲛⲛ[ⲛⲁⲓ]ⲟⲥ[ⲧⲟ]ⲗⲟⲥ ⲉⲁϥⲭⲛⲟⲧⲥⲩⲁⲗ ⲥⲛⲛⲥⲧⲁⲣⲣⲉ-ⲗⲓⲟⲛ ⲛⲛⲓⲥⲉⲛⲁⲣⲟⲛⲁⲧⲁ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲟⲩ ⲛⲛⲓⲉⲫⲉ-ⲣⲁⲧⲉ ⲛⲉⲡⲁⲣⲟⲉⲓⲛⲟⲥ ⲉⲧⲟⲩⲛⲥ ⲛⲥⲱⲟⲩ ⲛⲛⲛⲓⲉⲓⲥⲧ [2 lines] [ⲛⲉⲓⲟ]ⲉⲓⲕ ⲛⲛ[ⲛⲉⲓⲛ]ⲣⲓ ⲛⲉϥ[ⲥⲱ]ⲙⲁ ⲛⲛⲓⲉ ⲛⲛⲛⲉϥⲥⲛⲟϥ ⲉⲧⲟⲩⲭⲁⲓ ⲛⲁⲩ ⲛⲛⲛⲉϥⲉⲣⲛⲓⲧ ⲉⲧⲥⲟⲗⲟ ⲉⲧⲛⲟⲧⲛ ⲉⲛⲉⲣⲙⲟⲧⲉ ⲛⲛⲛⲉϥⲉⲛⲟ ⲛⲁⲓ ⲅⲁⲣⲛⲉ ⲛⲧⲁϥⲟⲩⲛⲟϥ ⲛⲛⲟϥ ⲉⲥⲣⲁⲓ ⲉϫⲱⲟⲩ ⲥⲛⲛ-ⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲉⲧⲃⲉⲛⲁⲓ ⲙⲡⲣⲟⲧⲣⲉⲡⲉⲓ ⲛⲟⲩⲥⲟⲛ ⲛⲛⲓ ⲉⲧⲛⲉⲧⲉϫⲉ ⲉⲛⲛⲓⲥⲧ[ⲙⲣ]ⲓⲟⲛ ⲛⲛⲉϫ[ⲣⲓⲥⲧⲓⲁ]ⲛⲟⲥ [ⲥⲛ]ⲛⲉⲓⲕⲟⲥⲙⲟⲥ ϫⲉⲟⲩⲥⲟⲛ ϫⲱⲟⲩⲧⲛⲛⲧⲛ ⲛⲁⲩⲃⲉⲉⲣ ⲛⲧⲉⲧⲛⲓⲥⲱ ⲛⲧⲉⲧⲛⲓϩⲉ ⲛⲁⲥⲛⲏⲧ ⲟⲩⲱⲟⲩ ⲛⲛⲁⲥⲱⲙⲁ ⲥⲱ ⲛⲛⲁⲥⲱⲙⲁ ⲛⲧⲉⲧⲛⲓϩⲉ ⲉⲃⲟⲗ ⲥⲛⲛⲕⲁⲣⲡⲟⲥ ⲛⲛⲏ.

p. $\overline{\text{cor}}$. (vi. 4[a]) ⲙⲡⲣⲧⲣⲉⲡⲁⲣⲟⲉⲓⲛⲟⲥ ⲫ ⲛⲓⲉⲕ-ⲃⲁⲗ ⲉⲥⲣⲁⲓ ⲥⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲁⲓⲥⲧⲁ ⲉⲧⲙⲟⲟⲩⲉ ⲉⲥⲣⲁⲓ ⲉⲙⲡⲩⲁ ⲁⲗⲗⲁ ⲉϩⲛⲁⲓⲟⲛ ⲉⲧⲟⲧⲟⲩⲧ ⲉⲙⲉⲥⲏⲓⲧ ⲉⲧⲥⲟⲃⲉ ⲛⲛⲉⲧⲥⲟ ⲛⲛⲓⲉⲧⲟⲩⲟϫ ⲛⲉⲡⲁⲣⲟⲉⲓⲛⲟⲥ ⲅⲁⲣ ⲛⲉⲥⲏⲓⲛⲓ ⲛⲉⲛⲧⲁⲧⲫ ⲛⲛⲓⲥⲏⲧ ⲛⲛⲉⲧⲛⲧⲁⲓⲫⲓⲟⲥ ⲉⲧⲁⲁⲩⲛⲟⲙⲉ ⲛⲛⲓⲉⲫⲉⲙⲉⲧⲟ ⲛⲛⲛⲉⲫⲟⲩⲱⲟⲩ ⲁⲧⲣⲓⲧ ⲉⲥⲣⲁⲓ ⲉⲙⲉⲧ-ⲥⲏⲧ ϫⲟⲉⲣⲉⲣⲁⲛⲁⲩ ⲛⲟⲩⲃⲱ &c. (vi. 4[b]—6) (p. $\overline{\text{coa}}$) ⲛⲛⲛⲉϥⲉⲛⲟ ⲛⲁⲓ ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲛⲓⲉⲧ-ⲃⲁⲓⲧⲓⲥⲓⲁ ⲛⲛⲓⲧⲉⲧⲟⲩⲛⲓϫⲓ ⲉⲃⲟⲗ ϩⲛⲛⲓⲧⲉⲧⲙⲏⲓ ⲁⲛⲟ ⲛⲓⲁⲉⲓⲏ [ⲛ]ⲧⲁⲥⲕⲉⲥⲓⲥ ⲙⲡⲥⲟ ⲛⲛⲡⲁⲣⲟⲉⲓⲛⲟⲥ ⲉⲥ ⲛⲣⲣⲟⲛⲉ &c. (vi. 7, 8) ⲧⲛⲛⲧⲁⲁⲕⲁⲣⲓⲟⲥⲧⲉ ⲧⲁⲓ ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲧⲁⲩⲟ ⲛⲓⲱⲟⲩ ⲛⲟⲓ ⲣⲉⲛⲥⲁ ⲛⲓⲏ ⲛⲁⲣⲭⲁⲓⲟⲛ ϫⲛⲛⲁⲓⲟⲛ ⲧⲥⲉ ⲛⲣⲣⲟⲛⲉ ⲛⲉⲛⲓⲧⲉⲙ ⲙⲡⲛⲧⲣⲓⲍ ⲛⲧⲉ ⲛⲉⲛⲧⲱⲟⲩ ⲛⲉⲧⲁⲣⲣⲉⲙⲁⲓ ⲛⲛⲛⲓⲧ-ⲉⲛⲟⲟⲩⲥ ⲛⲁⲛⲟⲥⲧⲟⲗⲟⲥ ⲁⲛⲟ ⲛⲁⲣⲕⲟⲥ ⲛⲛⲓⲗⲟⲩⲕⲁⲥ ⲛⲁⲓ ⲉⲧⲛⲧⲁⲩ ⲛⲛⲁⲩ ⲛⲛⲉⲛⲧⲱⲟⲩ ⲛⲉⲧⲁⲣⲣⲉⲙⲁⲓ ⲕⲁⲧⲁ ⲧⲉⲧⲣⲏⲛⲉ ⲉⲧϩⲛⲛ ⲉⲉⲉ ⲧⲉⲛⲧⲉⲧϩⲟⲩⲱⲧⲉ ⲛⲛⲓⲁ[ⲁ]ⲗⲁⲕⲏⲛⲉ ⲛⲉⲛⲓⲛⲧⲁⲥⲉ ⲛⲛⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲧⲥⲩⲁϩⲉ ϩⲓ-ⲣⲁⲓ ⲛⲛⲧⲟⲟⲩ ⲛⲛⲉⲓⲣⲉ ⲛϩⲱ[ⲟⲩⲉ].

[1] Vol. 129[13], f. 77, is published by Amélineau, *Mém. de la Miss. au Caire*, iv. 827.

193.

Or. 3581A(21).—Parchment; 11 complete leaves; ruled but not paged, though one (now fol. 8,) was the first of quire ϰϛ̄; $14\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a regular hand (*cf.* Hyvernat, *Album*, pll. vii. 2, viii. 4 or Zoega, cl. iv, no. xvi.). To the outer edge of fol. 2, a leather tab was formerly attached. Four other leaves from the same book, one bearing the quire-mark ϰ̄ⲁ̄, are catalogued under the next number. In the Paris collection, Vol. 130[5], fol. 92 seems to be from the same MS.

From Aḫmîm. [Budge.]

Homilies or Epistles of Shenoute. The same texts are for the most part to be found elsewhere; foll. 1*a*—6*a*, col. 1 in MS. *Clarend. Press.* 20 and in Zoega no. cc. (*cf.* p. 491, ⲧⲟⲁ̄ with our fol. 2*a*, col. 1), also in Zoega no. cxci. (*cf.* p. 443 ff. with our fol. 5*b*, col. 2 ff.); fol. 8—10 in MS. *Curzon* 109 B, ⲧⲟⲏ̄—ⲧⲡⲏϛ̄[1] and, as far as fol. 10*b*, col. 2 likewise in Zoega no. cxci. (p. 446); fol. 11 in *Curzon* 109 B, ⲧⲣⲁ̄, ⲧⲣⲃ̄. Four or five leaves are missing between foll. 10 and 11.

194.

Or. 3581A(22).—Parchment; four complete leaves from the same MS. as the preceding number (*v.* the description). Fol. 1 is the first of quire ϰ̄ⲁ̄. None of the leaves are consecutive.

From one or more Homilies. The style is clearer and Greek words are more plentiful than is usual with Shenoute. The heresy of Manes (*cf.* fol. 4) is attacked in two of his known writings (*v.* Zoega, pp. 420, 450).

Fol. 1. May God forgive His people. We repent and grieve yet do not forsake sin. If God slew half the world, we should still sin. How shall we escape when that "great barbarian" comes upon us from whom none is safe. . . .

Fol. 2. Where will be our boldness in presence of the judge? None can escape death by vows of gifts or the like. *Μαλακοί* and sodomites shall be especially punished. Woe to them that kill themselves and others too and that strive and fight together; for thus Satan rages within us. Call not such brothers but devils. . . .

Fol. 3. Our troubles are less than our sins merit. Blessed art Thou that bearest our sins and troubles! Thou art God, we are but earth and wither as grass. Blessed those whom Thou bringest under the power of the Holy Spirit, for they subdue the body beneath Thy yoke. The Lord is *χρηστός*, and teaches His laws to His people. What is sweeter than Thy yoke or lighter than Thy burden? All is sweet that Thou hast created. Thence we see that Thou alone art God; we may not be idolaters. Marriage is sweet to us because of the begetting of children without *πορνεία*. . . .

Fol. 4. How shall they hide from Him, the Father that made them? He, the word made flesh, the true man, yet maintained His divinity. The wickedness of Manes' heresy. How should the builder despise his work? How is God changed by coming forth from her He had created? Contrast of Christ's heavenly glory and earthly humility and of the simple shepherds' faith with the rulers' unbelief. . . .

Quotations; fol. 1, Is. lxiv. 6; fol. 4, Joh. xx. 17 and ⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲅⲁⲣ ⲙⲡⲣⲉⲛⲣⲱⲙⲓ

[1] Six foll. immediately following the Curzon fragt. (text = Zoega ccx*,) are bound with MS. 24 of Lord Crawford's collection.

χεεικζηιτε τιτλγεοειγ ιητη ποτηοσ ιραγε ηαι ετ[. (*cf.* Lu. ii. 10.)

The following are examples of the texts;

Fol. 1. λειο λειο ειτωσζ ιμοκ παγλοσε ετεπιλλλγ ηαγλοση χεηοτϥ λιηε τεκλικλοσ̀τιη γαρ εσο ησε ιηοτοσειη ιηρη ιμλτε λη ιηεζοογ ογτε εσο λη ησε ιητοογ ηαγλγ λλλ ογεβολ ζιηεκοτοσηιτε λτω τεκοσω τωη λε εσο ησε ησγζηλγ ελγτβτωσϥ λτω εσλλλιε.

λιχοσε λιοκ χεερϣλη πιογτε τρσλζ ιμλ ησζ ζιηκλζ τηρϥ κατλ χωρλ κατλ τογ ηϥωωκ ητηλγε ιηεητο εβολ ητηλγε ιηετὸτηζ ηζητϥ τιηλρηοβε ση λτω τιηλελζωη λη εβολ ιηηοβε.

Fol. 2. λζλζ ηρωιμε ερητ ηζεητλιο στρετοτχλι ελλζ ηζωβ ειηεσοτλγοτ λη στρεγϣιηε ιηοοτ λτϣοιμε ηλγ ζοεηιε ετηλχιοορ ηολλλεελ ζεηκοοτε στρστρβολ ειηετηητ ηεωοτ ιηηζεηκεπειρλεηιοε ερϣλη οτεηοτ λε ερητ ϭηεϥϣηρε λτω οτεση ηηεϥεηητ οτηλγ ηηεεγϭεερε χεστηλρβολ ειηοτ ηεεηλρβολ λη.

οτοσι ηλη χε[λ]ηηερεηοοτττη ηλγλλη ζηηηλραφτεις ληηερεηστηηεριητ λε ση ηζητοτ· [οτοσι ηλη χεληηερετωοτη εχηηεηεριητ.

ειηηικληηλ ητορη ιηηοτττε στρεϥηλστε εχηηζεσηοε ηλγλλτ στεηηοτοωηιϥ (*l.* γωοηϥ?) ηοε ειτληεγραφη χοοε.

Fol. 3. ληοη λε ληοη ζεηκλζ σοη ειβωλ εβολ ηοε ηοτοηε σοη ειζωοβ ηοε ηοτχορτοε ειηηοοτ ζλροϥ.

ηεκζλη γαρ ζολσ λτω ηεκκελγλοση τηρογ ζιζωβ ηιη ϭτλτλ ηοτϭλιο λτω στγοτοεζλοο εβολ οτωοηση χεηεκειτολη . . . . λλλ [ε]ρζοτοεζολ ση [ηοτ]ηστοτοηε [ο]ρση εβολ ζιηετλιηο τηρϥ ηληοτοσειη ιηρη ιηηοοβ ιηηεισοτ λτω ηληεζοογ ιηηετγωοτε λτω ηζωοβ ιηηεισοτε λτω ηιοοτ ητεηηρε ζητεϥοτηοι ιηητεϥσηηβοκ ζιηεκοτεσϭλζηε ηγωοη ιηηεηρω ηζωοη ιηηκβο ητηγ ιηηιχλιη ηληρ ιηηεκλοολε ιηηκοοτε τηροτ.

Fol. 4. καη ετγληρλπιστοε ησι ηεητατκλκια ιηλληηε τιηετβλλ ετχω ιηηοε ηοε ιηηετηηλγ χεηεερεηηοτττε ηλει εβολ ζηοτ-ζηηε ζωε ελχεεϥσοοτη χεηηηηε ηηοτττε ησι πρεϥστερωηε ετηηλγ ιηηεϥρεηοε τηρϥ.

195.

Or.3581A(23).—Parchment; two damaged leaves and a fragt., ruled for alternate lines and paged —, — (the last of quire $\overline{\text{ιγ}}$); $\overline{\text{ριιγ}}$, $\overline{\text{ριιλ}}$; —, —; $12\frac{1}{2}\times 9\frac{3}{8}$ in. The text, in two columns of 28 lines each, is written in an upright, regular hand (*cf.* Hyvernat, *Album*, pl. xi. 3, in which MS. the page-number is ornamented as in ours). Initials project but are not enlarged. In the Paris collection, Vol. 130[5], foll. 79, 85, 104 probably belonged to the same MS.[1]

From Aḫmîm. [Budge.]

Shenoute; from one or more Homilies.

p. —. On idolatry and unbelief. The following are examples of the text;

χεηστβλλ ηηοοτ ηεεηλτ εβολ λη ηη ετηοτ ζηττηε ετηοτ ζηηκλζ χεατετϥλη(*sic*) λτω ϯτωτη ζωττηητη ϣωηε επελζοτ η ετπατλεεε λτω ση ετταλοο η ετχι επεεητ εαηητε λτω ετεηηε ερλι χεατετϥλη ϣωηε επτλκο.

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[1] Vol. 130[5], f. 79 has the title εβηοτοιοτ λοιοτ $\overline{\text{η}}$. The beginning of the text is remarkable; ϯωϣ ζηηετλττρλιον ετοτλλβ ηηεοτοεειϣ τηρϥ ειε ζοτο εεε ηρωιμε λτω ϯγλχε ηζητοτ ειε ζοτο εζηεϣοηητε ηρωιμε χηητληλειοτε ετοτλλβ ητοη ηηοοτ λτω ητληειϣλχε σ̀ωλη εροι λιεηηε τεηοτ ζεητειρωηηε ται ηηιελτρεηει ηεφεεοε. . . . The same is found in *Clar. Pr.* 21 (*v.* Hyvernat viii. 1,) which has also the texts of Zoega no. clxxxviii.

ⲉⲃⲟⲗ ⲁⲛ ϧⲉⲩⲁⲣⲉⲛϫⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲡⲧⲁⲛⲧⲟⲕⲣⲁ-ⲧⲱⲣ ⲟⲩⲟⲛⲓ ⲉⲙⲓⲥⲧⲟⲩⲓⲥ ϩⲓⲧⲉϥⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲉⲧⲃⲉ-ⲡⲉⲛⲧⲁϥⲧⲁⲗⲁⲩ ⲙⲡⲣⲟⲩⲓⲥ ⲉⲛⲉⲥⲙⲓⲧⲟⲛ ⲁϩⲣⲟϥ ϩⲱⲟϥ ⲛⲩⲉ ⲙⲙⲏⲟⲩⲉ ⲙⲙⲛⲛⲟⲩⲃ ⲙⲙⲓϩⲁⲧ ⲙⲙⲟⲟⲩⲧ ⲙⲙⲏⲕⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲁⲗⲗⲁ ⲩⲱⲟⲩⲉ ⲙⲙⲏ &c. ⲉⲩⲁ-ⲣⲉⲙⲛⲟⲩⲧⲉ ⲉⲓⲧⲟⲩ ⲉϧⲱⲙⲛⲁϩ ⲉⲧⲃⲉⲙⲙⲁⲧⲁⲙⲁⲥⲧⲉ ⲙⲙⲏⲙⲙⲁⲧⲁⲥⲃⲏⲉ ⲙⲙⲓϩⲁⲁⲙⲏ ⲙⲙⲡⲣⲟⲩⲉ ⲙⲙⲏ ⲛⲁⲧ-ⲛⲟⲩⲧⲉ ⲉⲧⲟⲩⲱⲟⲩⲧ ⲙⲙⲉⲧⲣⲩⲟⲩⲉⲓⲧ.

ⲡⲟⲩⲉ ⲙⲙⲏⲕⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲙⲡⲁⲩⲓⲧⲟⲛ (*lege* ⲡⲁⲩⲓⲧⲟⲛ) ⲙⲙⲉϩϫⲱⲛⲉⲩⲧⲟⲛ (χωνευτός).

Quotations; Ps. x. 4, Phil. iii. 19, Jer. x. 11, Is. lvi. 11 (where ἀναιδεῖς = ⲛⲁⲧⲃⲁⲗ), Ps. cxiii (cxv). 17.

p. ⲡⲙⲏ. On unbelief and heresy, vigilance (νήφειν) and mutual help, this being no time for countenancing error (ⲥⲱⲣⲙ). The writer also condemns another result of "this empty hope (ἐλπίς)," namely, the casting lots as to who shall go to (other) districts and the like, or when they seek to marry their children (to see if) they shall be successful.

The following are examples of the text;

ϧⲉⲛⲣⲱⲙⲉ ⲉⲧⲥⲟⲟϥ ⲉⲧⲥⲱⲟⲩϥ ⲙⲥⲉⲛⲕⲟⲟⲩⲧⲉ ϫⲉ-ⲉⲧⲙⲁϫⲟⲟⲥ ϫⲉⲁⲛⲥⲱⲧⲙ ⲃⲟⲩⲧⲣⲟⲟⲩⲧ ⲉⲃⲟⲗ ϩⲓⲧⲛⲉ ⲁⲧⲥⲟ ⲁⲛⲉⲙⲉ ϫⲉⲛⲩⲙⲣⲉ ⲙⲙⲉⲧⲟⲩⲡⲣⲟⲫⲏⲧⲉⲩⲉ ⲛⲁⲩ ⲛⲁⲓⲟⲩ ⲁⲛ

ⲛⲁⲣⲟⲩⲥⲓ ⲙⲉⲉϫⲟ[ⲟⲥ] ⲛⲁⲓ ⲙ ⲛⲁⲣⲟⲩϫⲟ[ⲟⲥ] ⲉⲧⲥⲱⲟⲩⲧⲙ ⲙⲟⲩ ⲙⲉⲧⲥⲟⲟⲩⲧⲙ ⲙⲙⲉⲧⲣⲃⲏⲩⲉ ⲛⲁⲟⲩⲟⲥ.

p. ⲡⲙⲁ. [ⲟⲩⲙ]ⲕⲉϩⲱⲃ ⲟⲩ ⲟⲩⲉⲃ[ⲟⲁ]ⲛⲉ ϫⲓⲧⲉⲓ-ϫⲉⲁⲛⲉ ⲛⲟⲩⲱⲟⲩ ⲉⲧⲣⲩⲟⲩⲉⲓⲧ ⲉⲣⲉⲧⲉⲓⲙⲓⲧⲥⲟⲙ ⲉⲧⲙ-ⲛⲁⲩ ⲉⲧ[ⲉ]ⲙⲛⲟⲩϫⲓⲥⲃⲱ ⲉ[ⲣⲟⲥ] ⲉⲓⲣⲉ ⲙⲙⲟⲩ ⲉⲧⲉⲡⲁⲙⲉ ϫⲉⲉⲓⲕⲁⲓⲣⲟⲥ ⲏ ⲉⲙⲛⲕⲁⲓⲣⲟⲥ ⲉⲥⲣⲁⲓ ⲙⲙⲉⲧⲙⲁⲃⲱⲕ ⲉⲥⲉϩϫⲱⲣⲁ ⲏ ϫⲉⲙⲕⲉⲥⲃⲏⲩⲉ ⲛⲧⲉⲓⲉ ⲙⲙⲉⲧⲙ-ⲥⲟⲟⲩⲧⲙ ⲏ ⲛⲉⲧⲧ ⲙⲙⲉⲧⲣⲩⲉⲉⲣⲉ ⲙⲥⲁⲓ ⲙⲙⲉⲧⲙ[sic]ⲛⲧⲭⲓⲥⲙⲉ ⲙⲙⲉⲧⲣⲩⲙⲣⲉ ⲛⲉ[ⲉⲉ]ⲙⲁⲧⲉ ⲁⲧ[ⲱ] ϫⲉⲙⲕⲉ[ⲥⲃⲏⲩⲉ] ⲙⲧⲉⲓⲥⲉ.

p. —. Narrates the reproaches and threats which the writer had addressed to an evil doer or unbeliever, apparently in an exalted position. The following are examples of the text;

ⲡⲣⲱⲙⲉ ⲏⲕⲣⲟⲩ ϫⲙⲙⲉⲧⲣⲩⲁⲭⲉ ⲙⲙⲙⲉⲧⲣⲃⲏⲩⲉ ⲧⲏⲣⲟⲩ ⲁⲕⲉⲁⲣⲉⲥ ⲧⲱⲛ ⲉⲙⲉⲛⲧⲁⲕϩⲟⲟⲩ ϧⲉⲙⲡⲁⲛⲁⲭⲱⲣⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ [about 6 letters ⲁⲣ]ⲭⲏⲣⲟⲥ

ⲡⲉϩⲁ[ⲩ ⲁⲉ ⲛ]ⲧⲟⲩ ⲛⲁⲓ ϫⲓ[ⲧⲣⲉⲩ]ⲧⲟⲩⲧ ⲉⲣⲟⲓ [ϫⲓ]ⲡⲉⲡⲁⲣⲁⲧ[ⲱⲣⲓⲟⲛ]ⲓⲧⲉⲣⲉⲧⲁⲛⲁⲣⲕⲏ ⲥⲟⲕ ⲙⲡⲓⲟⲓ ⲉⲧⲣⲉⲛⲉⲓ ⲉⲧⲛⲟⲩⲓⲥ ⲉⲧⲃⲉⲙⲙⲁⲧⲁⲛϩⲓⲣⲉⲙⲓⲥⲟⲛ ⲛⲟⲩⲟⲥ ⲉⲣⲟⲟⲩ ⲛϩⲏⲧⲉ ϧⲉⲙⲡⲣⲃⲟⲕ ⲉⲙⲡⲓⲕⲁⲛⲣⲱⲙⲉ ⲉⲃⲟⲗ ϫⲙⲙⲉⲧⲙⲉⲩⲉ ⲉⲡⲉⲛⲧⲁⲛⲁⲥⲧⲁⲥⲓⲣⲉⲙⲓⲥⲟⲛ ⲁⲩⲱ ⲁϥⲧⲣⲉ-ⲃⲉⲙⲙⲁⲧⲁⲛⲁⲥⲧⲁⲥⲓⲣⲉⲙⲓⲥⲟⲛ ⲛϩⲏⲧ[ⲟⲩ] ⲁⲧⲕⲁⲁⲩ ⲉⲃⲟⲗ.

ⲙⲁⲗⲓⲥⲧⲁ ⲉⲙⲓⲧⲕⲟⲧⲟⲩ ϫⲱⲟⲩ ⲙⲙⲁⲣⲡⲙⲟⲧⲟⲩⲧ ⲙⲧⲟⲣⲓⲁ ⲙⲙⲉⲧⲕⲉⲟⲟⲩ ⲙⲙⲟⲩ ⲉⲧⲣⲉⲫⲣⲟⲧⲕ ⲉⲃⲟⲗ ϩⲛⲟⲩⲟⲩⲉⲙⲏ ⲁⲗⲗⲁ ⲉⲙⲕⲱ ⲙⲡⲛⲁ ⲙⲙⲉⲙⲉⲛⲧⲁⲙⲉⲫⲟⲩⲱⲟⲩ ⲩⲱⲟⲩⲉ ⲉϧⲱⲟⲩⲧ ⲉⲧⲣⲉⲧⲣⲣⲣⲟ ⲉⲧⲣⲉⲧⲭⲓⲕⲃⲁ ⲙⲙⲉⲧⲣⲟ ⲛⲁⲧⲁⲓⲁⲥⲧⲉ ⲉⲣⲟⲩ ⲉⲧⲣⲙⲕⲉⲟⲩⲕⲟ ⲙⲙⲓϩⲓⲕⲉ ⲉⲧⲟ ⲙⲥⲙⲥⲁⲗ ⲛⲁⲩ.

196.

Or. 3581A(24).—Parchment; two leaves, one paged ⲡⲙⲏ, ⲡⲙⲁ; $12\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 31 lines each, is written in a somewhat irregular and peculiar hand (*cf.* Zoega, pl. iii., no. xv., but our fragt. is more finely written). Initials are slightly enlarged. From the same MS. as *Clar. Press*, fragt. 20 (pp. ⲧⲗⲗ—ⲧⲙⲁ). In the Paris collection, Vol. 130[5], foll. 1—5, 15—17, Vol. 131[7], fol. 56, Vol. 129[18], fol. 128 are from the same MS.

From Aḫmîm. [Budge.]

Shenoute; Homilies. The Oxford foll. contain (p. ⲧⲗⲗ) a passage given by Zoega, p. 491 from no. cc, p. ⲧⲟⲗ.

Much of p. ⲡⲙⲏ is scarcely legible. The following is the text from the last words of col. 2: ⲓⲧⲉⲓⲥⲉ ⲟⲩ ⲙⲙⲏⲩⲱⲙⲉ ⲙⲙⲏⲧⲕⲁⲥ ⲛⲁⲃⲁⲗⲙⲏⲧⲉⲓ ⲙⲡⲣⲟⲙⲉ ⲉⲧⲣⲏⲥ ⲁⲧⲥⲟ ⲉⲧⲣⲟⲃⲓⲥ ⲁⲗⲗⲁ ⲉⲩⲁⲭⲕⲁⲧⲁⲣⲓⲉⲓ ⲓⲧⲟⲕ ⲙⲡⲓⲗⲁⲙⲡⲟⲛ ϫⲙⲡⲓⲥⲓⲥⲉ ⲙⲙⲓⲧⲉⲟⲙⲓϩⲓⲥ ⲙⲡⲟⲩⲛⲟⲩⲟⲓⲟⲩⲛ ⲁⲛⲁⲩ ⲁⲛⲟⲕ [ⲡⲥⲉⲓ]-ⲥⲧⲟ ⲙⲙ[ϫⲉⲙⲁⲥ] (p. ⲡⲙⲁ)-ⲛⲟⲣⲕ ⲁⲧⲥⲟ ϫⲉⲙⲁⲥⲉ

[illegible] Col. 2 of this fol. is only partly preserved.

The text of the unpaged fol.; [ⲟⲩⲁ] ⲉⲙⲓⲕⲟⲧⲕ ⲥ[ⲛⲁⲟ]ⲩ ⲕⲉⲟⲩⲁ ⲉⲩⲟⲩⲱⲟⲩ ⲙⲛⲉⲩ-ⲛⲟⲩⲥ ⲕⲉⲟⲩⲁ ⲉⲩⲟⲩⲱⲟⲩⲧ ⲙⲛⲟⲩⲟⲩⲟⲩ ⲁⲩⲱ ⲉⲩ-ⲛⲟⲣⲕ ⲙⲛⲟⲙⲉ ⲥⲉⲙⲕⲟⲟⲩⲉ ⲉⲧⲕⲱⲟⲙ ⲙⲛⲉⲧⲉⲣⲙⲏⲧ ⲕⲉⲟⲩⲁ ⲉⲩⲛⲟⲩⲉ ⲛⲥⲁⲛⲉⲩⲭⲟⲉⲓⲥ ⲛⲉⲓⲕⲉⲥⲟⲩⲉⲛⲟⲙⲓⲙ-ⲡⲟⲛ ⲛⲧⲁⲩⲧⲟ ⲉⲡⲉⲧⲥⲁⲁⲓϥ ⲙⲛⲟⲩ ⲙⲙⲁ ⲛⲉⲧⲙⲁⲭⲟⲟⲥ ⲁⲩ ⲭⲉⲛⲉⲣⲥⲟⲟⲩⲉ[1] ⲛⲟⲩ ⲛⲁⲙⲟⲩⲧ ⲛⲉⲧⲙⲏⲙⲧⲟⲩ ⲁⲉ ⲕⲁⲕⲟⲥ ⲃ̀ⲟⲩⲛⲓⲃ ⲙⲕⲁⲓⲃⲉ ⲟⲩ ⲥⲙⲛⲛⲁⲣⲁ-ⲧⲓⲧⲏⲁ ⲁⲩⲱ ⲧⲉⲛⲟⲩⲛⲟⲩⲧⲟⲩⲥ ⲥⲙⲛⲧⲟⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ [ⲧ̀]ⲭⲟⲩⲁϥ ⲙⲙⲛⲛⲉ[ⲧⲉ ⲃ̀ⲕ]ⲣⲁⲙⲭⲟⲟⲥ ⲭⲉⲙⲙ ⲟⲩ-ⲛⲟⲩⲁ ⲛⲉⲙ ⲉⲩⲉⲱⲟⲧⲙ ⲉⲙⲫⲁⲓⲣ[ⲉ] ⲙⲛⲟⲩ ⲁⲙ ⲕⲉⲟⲩⲁ ⲉⲩⲉⲱⲟⲧⲙ ⲁⲙ ⲕⲉⲟⲩⲁ ⲉ[ⲣ̀]ⲭⲓⲟⲩⲉ ⲕⲉⲟⲩⲁ ⲉⲩⲱ ⲛⲕⲣⲟⲩ ⲡⲣⲉϥⲭⲓⲟⲩⲟⲩ ⲕⲉⲟⲩⲁ ⲙⲛⲟⲟⲩⲕ ⲕⲉⲟⲩⲁ ⲡⲣⲉϥⲭⲙⲛⲟⲩⲟⲩⲉ ⲕⲉⲟⲩⲁ ⲉⲣⲙⲟⲣⲫⲏ ⲙⲙⲉⲧⲥⲛⲓⲧⲟⲩⲟⲩϥ ⲥⲙⲛⲧⲟⲩⲙⲛⲧⲁⲧⲉⲱⲟⲧⲛ ⲭⲉⲙⲕⲟⲟⲩⲉ ⲉⲧⲟⲩⲱⲟⲩ ⲙⲛⲥⲁⲣⲝ ⲙⲙⲉⲧⲉⲣⲙⲏⲧ ⲥⲙⲛⲧⲉⲙⲟⲩⲛⲭⲓⲧⲙⲉ ⲟⲛ ⲙⲛⲟⲟⲩ ⲛⲟⲩⲱⲟⲩ ⲉⲧⲉⲥⲟⲩⲟⲧⲟⲣⲣⲧ ⲁⲩⲱ ⲡⲣⲟⲙⲉ ⲡⲣⲟⲙⲉ ⲥⲙⲛⲧⲣ-ⲙⲟⲃⲉ ⲕⲁⲧⲁ ⲧⲉϥⲃⲟⲧⲉ ⲁⲩⲱ ⲧⲟⲥⲥⲙⲉ ⲧⲟⲥⲥⲙⲉ ⲕⲁⲧⲁ ⲧⲉⲥⲙⲛⲧⲁⲥⲉ (fol. *b*.) ⲃⲛⲉ ⲛⲧⲙⲧⲉⲟ ⲁⲛ ⲉⲧⲟⲩⲱⲟⲩⲧ ⲙⲙⲛⲟⲩⲧⲉ ⲙⲉϩⲁⲕ ⲣⲱ ⲧⲁⲓⲧⲉ ⲟⲉ ⲉⲧ-ϩⲟⲟⲩ ⲁⲩⲱ ⲉⲧⲣⲉⲟⲧⲟ ⲁⲩⲱ ⲛⲁϩ ⲙⲛⲉ ⲉⲙⲙⲁⲣⲃⲟⲗ ⲉⲧⲣⲉⲧⲭⲟⲟⲥ ⲭⲉⲙⲙ ⲙⲉⲛ ⲙ ⲙⲙⲏ ⲙⲙⲟⲉⲥⲱⲟⲩ ⲭⲉⲙϥ-ⲭⲓⲕ ⲁⲩ ⲉⲃⲟⲗ ⲛⲥⲱⲧⲉ ⲧⲏⲣⲟⲩ ⲛⲁⲙⲓⲥⲧⲁ ⲙⲉϥ-ⲟⲩⲥⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲩⲱ ⲉⲙⲁⲟⲩⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲙⲉⲣ-ⲫⲁⲓ ⲡⲣⲟⲙⲉ ⲁⲉ ⲉⲧⲙⲥⲱⲧⲉ ⲛⲉ ⲛⲉⲧⲡⲣⲉⲛⲉⲓ ⲛⲁⲧⲙⲉ ⲉⲣⲣⲓⲛⲁⲟ ⲥⲙⲛⲁⲧⲉⲙϥⲧⲉⲓⲥ ⲛⲟⲩ ⲙⲙⲉⲧⲟⲩⲙⲥ ⲧⲏⲣⲟⲩ ⲛⲥⲱⲧⲉ ⲥⲛⲟⲩⲧⲃⲃⲟ ⲙⲙⲟⲩⲙⲙⲓⲧⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲁⲛⲁⲁⲓ ⲁⲉ ⲁⲛⲟⲛ ⲛⲧⲁⲁⲗⲗⲏⲗⲟⲣⲟⲥ ⲥⲙⲛⲛⲁⲣⲁⲫⲧⲉⲓⲥ ⲧⲥⲧⲙⲧⲛ ⲛ[ⲧ̀ⲟ]ϥ ⲭⲉⲙⲙⲭⲉ[ⲟ]ⲩ ⲁⲗⲗⲁ ⲙⲛⲟⲟⲩ ⲙⲙⲛ ⲛⲧⲁⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲭⲟⲟⲥ ⲉⲧⲃⲏⲙⲧϥ ⲉⲧⲟⲛ-ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲭⲉⲙⲡⲉⲙⲕⲁⲧⲁ ⲁⲛ ⲙⲛⲟⲩⲃ ⲥⲓⲥⲁⲩ ⲙⲙⲁⲧⲉ ⲛⲉⲧⲙⲏⲙⲧϥ ⲁⲗⲗⲁ ⲟⲩⲛⲟⲩⲃ ⲟⲛ ⲥⲓⲃⲁⲭⲉ ⲉⲧⲉⲡⲁⲓⲛⲉ ⲭⲉⲟⲩⲡⲣⲟⲙⲉ ⲛⲥⲱⲧⲉ ⲛⲧⲙⲏⲧ ⲙⲙⲁⲣⲉⲩⲁⲓⲟⲥ ⲁⲩⲱ ⲟⲩⲡⲣⲟⲙⲉ ⲛⲟⲩ ⲙⲡⲙⲁⲑⲟⲗⲟⲥ ⲁⲗⲗⲁ ⲛⲧⲟⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲙⲡⲩⲁⲝⲉ ⲉⲧⲃⲏⲙⲧⲟⲩ ⲛ ⲉⲕⲙⲁⲭⲟⲟⲥ ⲟⲛ ⲉⲙⲉⲧⲟⲩⲛⲓⲧ ⲛⲥⲱⲧⲉ ⲛⲥⲉⲥⲟⲩⲱⲛⲓ ⲁⲩⲱ ⲛⲥⲉⲥⲟⲩⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲟⲉⲣ ⲙⲛⲉ ⲙⲙⲁ ⲙⲙⲛ ⲛⲧⲁⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ.

197.

Or. 3581A(25).—Parchment; two leaves, paged (*α*) $\frac{\rho}{-}$, $\overline{\rho\beta}$ and (*β*) $\overline{\alpha\zeta}$, $\overline{\alpha\eta}$; $11\times8\frac{1}{4}$ in. The text, in a single column of 22—25 lines, is written in an upright hand greatly resembling that of no. 214 *below*. Initials are enlarged. The Curzon MS. no. 110 and in Paris, Vol. 130[5], foll. 23—32, 84, 125, Vol. 131[5], foll. 79—81, Vol. 131[6], foll. 71, 72, 112, Vol. 129[13], fol. 97, and possibly Vol. 129[17], foll. 10, 11 are from the same MS.

From Aḫmîm. [Budge.]

a. From a Homily upon usury. The following is a specimen of the text;

ⲡⲣⲟⲙⲉ ⲅⲁⲣ ⲟⲩⲧ ⲉⲙⲙⲉ ⲙⲙⲉⲧⲛⲩⲁ[ⲁⲧ] ⲉⲫⲁⲓ ⲁⲛ ⲙⲙⲉⲧⲛⲩⲁⲁⲧ ⲉⲧⲃⲉⲟⲩ ⲁⲗⲗⲁ ⲉⲧⲃⲉⲧⲙⲙⲉ ⲉⲧⲉⲫⲟⲣⲟⲩⲥⲧ ⲉⲃⲟⲗ ⲭⲓⲧⲉ ⲉⲣⲱⲟⲙⲉ ⲣⲱ ⲉⲫⲣⲁⲛ[ⲧⲱ]ⲛⲙⲉ ⲉⲍⲟⲩⲧⲉ ⲛⲕⲧⲙⲁⲁⲥ ⲛⲟⲩⲕⲁⲓⲫⲁⲗⲁⲓⲟⲛ ⲛⲕⲭⲙⲙⲉ ⲟⲛ ⲙⲙⲟⲟⲩ ⲉⲉⲥⲟⲟⲩⲧⲛ ⲁⲉ ⲟⲛ ⲛⲟⲩ ⲛⲕⲉⲛⲣⲟⲫⲏⲧⲏⲥ ⲭⲉⲟⲩⲙⲛⲧⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉϯ ⲙⲡⲣⲙⲛⲕⲉ ⲛⲕⲧⲙⲭⲓ ⲛⲧⲟⲟⲧϥ ⲛ ⲉⲁⲕⲭ[ⲣ̀ⲟ]ⲛ ⲛⲣⲱⲙⲉ ⲉⲣⲟⲕ ⲉⲧⲣⲁⲃⲃⲱ ⲙⲙⲉⲛⲧⲁⲧ-ⲧⲁⲁⲩ ⲛⲁϥ.

Quotations; Mat. v. 17 and some inexactly from the Old Test.

The end of the homily is preserved and it is followed by this rubric, referring apparently to what came after it. ⲟⲟⲟ ⲧⲙⲉⲥⲥⲏⲧⲉ ⲛⲕⲧ-ⲣⲓⲁⲕⲏ ⲉⲭⲙⲛⲟⲩⲧⲟⲩⲟⲥ ⲉⲃⲟⲗ ⲙⲙⲉⲥⲣⲟ ⲥⲙⲛⲟⲩⲟⲓⲟⲩ ⲁⲟⲩⲟⲩ $\overline{\text{ϛ}}$ ⲛⲁⲟⲩⲟⲥ. (*Cf.* no. 144 *above*, fol. *a*, *l*. 9.)[1]

[1] *v.* Peyron, *Gram.* 174.

[1] The Paris fragts. show other rubrics; *e.g.* ⲥⲟⲩ $\overline{\text{ⲕⲁ}}$ ⲙⲧⲟⲃⲉ ⲧⲉⲧⲉⲓⲙ ⲙⲧⲉⲡⲁⲣⲟⲉⲓⲛⲟⲥ ⲥⲙⲛⲟⲩⲟⲓⲟⲩ ⲁⲟⲩⲟⲩ

β. From a Homily on the cleansing and healing power of Christ's blood and the need of cultivating virtue and seeking for the true bread of life. The following is a specimen of the text;

ⲥⲁⲓⲥⲉⲙⲉ ⲟⲩⲉ ⲭⲉⲁⲙⲭⲟⲉⲓⲥ ⲣⲣⲣⲟ ⲉⲃⲟⲗ ϩⲓⲛⲧⲏⲩ ⲉⲃⲓⲧⲟϥ ⲣⲱⲙⲉ ⲙⲡⲣⲣⲟ ⲁⲧⲱ ⲉⲡⲥⲱⲙⲣ ⲙⲡⲣⲣⲟ ⲙⲙⲟⲩⲧⲉ ⲛⲉⲧⲥⲩⲟⲟⲛ ⲛⲉⲧⲙⲁⲩⲣⲱⲙⲉ ⲩⲁⲉⲓⲉϩ ϩⲁⲙⲙⲓ ⲙⲙⲟⲣ ⲟⲩⲉ ⲧⲉⲛⲟⲩ ⲉⲧⲣⲉϩⲭⲓⲁⲁⲩ ⲉⲣⲣⲣⲟ ϩⲓⲥⲉϩⲥ-ⲃⲏⲧⲉ ⲉⲓⲁⲛⲟⲩⲧⲟⲩ ⲛⲉⲧⲣϩⲱⲃ ⲉⲡⲉϥϩⲁⲓ ⲛⲁⲥⲉⲓ ⲛⲟⲉⲓⲕ ⲁⲧⲱ ⲫⲛⲁⲭⲓⲥⲉ ⲙ[ⲡⲉϥ]ϫⲙⲟⲟⲩⲧ ⲙⲟⲩ ⲉⲧⲉⲓϩ ⲙⲧⲉⲓϩⲉ ⲟⲩⲉ ⲟⲩⲱⲟⲩ ⲙⲙⲁ ⲉⲧⲣϩⲱⲃ ⲉⲡⲉϥϩⲱⲟⲩⲁ ⲫⲛⲁⲭⲓⲥⲉ ⲙⲡⲉϥϫⲙⲟⲟⲩⲧ ϩⲓϩⲉⲡⲓⲅⲁⲙⲓⲁ ⲙⲙⲓϩⲉⲙⲙⲓⲥⲧⲓⲁ ⲙⲙⲓϩⲉⲙⲙⲓⲧⲙⲁ ⲙⲙⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲙⲙⲁ ⲁⲧⲱ ⲥⲉⲛⲁⲥⲉⲓ ⲙⲙⲟⲉⲓⲕ ⲙⲙⲟⲥ ⲓⲥ ⲡⲉⲭⲥ.

Quotations; Ps. cix. 2, Mk. xiv. 24, Ps. lxiv. 5.

198.

Or. 3581A(26).—Parchment; two almost complete leaves, ruled and paged [ⲓⲏ], ⲕ and ⲕⲏ, ⲕⲁ; $12\frac{1}{2}\times10$ in. P. ⲕ is the last of quire ⲃ. The text, in two columns of 30 lines each, is written in a regular character (*v.* Hyvernat, *Album*, pl. viii. 4). Initials are somewhat enlarged and ornamented with small and neat scrolls partly in red. Leaves from the same MS. are Curzon no. 109, foll. 7—14, and Crawford 6 foll. following no. 24, all of which are paged consecutively, ⲧⲟⲏ — ⲧⲟⲑ and ⲧⲟⲍ — ⲧⲟⲥ. The Curzon fragt. contains writings of Shenoute (p. ⲧⲟⲑ = Zoega, p. 449); the Crawford fragt. has the text of Zoega, no. ccx*. In the Paris collection, Vol. 130[2], fol. 120, is also from the same MS.

From Aḫmîm. [Griffith, Budge.]

From a Homily (1) admonishing and reproaching monks for unchastity, (2) on the true love of Christ, *quoting* Joh. xxi. 15, Heb. xi. 13. Possibly the two leaves are not from the same homily. The style is not that usual with Shenoute, being clear and simple and containing a large proportion of Greek words.

The following are examples of the text;

Fol. 1. ⲉⲧⲃⲉⲟⲩ ⲛⲣⲁⲓⲥⲟⲁⲓⲥ ⲁⲓ ⲭⲉⲕⲩⲟⲟⲛ ⲧⲱⲟⲛ ⲱ ⲡⲣⲱⲟⲩⲉ ⲉⲧⲙⲟⲩⲧⲟⲩⲧ ⲙⲙⲟϥ ⲙⲁⲩⲁⲁϥ ϩⲓⲙⲉϩⲃⲏⲧⲉ ⲙⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲙⲓⲥⲁⲫⲟⲟⲩ ⲛϩⲏⲓⲕⲓⲁ ⲁⲧⲱ ⲙⲙⲓⲥⲁⲙⲭⲣⲟⲛⲟⲥ ⲉⲕⲟⲟⲩⲁⲉ ⲙⲙⲉⲉⲭⲛⲏⲁ ⲙⲛ ⲉⲕⲟⲩⲧⲛϩ ⲙⲙⲏⲗⲁⲙⲙⲱⲛ ⲉⲕⲉⲓⲣⲉ ⲙⲙⲉⲧⲥⲃⲏⲧⲉ ⲙⲛ ⲉⲕⲟⲩⲧⲛϩ ⲙⲙⲏⲗⲁⲙⲙⲱⲛ ⲉⲕⲉⲓⲣⲉ ⲙⲙⲉⲧⲥⲃⲏⲧⲉ ⲙⲛ ⲉⲕⲟⲩⲧⲛϩ ⲁⲓ ⲙⲛⲥⲏⲁⲣⲭⲉⲁⲟⲥ ⲁⲧⲱ ϩⲉⲙⲥⲏⲙⲧ ⲉⲧⲟⲩⲁⲁⲃ.

ⲁⲧⲛⲉⲭⲛⲥⲁⲧⲁⲛⲁⲥ ⲉⲃⲟⲗ ϩⲓⲧⲛⲉ ⲭⲉⲁϥⲕⲱⲧⲉ ⲛⲥⲁⲟⲩ ⲛⲣⲙⲉϥⲃⲱⲧⲉ ⲙⲡⲁⲁⲧ ⲁⲉ ϩⲱⲟⲩⲕ ⲁⲧⲱ ⲙⲡⲭⲟⲕⲟⲩ ⲉⲃⲟⲗ ϩⲙⲙⲁⲣⲁⲫⲩⲥⲓⲥ ⲛⲥⲉⲭⲓⲧⲕ ⲉϩⲟⲩⲏ ⲉⲙⲁⲩ ⲉⲩⲭⲉ ⲩⲓⲛⲉⲛⲉ ϫⲉⲙⲁⲓ ⲩⲓⲛⲉⲛⲉ ⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ⲉⲓⲉ ⲩⲓⲛⲉ ⲛⲟⲩⲧⲏⲣⲛ ⲁⲁⲩ ⲩⲓⲛⲉ ⲟⲩⲉ ⲉⲧⲙⲁⲁⲩ ⲡⲣⲱⲟⲩⲉ ⲛⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲉⲧⲙⲉⲉⲧⲉ ⲉⲛⲁⲛⲁⲁⲙⲱⲛ ⲙⲙⲁⲩ ⲙⲙⲛ ⲁⲧⲱ ⲉⲧⲙⲉⲉⲧⲉ ⲁⲓ ⲉⲛⲁⲙⲁⲣⲧⲱⲗⲟⲥ ⲛⲟⲩⲟⲩⲛⲟⲩ ⲛ[ⲟⲩ]ⲱⲟⲩ. The fol. ends with a reference presumably to 1 Cor. vi. 9 (*μαλακός*).

Fol. 2. ⲙⲛϫⲟⲟⲥ ⲛⲟⲓ ⲛⲉⲛϩⲟⲉⲓⲥ ⲭⲉⲥⲓⲱⲟⲛ ⲡⲩⲏⲣⲉ ⲙⲡⲱⲥⲁⲛⲛⲏⲥ ⲕⲱⲥ ⲙⲙⲟⲓ ϫⲟ ⲛⲁⲓ ⲛⲥⲉⲛⲓⲕⲏ-ⲡⲟⲥ ⲣⲥⲱⲃ ⲉⲥⲉⲓ[ⲕ]ⲁⲥ[1] ⲕⲉⲧⲥⲉⲛⲓⲉⲓ ⲛ ⲣⲥⲉⲛⲓⲕⲉⲥ-ⲃⲏⲧⲉ ⲙⲧⲉⲓⲥⲉ ⲉⲃⲟⲗ ⲁⲓ ⲭⲉⲉⲥⲟⲟⲩ ⲉⲛⲩⲁⲛⲣⲡⲣⲱⲟⲩⲉ ⲁⲧⲱ ⲙⲉⲧⲙⲁⲍⲉ ⲛⲁⲩ ⲙⲙⲛⲉⲧⲙⲩⲁⲁⲧ ⲙⲙⲟⲟⲩ ⲁⲗⲗⲁ ⲉⲩⲁⲧⲩⲱⲟⲛⲉ ⲛⲁⲓ ⲛⲟⲉⲉ ⲉⲛⲩⲁⲛⲧⲁⲩⲟⲟⲩ ⲫ . . . ⲧⲟⲩⲣⲥⲟⲩⲧⲉⲭⲓⲉⲉ ⲉⲣⲟⲛ ⲛⲉⲉⲣⲡⲧⲛⲉ ⲙⲙⲉⲥⲃⲏⲧⲉ ⲉⲛ-ⲧⲁⲩⲧⲁⲍⲱⲛ ⲉⲣⲟⲟⲩ.

ⲣⲟⲩ, ⲧⲕⲧⲣⲓⲁⲕⲧ ⲙⲙⲛⲟⲩⲣ ⲉⲍⲟⲩⲧⲛ *do.*, ⲥⲟⲩ ⲕⲏ [ⲓ]ⲙⲉϫⲓⲣ ⲡⲩⲁ ⲛⲁⲛⲁ ⲡⲟⲩⲱⲁ who is called in the subsequent text ⲡⲁⲉⲓⲱⲧ ⲛⲁⲣⲁⲟⲟⲥ ⲡⲉⲛⲓⲁⲅⲓⲱⲙⲁⲧⲉ ⲙⲙⲓⲥⲧⲛⲁⲣⲱⲙⲛ. Vol. 129[13], fol. 97 has perhaps the title of the whole; ϩⲙⲙⲉⲣⲟⲥ ⲉⲃⲟⲗ ϩⲙⲙⲁⲟⲩⲟⲥ ⲙⲡⲉⲛⲓⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲁ ⲩⲉⲛⲟⲩⲧⲉ ⲡⲉⲛⲡⲣⲟⲫⲓ-ⲧⲓⲥ ⲛⲁⲓ ⲉⲧⲡⲣⲉⲡⲉⲓ ⲛⲟⲩⲟⲩⲟⲧ ϩⲓ[illegible] [illegible]ⲟⲟⲩ ⲡⲩⲁ ⲩⲁⲟⲛ[illegible]

[1] Or [ⲥⲓ]ⲁⲥ?

199.

Or. 3581A(27).—Parchment; a complete leaf, ruled and paged ⲧⲝⲁ, ⲧⲝⲃ; 11×9 in. The text, in two columns of 28 lines each, is written in thick, regular characters (*cf.* Hyvernat, pl. viii. 2). The initials are enlarged. From the same MS. as *Clar. Press*, fragt. 24 and Paris, Vol. 130[2], foll. 9—11. The present leaf follows immediately on the last of these.

From Aḫmîm. [Budge.]

Shenoute; Epistles. The following is the text; [ⲧⲏⲓⲧ]ⲛⲥⲏⲧ ⲙⲡⲥⲟⲛⲥⲛⲏⲩ ⲁⲧⲙⲟ ⲥⲉⲛⲥⲟⲟⲩⲛ ⲙⲡⲛⲁⲕⲟ ⲙⲡⲧⲃⲃⲟ ⲙⲡⲧⲏⲟ ⲉⲩⲭⲟⲧⲟⲧⲛⲟ ⲁⲛ ⲛⲟⲟ ⲛⲥⲟⲛⲉⲩⲛⲟ ⲙⲛⲁⲣⲣⲁⲓ ⲥⲙⲛⲁⲥⲏⲧ ⲁⲧⲙⲟ ⲥⲉⲛⲣⲟⲟⲩⲛ ⲉⲓⲟⲟⲟⲩⲛ ⲁⲛ ⲙⲡⲟⲟⲩ ⲟⲩⲟ ⲛⲉⲧⲙⲏⲓⲣⲙⲁ ⲥⲓϫⲟⲓ ⲁⲧⲙⲟ ⲥⲓϫⲙⲧⲥⲟⲟⲩⲥⲟ ⲁⲛ ⲙⲧⲉⲧⲙⲁⲛⲟ ⲟⲩⲛⲟⲙⲓⲧⲓⲕ ⲙⲧⲙⲛⲟ-ⲣⲓⲁ ⲁⲧⲙⲟ ⲛⲁⲛⲁⲅⲕⲏ ⲛⲉⲧⲉⲣⲉⲡⲛⲟⲟⲩⲉ ⲙⲙⲛⲟⲩⲧⲉ ⲛⲁϯⲧⲙⲧⲉ ⲉⲧⲟⲟⲧⲟⲩ ⲁⲛ ⲛⲉⲁⲧⲟⲣⲓⲏ ⲉⲧⲙⲙⲩ ⲉϫⲛⲟⲧⲏ ⲉⲧⲃⲏⲏⲧⲙⲙⲓⲧⲁⲥⲟⲃⲏⲕ ⲉⲧⲣϩⲟⲧⲉⲣⲱⲟⲩ ⲙⲙⲁ-ⲛⲁⲣⲥⲟⲛⲟⲥ ⲛⲁⲧⲛⲟⲩⲧⲉ ⲏ ⲛⲁⲩ ⲛⲧⲟ ⲙⲧⲟⲧⲛ ⲧⲉⲧⲛⲁⲣⲃⲟⲗ ⲉⲣⲟⲥ ⲧⲟⲣⲓⲏ ⲉⲧⲙⲙⲩ ϫⲉⲟⲩⲧⲙⲕⲉⲣⲁⲓ ⲙⲙⲟⲧⲛ ϫⲉⲙⲟⲛⲁϫⲟⲥ ϩⲛⲁⲣⲟⲙⲛⲟⲥ ⲛⲧⲟⲟⲩⲧ ⲁⲧⲙⲟ ⲛⲁⲣⲟⲙⲛⲟⲥ ⲛⲥⲣⲙⲟ ⲉⲧⲟⲧⲛⲥⲟⲟⲩⲛ ⲉⲙⲛⲁⲧⲁⲗⲁⲥ ⲟⲃⲟⲁ ϫⲉⲥⲉⲙⲥⲣⲃⲱⲧⲉ ⲙⲧⲃⲙⲙ ϩⲓⲣⲓⲣ ⲛⲉⲧⲟⲧⲙⲉⲣⲉ ⲙⲙⲟⲟⲩ ⲁⲛ ⲛⲁⲩⲁⲁⲩ ⲧⲉⲧⲫⲣⲥⲓⲥ ⲣⲁⲣⲧⲉ ⲁⲧⲙⲟ ⲙⲙⲟⲧⲣⲛⲉⲥ-ⲃⲟⲁ ⲁⲗⲗⲁ (p. ⲧⲝⲃ) ⲛⲁⲛⲁⲗⲙⲟⲛⲟⲙⲉ ϯⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲁⲧⲙⲟ ⲟⲩ ϯⲛⲁⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲟⲩⲧⲉ ⲙⲫⲁⲛⲓⲥⲧⲏⲙⲓ ⲉⲧⲣⲉⲫϯⲟⲩ ⲛⲁⲓ ⲙⲫⲣ ϫⲁⲙⲙⲟⲟⲩⲙⲟⲟⲩ ⲏ ⲛⲉⲧⲟⲧⲙⲙⲟⲟ-ⲙⲟⲟⲩ ⲙⲙⲟⲓ ⲛⲥⲏⲧⲟⲩ ⲛⲁⲓ ⲉⲧⲟⲥⲕⲁⲛⲇⲁⲗⲟⲛⲓⲍⲉ ⲉⲧⲣⲟ-ⲣⲟⲟⲩⲉ ⲥⲟⲟⲧⲙ ⲉⲣⲟⲟⲩ ⲉⲙⲛⲁⲛⲉⲓⲕⲁⲍ ⲅⲁⲣ ⲛⲥⲏⲧ ⲉⲙⲟⲩϫⲁⲟⲓ ⲛⲁⲓ ⲉⲧⲣⲁⲟⲩⲉ ⲟⲃⲟⲁ ⲙⲙⲉⲧⲙⲧⲟⲛⲟⲥ ⲙⲟⲟ ⲟⲧⲁⲓϫⲟⲟⲥ ⲛⲥⲁⲩ ⲛⲥⲟⲙ ⲁⲧⲙⲟ ⲉⲣⲉⲡⲛⲟ ⲉⲙⲧⲟⲟⲩⲧ ⲉⲧⲃⲏⲏⲧⲙⲙⲓⲧⲁⲥⲟⲃⲏⲕ ⲙⲙⲟⲓ ⲛⲓⲕⲁⲕⲟ ϫⲉⲙⲛⲁⲣⲥⲟⲧⲟⲕⲁⲕⲟ ⲛⲁⲣⲁ ⲛⲓⲕⲁⲕⲟ ⲉⲧⲙⲛⲁⲩ ⲁⲧⲙⲟ ⲉⲧⲣⲉⲣⲣⲟⲩⲧ ⲛⲟⲩⲧⲟⲩ ⲙⲙⲛⲓⲕⲁⲕⲟ ⲛⲁⲓⲛⲧⲉ ϯⲛⲁⲟⲩⲟ ⲟⲩ ⲁⲧⲙⲟ ⲛϯⲛⲁⲕⲏ ⲁⲛ ⲉⲧⲃⲏⲏⲧⲕⲟⲙⲓⲥⲟⲙⲉⲓ ⲉⲙⲉⲥ-ⲃⲏⲧⲉ ⲙⲙⲟⲧⲟⲟⲩⲙ ϫⲉⲙⲛⲁⲣⲥⲟⲧⲟⲩⲧⲟⲟⲩⲙ ⲛⲁⲣⲁ ⲛⲟⲧⲟⲟⲩⲙ ⲙⲙⲉⲥⲃⲏⲧⲉ ⲛⲟⲧⲟⲟⲩⲙ ⲉⲧⲟⲧⲟⲩⲣⲣⲉ ⲙⲙⲟⲟⲩ ⲁⲧⲙⲟ ⲉⲧⲣⲉⲣⲣⲟⲩⲧ ⲛⲟⲩⲧⲟⲩ ⲙⲙⲛⲟⲧⲟⲟⲩⲙ ϩⲩⲧⲙⲛⲧⲣ-ⲣⲟ ⲙⲙⲛⲧⲣⲉ ⲟⲩⲉⲣⲟⲙⲁ ⲭⲟ

200.

Or. 3581A(28).—Parchment; a complete leaf (the first of quire ⲓⲃ,) and two fragments (from the last of quires ⲓ̅ and ⲓⲓⲓ̅), ruled and paged —, —, ⲣⲟⲍ, ⲣⲟⲏ and ⲥⲙⲍ, ⲥⲙⲏ;[1] 13½×11 in. The text, in two columns of 30 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxi). Initials &c. are accompanied by fine ornaments in yellow, red and green. Pp. ⲧⲙⲏ—ⲧⲝⲓ of the same book form no. 22 of the *Clar. Press* fragts.[2] In the Paris collection Vol. 130[4], foll. 95, 96, 106, 107, Vol. 130[5], foll. 41, 69, 107, Vol. 131[7], foll. 45 and in Cairo no. 8007 are from the same MS.

From Aḫmîm. [Myers, Budge, Horner.]

From a Homily or Instructions to monks, by Shenoute (*v.* the Oxford and Cairo fragts.). It gives rules for the distribution of food-allowances, for washing, for the gathering of fruit, which is not to be committed to children, for the conduct and duties of the ⲣⲱⲙⲉ, directs the punishment and expulsion of brawlers and reproves the neglect of the sick.[3] The following are specimens of the text;

p. — (quire ⲓ̅). ⲟⲩⲧⲟ ⲙⲡⲉⲛⲉⲧⲟ̈ⲩⲥⲁⲥⲧⲏⲣ ϯ ⲛⲁⲩ ⲉⲃⲟⲁ ϫⲙⲙⲟⲩⲧⲟ ⲟⲩⲟⲟⲣⲟⲥ ⲣⲁⲣⲙⲉ ⲙⲙⲉⲧ-

[1] The volume whence this came was therefore not the first of its series.

[2] These pages contain a passage (p. ⲧⲙⲍ) important for the history of the author, whom we may presume to be Shenoute from the title ⲟⲛⲁⲓⲟⲥ ⲥⲙⲟⲩⲟⲟⲩⲥ of the subsequent composition; ⲁⲗⲗⲁ ⲛⲉⲓⲩⲟⲙⲏⲧ ⲛⲥⲛⲁⲩ ⲉⲧⲃⲏⲏⲧⲣⲱⲙⲉ ⲉⲙⲧⲁⲙⲁⲩ ⲉⲥⲣⲁⲓ ϫⲙⲙⲉⲧⲙⲛⲧⲣⲟ ⲙⲙⲛⲥⲁⲙⲉⲛⲟⲟⲩ ⲛⲟⲩⲟⲟⲩⲃ ϫⲙⲧⲁⲡⲉⲛⲕⲁⲁⲩ ⲛⲉⲙⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲛⲟⲩⲕ ⲁⲧⲙⲟ ⲟⲛ ⲛⲉⲛⲕⲁⲛⲉⲥⲉⲙⲁⲩ ⲛⲉⲙⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲙⲧⲁⲣⲙⲛⲟⲩⲕ ⲁⲧⲙⲟ ⲙⲛⲥⲁⲣⲝ ⲛⲉⲉⲓⲉ ⲛⲣⲱⲙⲉ ⲛⲧⲉⲛⲟⲩⲥⲟⲩⲱⲛⲓ ⲛⲣⲱⲙⲉ ⲉⲓ ⲉⲍⲟⲩⲛ ⲉⲙⲛⲁⲛⲟⲩϯ ⲉⲃⲟⲗ.

[3] This MS. should more properly have been placed beside no. 168 *above*. Several passages however of *Clar. Pr.* 22 are purely homiletical.

ⲛⲁⲣⲛⲁⲓ ⲛⲉⲧⲟⲩⲛⲁϫⲓⲧⲟⲩ ⲉⲣⲟⲟⲩ ⲉⲩⲛⲁⲧⲁⲁϥ ⲛⲁⲩ ⲥⲩⲛⲉⲧⲩⲟⲟⲛ ⲥⲩⲧⲁⲓⲁⲕⲟⲛⲓⲁ ⲁⲧⲱ ⲉⲩⲛⲁⲩⲙⲉ ⲛ-ⲥⲟⲟⲩ ⲉⲃⲟⲗ ⲥⲩⲧⲙⲉⲓⲟⲩⲧ ⲙⲛⲉⲓⲧⲟⲡⲟⲥ ⲁⲧⲱ ⲉⲃⲟⲗ ⲥⲩⲧⲛⲧⲁⲁⲩ ⲛⲧⲉⲥⲛⲁⲣⲭⲟⲛ ⲉⲧⲥⲱⲡⲧⲙⲉ ⲉⲩⲭⲁⲛⲟⲩ-ⲥⲉⲙⲣⲟⲙⲉ ⲉⲁⲩⲧⲟⲟⲩⲧⲛ ⲉⲧⲟⲩⲱⲟⲩ ⲁⲩⲃⲱⲕ ⲉⲃⲟⲗ ⲉⲙⲛⲁ ⲙⲡⲥⲟⲓ ⲉⲧⲃⲉⲙⲓⲁⲛⲉⲧⲟⲩⲓⲝ ⲙⲡⲣⲟⲟⲩ[illegible]

[illegible]ⲁⲧⲱ ⲟⲛ ⲉⲁⲓⲧⲟ ⲙⲛⲁⲩ ⲛ ⲙⲡⲣⲟⲙⲉ ⲥⲟⲟⲩⲛ ⲛ ⲟⲩⲟⲉⲓⲟⲩ ⲥⲟⲣⲙ ⲛ ⲟⲩⲛⲟⲩⲧ ⲉⲧⲙⲡⲣⲙⲉ ⲉⲧⲱⲃⲥ.

p. $\overline{\text{ροζ}}$. ⲁⲧⲱ ⲙⲛⲉⲧⲧⲙⲛ ⲁⲉⲗⲟⲩⲣⲙⲙ ⲥⲟⲩⲟⲁ ⲛ ⲉⲕⲱⲧⲟ ⲛⲥⲱⲃ ⲁⲛ ⲛⲥⲉⲙⲩⲙⲣⲉⲩⲙⲙⲉ ⲛⲱⲧ ⲉⲥⲟⲩⲛ ⲛ ⲉⲃⲟⲗ ⲛⲟⲉ ⲙⲛⲉⲧⲕⲱⲧⲉ (? *lege* ⲕⲱⲧⲟ) ⲁⲧⲱ ⲣⲙⲙⲏ ⲙⲙⲁ ⲉⲧⲙⲁⲩⲱⲟⲛⲉ ⲉⲧⲥⲟⲣⲁⲥⲧ ⲛⲥⲟⲩⲛ ⲛ-ⲛⲉⲧⲛⲓ ⲛⲟⲩⲟⲩ ⲅⲁⲣ ⲁⲙⲙⲉ ⲛⲉⲓⲥⲃⲛⲟⲩⲧⲉ ϫⲱⲣⲓⲥ ⲛⲟⲟⲩ ⲛⲁⲛⲁⲅⲕⲏ ⲛⲧⲁⲧⲕⲁⲟⲓⲥⲧⲁ ⲅⲁⲣ ⲁⲛ ⲙⲙⲟⲟⲩ ⲉⲣⲙⲁⲛⲙⲁ ⲙⲡⲣⲟ ⲁⲧⲱ ⲛⲁⲛⲙⲁ ⲙⲡⲟⲩⲟⲟⲩⲧⲉ ⲁⲧⲱ ⲛⲁⲛⲕⲁⲣⲡⲟⲥ ⲙⲙⲏⲓⲛⲓ ⲁⲧⲱ ⲛⲁⲧⲁⲓⲁⲕⲟⲛⲓⲁ ⲁⲧⲱ ⲉⲙⲟⲩⲧ ⲉⲙⲉⲓⲥⲁ ⲙⲙⲁⲓ ⲥⲩⲥⲉⲙⲣⲟⲟⲩⲧⲉ ⲙⲙⲟⲩⲧⲟⲩ ⲁⲙⲙⲉ ⲁⲗⲗⲁ ⲉⲧⲣⲉⲧⲉⲙⲉ ϫⲉⲉⲧⲟ ⲙⲁⲩ ⲙⲛⲉ ⲙⲙⲏ-ⲣⲙⲙⲉ ⲛⲧⲁⲧⲟⲁⲗⲱⲟⲩⲧ ⲉⲣⲟⲟⲩ.

ⲙⲙⲉⲣⲙⲙⲉ ϯ ⲉⲣⲙⲙⲉ ⲥⲩⲛⲁⲣⲁⲛ ⲙ ⲥⲩⲧⲁⲁⲫⲟⲣⲙⲏ ⲉⲓⲧⲉⲥⲙⲟⲩⲧⲉⲣⲱⲃ ⲛⲧⲟⲩ ⲕⲉⲁⲁⲩ (*lege* ⲙ ⲛⲧⲟⲩ ⲕⲉⲥⲁⲁⲩ) ⲙ ⲉⲣⲁⲥⲧⲟⲩ ⲉϫⲩⲙⲕⲁⲥ ⲉⲥⲱⲟⲩ ⲉϫⲱⲟⲩ ⲉⲓⲟⲩⲥ ⲁⲧⲱ ⲟⲛ ⲉⲓⲯⲁⲛⲟⲩ.

p. $\overline{\text{ροη}}$. ⲉⲣⲯⲁⲛⲟⲩⲣⲙⲙⲉ ⲉⲓ ⲉⲥⲣⲁⲓ ⲉⲧⲯⲙⲙⲉ ⲙ ⲟⲩⲥⲥⲓⲙⲉ . . . . ⲛⲉⲑⲁⲁⲩⲉⲁⲉⲓ ⲉⲫⲓⲙⲛⲧⲣⲟⲟⲩⲧⲯ ⲥⲙ-ⲛⲉⲧⲧⲙⲛ ⲉⲣⲟⲟⲩ ⲙ ⲙⲉⲉⲟⲩⲙⲧⲟⲩ ⲉⲧⲕⲱⲟⲩⲯ ⲙ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ϫⲉⲧⲙⲏⲉⲭⲙⲉϫ ⲙ ϫⲉⲙⲙⲩⲟⲩⲟⲩ ⲙⲙⲟⲓ ⲉⲫⲓ ⲥⲁⲛⲉⲥⲧⲟⲓ ⲙⲛⲉⲧⲯⲟⲟⲛ ⲙⲙⲟⲩ ⲉⲧⲙⲁⲭⲙⲓⲟⲟⲩⲧ.

p. $\overline{\text{ⲥⲙⲏ}}$. ⲁⲧⲱ ϫⲉⲁⲧⲣⲥⲟⲧⲟ ⲉⲙⲛⲧⲏ ⲙⲙⲧⲁⲥⲉ ⲙⲡⲣⲟⲙⲉ ⲉⲧⲥⲙⲟⲟⲩⲥ ⲉⲥⲣⲁⲓ ⲙⲛⲟⲩⲣⲁⲕⲧⲟⲩ ⲉϫⲙⲥⲉⲙⲙⲁ ⲙⲙⲁⲕⲟⲧⲕ ⲁⲧⲱ ϫⲉⲁⲧⲭⲓ ⲥⲟⲩⲟ ⲉⲥⲙⲉ ⲙⲙⲉⲣⲟⲥ ⲙⲭⲱⲟⲙⲉ ⲙⲓⲣⲁⲫⲏ ⲉⲧⲁⲛⲟⲥⲧⲏ[illegible] ⲙⲛⲟⲟⲩ.

201.

Or. 3581A(29).—Parchment; an incomplete leaf and a small fragt.; $12\frac{1}{8} \times 11$ in. The text, in two columns of 31 lines each, is written in regular characters which incline slightly to the left (*cf.* Ciasca, i., tab. xi., though this shows a finer hand than ours). Initials are enlarged.

From Aḫmîm. [Budge.]

Epistles to a monastic community. The style points to Shenoute as the probable author.

The following is the text;

Fol. *a*. ⲙⲧⲁⲛⲓⲙ ⲩⲱⲟⲩⲧ ⲙⲙⲉⲧⲟⲩⲁⲥⲉ ⲛⲁⲩ ⲙⲧⲁⲛⲓⲙ ⲣⲟⲣⲱⲥ ⲁⲓϫⲟⲟⲥ ⲁⲙⲟⲕ ϫⲉⲙⲫⲛⲁⲩ ⲁⲛ ⲉⲕⲉⲥⲱⲃ ⲛⲥⲁⲕⲁⲁⲥ ϫⲉⲙⲙⲉⲣⲙⲙⲉ ⲟⲩⲉⲙⲟⲓⲉⲓⲕ ⲥⲙ-ⲛⲉⲓⲥⲧⲁⲅⲱⲅⲟⲥ ⲉⲙⲛⲧⲉⲓ ⲉⲙⲛⲁ ⲉⲧⲧⲏⲩ ⲛⲁⲩ ⲁⲧⲱ ⲉⲧⲙⲕⲁⲗⲁⲁⲩ ⲛⲥⲛⲁⲁⲩ ⲛⲧⲟⲟⲧⲟⲩ ⲉⲩⲁⲧⲟⲧⲟⲙⲟⲩ ⲉⲓⲩⲁⲛϩⲟⲟⲥ ϫⲉⲁⲗⲗⲁ ⲛⲥⲉⲫ ⲛⲁⲩ ⲙⲙⲉⲧⲟⲩⲙⲁⲟⲩⲟⲙ ⲙⲛⲛⲁⲩ ⲛⲧⲉⲧⲭⲣⲓⲁ ⲙⲟⲉ ⲙⲛⲥⲛⲥⲁⲁ ⲉⲣⲉⲛⲥⲛⲥⲁⲁ ⲅⲁⲣ ⲣⲟⲩ ⲛⲉⲧⲟ ⲛⲥⲛⲥⲁⲁ ⲙⲛ[ⲭⲓ]ⲟⲩⲉ ⲉⲃⲟⲗ ⲥⲙⲛⲧⲟ [ⲛ]ⲛⲉⲧⲉⲙⲛⲧ ⲥⲣⲁⲓ[ⲛ]ⲥⲙⲏⲓ ⲛⲉⲧⲥ[illegible][ⲟ]ⲩ[ⲟⲣ]ⲧ ⲉⲓⲧⲉ ⲥⲟⲟⲩⲧ [ⲉⲓ]ⲧⲉ ⲥⲥⲙⲉ ⲁⲧⲱ [ⲛ]ⲥⲉⲙⲁⲭⲓⲟⲩⲉ ⲟⲛ .[illegible]. ⲛⲉⲓⲕⲉⲧⲱⲟⲩ [ⲉⲥ]ⲙⲁⲛⲩⲱⲟⲩⲉ ⲉⲧ[ⲣⲉ]ⲙⲁⲁⲩ ⲉⲙⲟⲧⲙ ⲅⲁⲣ ⲉⲥⲁⲣⲉⲥ ⲉⲧⲟⲩⲥⲟⲣ ⲙⲥⲟⲧⲟ ⲉⲙ [2 or 3 letters] ⲥⲟⲧⲁⲙ ⲉⲙⲉⲧⲉⲣⲉⲙⲉⲧⲙⲁⲛⲟⲩⲧⲩ ⲙⲙⲁ ⲁⲧⲱ ⲡⲟⲙⲡⲟⲛ ⲙⲙⲁ ⲙⲙⲁⲩ ⲉⲃⲟⲗ ⲙⲥⲙⲧⲩ ⲉⲕⲩⲁⲙⲥⲁⲣⲉⲥ ⲉⲣⲟⲩ ⲙ ⲉⲕⲩⲁⲙⲧⲙⲥⲁⲣⲉⲥ ⲉⲣⲟⲩ ⲉⲓⲩⲁⲭⲉ ⲉⲛⲥⲏⲧ ⲙⲉⲩⲧⲧⲙⲛⲧⲙ ⲟⲛ ⲧⲉⲛⲟⲩ ϯⲥⲟⲣⲩ ⲅⲁⲣ ⲙⲥⲏⲧ ⲁⲧⲱ ⲉⲩⲭⲉ ⲁⲧⲉ-ⲧⲉⲧⲙⲏⲓⲉⲓⲙⲉ ⲉⲧⲥⲱⲃ ⲥⲣⲁⲓ ⲥⲙⲛⲉⲓⲧⲟⲡⲟⲥ ⲉⲙⲛⲁϩⲁⲗ ⲉⲓⲉ ⲧⲉⲧⲙⲏⲓⲉⲓⲙⲉ ⲟⲛ ϫⲉⲙⲁⲣⲟⲩ ⲛⲟⲉ ⲅⲁⲣ ⲉϥϯⲥⲟ ⲉⲧⲃⲉⲓ̄ⲥ ⲉⲧⲃⲉⲓ̄ⲥ ⲟⲛ ⲙ ϯⲛⲁϥⲥⲟ ⲁⲛ ⲁⲧⲱ ⲉⲩⲭⲉ-ⲙⲁ[ⲕ]ⲟⲩⲓ ⲙ ⲧⲥⲟⲟⲩ[illegible] [10 lines.]

Fol. *b*. ⲙⲁⲣⲁⲡⲏ ⲉⲧⲉ[ⲧ]ⲙⲛⲟⲩⲣ ⲙⲛⲟⲟ ⲥⲙⲛⲉⲙ-ⲛⲟⲟ ⲙⲙⲣⲣⲉ ⲥⲙⲛⲩⲁⲭⲉ ⲁⲧⲱ ⲥⲙⲛⲁⲙⲁⲣⲧⲉ ⲉⲙ-ⲡⲉⲛⲥⲟⲧⲙⲛⲉⲧⲉⲛⲟⲩⲧⲉⲛⲉ ⲙ ⲙⲉⲧⲙⲏ ⲉⲣⲟⲥ ⲙⲉⲩⲁⲕ ⲉⲧⲉⲧⲙⲛⲛⲉⲉⲧⲉ ⲙⲉⲥⲙⲏⲧ ϫⲉⲥⲓⲧⲙⲛⲁⲩⲁⲓ ⲙⲙⲟⲓⲛⲓⲧⲉ ⲙⲙⲛⲣⲟⲟⲩⲧⲛ ⲉⲧⲥⲓⲭⲟⲓ ⲉⲧⲃⲉⲙⲓⲥⲃⲛⲧⲉ ⲉⲧⲥⲓⲃⲟⲗ ⲉⲧⲭⲓ ⲉⲥⲟⲩⲏ ⲉⲙⲥⲛⲕⲉ ⲙⲓⲟⲃⲩ ⲉⲙⲉⲧⲙⲣⲙⲛⲛⲉⲓⲧⲉ ⲁⲧⲱ ⲟⲩⲛⲉ ⲡⲉⲓⲧⲩⲡⲟⲥ ⲉⲙⲛⲧⲉⲓ ⲙⲧⲉ ⲡⲣⲟⲙⲉ ⲙ ⲧⲉⲥⲥⲓⲙⲉ ⲙⲟⲩ ⲥⲣⲁⲓ ⲙⲥⲙⲏⲓ ⲙⲉⲓⲉⲓⲙⲉ ϫⲉ[ⲥⲉ]ⲩⲱⲟⲩⲉ[illegible] [10 lines.]

ⲭⲉⲙⲥⲁⲣⲕⲓⲕⲟⲛ ⲙⲡⲣⲟⲙⲉ ⲛⲉⲧⲟⲩⲛⲍ ⲙⲙⲛⲉⲧⲉⲣⲙⲏ ⲉϫⲉⲥⲧⲉⲓ ⲁⲛ ⲉⲧⲣⲉⲧⲧⲁⲙⲉ ⲡⲉⲧⲥⲟⲛ ⲉⲧⲟ ⲙⲙⲟⲟ ⲉⲣⲟⲟⲩ ⲙⲁⲗⲓⲥⲧⲁ ⲛⲉⲧⲉⲓⲕⲟⲧ ϫⲉⲛⲉⲕⲩⲣⲣⲉ ⲩⲱⲟⲩⲉ ⲙ ⲧⲉⲕⲩⲥⲉⲣⲉ ⲙ ⲡⲉⲕⲥⲟⲛ ⲙ ⲧⲉⲕⲥⲱⲟⲩⲉ ⲁⲧⲱ ⲕⲁⲓ ⲉⲛⲉⲉⲓⲉⲓⲟⲧⲛⲉ ⲙⲙⲧⲉⲉⲙⲙⲁⲁⲩ ⲙ ⲙⲙⲁⲥⲟⲛⲟⲥ ⲉⲁⲣⲟⲩⲧⲉ-

ⲉⲣⲟ ⲙⲙⲁⲓ ⲁⲩⲱ ⲉⲧⲉ̈ⲃⲉⲥⲟⲩ ⲙⲡⲉⲧⲙⲁⲧⲁⲙⲟⲩ ⲁⲓ ⲙⲙⲟⲛⲙⲟ ⲉⲛⲟⲩⲱ ⲙⲛⲉⲧⲥⲩⲛⲟⲙⲟ ⲛⲥⲛⲧⲏ ⲁⲩⲱ ⲭⲉ-ⲙⲙⲟⲛⲙⲟ ⲛ ⲧⲉⲧⲛⲥ ⲙⲧⲟⲕ ⲁⲛⲧⲉ ⲧⲁⲓ ⲥⲁⲧⲏⲙ ⲉⲓⲥⲏⲙ ⲣ̀ⲱ ⲉⲣⲟⲟⲩ ⲉⲧⲉⲧⲙⲟ ⲛ[ⲁⲧ]ⲥⲟⲟⲩⲛ ⲭⲉⲧⲟⲩⲛ[ⲉ] ⲙⲛⲉⲧⲥⲩⲛⲟ ⲥⲩ[ⲛⲁ]ⲥⲏⲧ ⲁⲩⲱ ⲥⲩ[ⲛⲁ]ⲙⲛⲁ ⲉⲥⲟⲧⲉ-ⲥⲁⲥ ⲥ̀ [3 or 4 letters] ⲛⲉⲧⲥⲱⲟⲩⲁ ⲛⲥⲛ[ⲧ]ⲏⲧⲏⲧⲛ ⲉⲧⲟⲩⲛ[ⲉ ⲛ]ⲛⲉⲩⲙⲟ ⲙⲛⲉⲧ[ⲙⲛ]ⲕⲟⲧⲕ ⲁⲩⲱ ⲛ[ⲉⲧ]-ⲛⲁⲧ ⲙⲛⲉⲫⲙⲛ[ⲁ] ⲉⲛⲟⲓⲭ ⲙⲡⲥ.

The Fragment, fol. *a*.[1] [ⲛ]ⲙⲧⲁⲫⲧⲉ [ⲙⲛ]ⲛ ⲁⲩⲱ ⲛϫⲙⲛⲟⲩⲟⲩⲥ ⲙⲡⲣⲟⲙⲉ [ⲉ]ⲛⲉⲩⲁⲛⲛⲟⲉⲓ ⲙⲛⲉⲧ-ⲛⲁⲩⲧ ⲛⲁⲓⲉ ⲁⲩⲱ ⲉⲧⲥⲁⲩⲉ ⲛⲁⲓ ⲧⲙⲛⲁⲣⲓ ⲥⲁⲛⲉⲭ-ⲛⲟ ⲛⲧⲉⲥⲃⲱ ⲙⲙⲟ ⲉⲙⲛⲟⲧⲉ ⲧⲭⲙⲙⲉ ⲉⲣⲟⲧⲉ ⲧⲙⲣⲧⲛ ⲉⲓⲥ ⲛ̀ϩⲗⲗⲟ ⲁⲓⲧⲙⲛⲟⲟⲩϥ ⲅⲁⲣⲉⲧⲉ ⲛⲓⲕⲉⲥⲟⲛ ⲉⲙⲟⲩⲥ ⲣⲉⲛⲟⲓⲧⲟ ⲛⲥⲉⲉⲓ ⲉⲃⲟⲗ ⲍⲓⲧⲟⲟⲧⲧⲙⲧⲉ ⲛⲁⲓ ⲍⲙⲧⲟⲟⲧ ⲛϩⲙⲧ ⲙⲛⲓⲙⲟⲩ ⲙⲛⲓ ⲉⲙⲁⲓⲟⲧⲉ ⲁⲛⲭⲟⲟⲥ [ⲛⲥ]ⲁⲥ ⲛⲥⲟⲛ ⲁⲩⲱ ⲁⲛⲥⲁ[ⲥⲉ] ⲭⲉⲥⲁⲣⲉⲥ [ⲉⲣⲱ]ⲧⲛ▮ In the 2nd col., the beginning of another letter headed ⲟⲙⲁⲓⲱⲥ▮ (*ὁμοίως*).

Fol. *b*., col. 2. ⲛⲟⲩ ⲛⲟⲩⲙⲟⲓⲥ ⲉⲣⲉⲓ[ⲉⲥ]ⲥⲟⲩⲧ ⲅⲁⲣⲉⲛⲟⲩ ⲧⲁ[ⲓⲧⲉ] ⲟⲩ ⲙⲡⲣⲟⲙⲉ ⲉⲧⲉⲙⲡⲣⲥⲱⲟⲩ ⲁⲓ ⲥⲛⲟⲩⲥⲟⲩϫⲙⲉ ⲛⲁⲩⲱⲟⲩ ⲛⲟⲓ ⲛⲉⲧⲟⲩⲣⲟⲣϫ ⲙⲛⲟⲛ ⲛⲥⲛⲧⲟⲩ ⲙⲡⲣⲟⲙⲉ ⲙⲛⲉⲓⲅⲁϫⲉ ϫⲉⲉⲧⲛⲁⲩⲧ ⲉⲛⲟⲩⲧⲱⲟⲩ ⲛⲧⲟⲩ ⲉⲣⲟⲟⲩ ⲛⲁⲓⲉ ⲉⲛⲉⲧⲛⲁⲩⲧ ⲛⲁⲓ ⲉⲧⲙⲛⲁⲩ ⲭⲉⲧⲛⲁ[ⲥ] ⲛⲉⲥⲉⲣⲟⲕⲥⲏ ⲥⲛⲟⲩⲕ[ⲱ]ⲥⲧ ⲉⲙⲉⲥⲙⲱⲟⲩⲧ[2] ⲁⲩⲱ ⲭⲉⲙⲉⲓⲧⲙⲟ ⲛⲥⲉⲛⲟⲣⲟⲩ ⲛⲥⲉ[ⲙ]ⲟⲟⲩⲁ ⲉⲛ-ⲣⲟⲕⲥⲟ[ⲩ]ⲥ[3]▮

202.

Or. 3581A(30).—Parchment; two complete leaves, paged ροϛ, ροη; ρηϛ, ρηⲁ; 13⅜ × 10½ in. The text, in two columns of about 30 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xi, Hyvernat, pl. xi, 4, though our fragt. has several peculiar features, *e.g.* a rightward projection at bottom of ⲃ, a bend in right leg of ⲗ, ⲗ, ⲭ). Initials are enlarged but plain. From the same MS. as the Crawford fragts. 34, 28, 23*a* (in this order paged ιϛ—ξ), which contain the same texts as Zoega, no. cci., due probably to Shenoute; for in the Paris fragments Vol. 130[3], foll. 76—83, Vol. 130[5], fol. 62, Vol. 131[4], fol. 111, Vol. 131[6], foll. 91, 110, Vol. 131[7], fol. 38, Vol. 129[14], fol. 130 which are from the same MS., Shenoute is named as the author.[1] Further, MS. Cairo 8006 is pp. ρξϛ—ροϛ of the same and contains letters of Shenoute.

From Aḫmîm. [Budge.]

From one or two Homilies or Epistles, presumably of Shenoute, on God's mercy, on sorrow at the sins of others, on the refiner's fire and the need of working at the improvement of our characters and on unprofitable varieties of trees as types of sin. The following are specimens of the texts;

p. ροϛ. ⲭⲉⲡⲛⲉⲓⲭⲉⲥⲁⲥⲟⲉ ⲛⲅⲁⲭⲉ ⲙⲡⲛⲏⲧⲛⲧⲣⲉ ⲙⲛⲛⲁ ⲙⲛⲏⲟⲩⲧⲉ ⲉⲧⲃⲉⲛⲕⲱ ⲉⲃⲟⲗ ⲙⲙⲉⲛⲛⲟⲃⲉ ⲛⲟⲩⲛ ⲧⲉⲛⲟⲩ ⲛⲉⲥⲁⲥⲱⲟⲩ ⲉⲃⲟⲗ ⲙⲛⲓϩⲛⲟⲟⲩⲉ ⲙⲙⲓⲕⲉⲛⲟⲙⲡⲣⲟⲙ ⲧⲙⲣⲟⲩ.

p. ροη. ⲛⲧⲉⲣⲉⲕⲥⲟⲩⲁ ⲁⲉ ⲟⲛ ⲉⲁϫⲱ ⲛⲛⲟⲉ ⲉⲣⲟⲕ ⲭⲉⲛⲁⲩⲉ ⲧⲉϥⲟⲩⲥⲓⲁ ⲙⲙⲛⲉⲧϫⲣⲏⲙⲁ ⲉⲁⲙⲏ ⲉⲙⲉϫⲱⲣⲁ ⲉⲧⲙⲡⲥⲁⲛⲃⲟⲗ ϫⲟⲟⲉ ⲭⲉⲁⲓⲥⲟⲧⲏ ⲟⲩⲁⲩ ⲛⲅⲁⲭⲉ ⲃⲱⲕ ⲉⲣⲟⲟⲧ ⲉⲙⲁϩⲙⲧ ⲉⲙⲉⲓ ⲛⲟⲉ ⲙⲙⲅⲁⲭⲉ ⲛⲧⲁⲓⲥⲟⲟⲧⲏ ⲉⲣⲟⲟⲩ ⲙⲡⲉⲛⲓⲁ ⲛⲧⲁⲓϫⲟⲟⲉ ⲛⲁⲩ ϫⲱⲟⲩⲧ ⲛⲧⲉⲓⲥⲉ ⲭⲉⲡⲉⲛⲓⲟⲉ ⲙⲉⲛⲓⲉ ⲙⲅⲁⲭⲉ ⲙⲡⲓϫⲟⲉⲓⲥ ⲉⲧⲟⲩⲭⲱ ⲙⲡⲟⲟⲩ ⲍⲱⲟⲩⲁ ⲙⲡⲓ.

p. ροη. ⲉⲧⲓ ⲟⲛ ⲛⲓⲕⲱⲥⲧ ⲉⲧⲣⲅⲁⲛⲧⲓⲙⲁⲣⲧⲩⲣⲟⲩⲧⲛ ⲛⲥⲁϩⲉⲣⲟ ⲟⲩⲁⲉ ⲛⲥⲁⲣⲟⲧⲟⲥⲓⲛ ⲟⲩⲁⲉ ⲛⲥⲁⲫϫⲙⲛⲉ ⲟⲩⲁⲉ ⲟⲛ ⲛⲉⲧⲙⲛⲧⲥⲉϩⲛⲟⲉⲓⲕ ⲉⲃⲟⲗ ⲛⲥⲛⲧⲟ ⲛ ⲍⲉⲛⲁⲓ ⲛⲥⲁⲧ ⲁⲉ ⲟⲛ ⲍⲟⲙⲁⲓⲟⲥ ⲙⲙⲏⲛⲟⲩⲃ ⲉⲃⲣⲱⲟⲩ ⲉⲣⲟⲟⲩ ⲁⲛ ⲍⲱ ⲉⲣⲟⲟⲩ ⲭⲉⲉⲓⲙⲓⲥⲉ ⲙⲙⲟⲟⲩ ⲍⲱⲟⲩ ⲍⲙⲙⲓⲕⲱⲥⲧ. In the margin, in smaller script; ⲉⲭⲙⲙⲓⲕⲱⲥⲧ.

[1] It is doubtful which side is the Recto.

[2] In Mat. iii. 12, Lu. iii. 17, ⲱⲙⲁ.

[3] *Cf.* Mat. xiii. 30.

[1] Vol. 130[5], f. 62 (p. ⲧⲗⲗ), has ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲧⲃⲉⲙⲡⲁⲭⲉ ⲛⲧⲁⲟⲥⲟⲗⲟⲥⲓⲟⲥ ⲡⲁⲟⲩϫ ϩⲟⲟⲥⲟⲩ. *Beg.* ⲥⲛⲟⲩⲧⲃⲓⲟⲥ ⲛⲉⲧⲥⲉⲁⲓ ⲛⲟⲥⲟⲗⲟⲥⲓⲟⲥ.

ⲛⲕⲱⲥⲧ ⲙⲉⲛ ϫⲟⲟⲛ ϩⲓⲙⲁⲁⲩ ⲙⲛ ⲛⲧⲁⲡⲭⲟⲉⲓⲥ ⲥⲟⲩⲧⲛ ⲛϩⲏⲧⲟⲩ ⲁⲗⲗⲁ ⲉⲕϫⲁⲛⲕⲁⲁⲩ ⲛⲟⲩⲛⲟⲟⲩ ⲙⲭⲣⲟⲛⲟⲥ ⲛ ϫⲁⲃⲟⲁ ⲙⲛⲟⲩⲧⲟⲛ ⲛⲁⲉⲓ ⲉⲃⲟⲁ ⲛϩⲏⲧⲟⲩ ⲙⲙⲉⲕⲕⲓⲟ ⲉⲣⲟⲟⲩ ⲛⲧⲉⲓⲥⲉ ⲟⲛ ⲛϩⲟⲩⲟ ⲧⲙⲛⲧⲙⲟⲩⲧⲉ ⲙⲙⲛⲟⲩⲧⲉ ⲙⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ϩⲓⲣⲱⲙⲉ ⲙⲙⲟ.

p. $\overline{\text{ρⲙⲁ}}$. ⲟⲩⲛϩⲉⲙⲙⲓⲥⲉ ⲛϫⲓⲙ ϫⲟⲟⲛ ⲉⲧⲥⲁⲃⲟⲗ ⲁⲛⲟⲩ ⲉⲙⲁⲓⲟⲩ ⲛⲉⲧⲕⲁⲣⲡⲟⲥ ⲁⲛ ⲏ ⲉⲧⲟ ⲛⲁⲧⲕⲁⲣⲡⲟⲥ.

ⲟⲩⲛϩⲉⲙⲕⲉⲙⲙⲓⲥ ϩⲱⲟⲩ ⲛϫⲓⲙ ϫⲟⲟⲛ ⲉⲣⲉⲛⲉⲧ-ⲕⲁⲣⲡⲟⲥ ⲧⲉⲧⲛⲓ ⲁⲛ ⲉⲃⲟⲁ ⲉⲛⲧⲙⲣϥ ⲟⲩⲁⲥ ⲟⲛ ⲉⲙⲙⲁⲣⲧⲟⲩⲙⲓⲛ ⲉϩⲟⲩⲛ ⲁⲛ ⲧⲁⲓⲧⲉ ⲟⲉ ⲛϩⲉⲙⲓⲟⲧⲉ ⲛⲥⲉϫⲁⲁⲧ ⲁⲛ ⲙⲡⲛⲉⲩⲙⲁⲧⲓⲕⲁⲛⲟⲩϥ ⲉⲧⲱⲃϣ ⲁⲉ ⲙⲙⲟⲟⲩ ⲉⲛⲉⲧⲥⲩⲛⲁⲅⲱⲅⲏ ϩⲙⲛⲧⲥⲩⲛⲁⲅⲱⲅⲏ ⲙⲙⲛⲉⲧⲭⲣ ϩⲙ-ⲙⲧⲥⲩⲛⲁⲅⲉ ⲙⲙⲁ ⲛⲥⲉϥⲟⲃⲱ ⲛⲁⲩ ⲁⲛ. *Quotations;* Ps. lxxxiv. 2, ib. xxxi. 1, 2, Mt. ix. 13.

203.

Or. 3581A(31).—Parchment; three leaves, all slightly damaged, paged $\overline{\text{ⲟⲉ}}$, $\overline{\text{ⲟϛ}}$; $\overline{\text{ⲛⲍ}}$—$\overline{\text{ⲟ}}$. The text, in two columns of 29—33 lines each, is written in a wide-spreading script (*cf.* Zoega, tab. iv., no. xix for the type). Initials are moderately enlarged. There are no colours. In the Paris collection Vol. 130[3], foll. 17—21, Vol. 130[5], fol. 53, Vol. 131[5], fol. 128, Vol. 131[7], fol. 65, Vol. 131[8], foll. 84, 94 are by the same scribe.[1]

From Aḫmîm. [Budge.]

From one or more Homilies. If the first two of the Paris fragments belonged to the same MS. as these, then the latter are doubtless from the works of Shenoute, since the Paris leaves both bear his name.[2] Our texts deal first (pp. $\overline{\text{ⲟⲉ}}$, $\overline{\text{ⲟϛ}}$,) with the sacrament of communion, typified formerly by a lamb sacrificed, and with the proper mode of partaking thereof. How great is the peril for those that reserve a part of the elements till the morrow or indeed longer and carry it through the streets and into the houses of the rich, to sell (*or* give) of it! Such do not truly communicate, for they partake in company with no one, and they hear before neither psalms nor lessons. Even the sick should be brought occasionally to Church. The other fragt. (pp. $\overline{\text{ⲛⲍ}}$—$\overline{\text{ⲟ}}$,) relates Christ's Passion, and adduces many testimonies to His glory and power. The following are specimens of the texts;

pp. $\overline{\text{ⲟⲉ}}$, $\overline{\text{ⲟϛ}}$. ⲏ ⲟⲩⲕⲏⲗⲁⲧⲏⲟⲥ ⲛⲟⲩⲏⲣⲡⲉ ⲙⲙⲉⲧ-ϫⲱⲱⲥⲛ ⲉⲛⲁϩⲟⲩ ⲉⲃⲟⲁ ϫⲙⲡⲓⲧⲉⲥⲧⲏⲣⲓⲟⲛ ⲟⲩ ⲛⲟⲏⲟⲛ ⲭⲉϥⲁϩⲧⲟⲟⲩⲉ ⲁⲗⲗⲁ ⲛϩⲁⲩ ⲛϩⲟⲟⲩ ⲁⲩⲱ ⲟⲩⲕⲏⲗⲁⲧ-ⲏⲟⲥ ⲛⲟⲩⲏⲣⲡⲉ ⲙⲙⲉⲧⲛⲓ ⲙⲛⲟⲩ ⲉⲩⲕⲱⲧⲉ ϫⲙⲡⲓϩⲣ ⲙⲙⲛⲟⲙⲓⲥ ⲙⲙⲏⲧⲛⲓⲥ ⲁⲩⲱ ⲉⲩⲏⲗ ⲉϩⲟⲩⲛ ⲛϩⲁⲩ ⲛϩⲟⲩⲟ ⲁⲉ ⲛⲣⲙⲙⲁⲟ ⲉⲩⲏ ⲛⲁⲩ ⲉⲃⲟⲁ ⲛϩⲏⲧⲟⲩ ⲛⲧⲏⲁⲭⲟⲟⲥ ⲅⲁⲣ ⲁⲛ ⲭⲉⲕⲁⲥⲧⲏⲁⲓⲉ ⲙⲙⲟⲟⲩ ⲉⲧ-ⲥⲟⲟⲩϩ ⲅⲁⲣ ⲙⲙⲏⲙⲓ ⲙⲡⲁⲩⲥⲱⲧⲡ ⲉⲛⲏⲓ ⲉⲧⲏⲁⲗⲗⲉⲓ ⲙⲡⲁⲩⲥⲱⲧⲡ ⲉⲁϥ ⲙⲙⲁ ⲉⲧⲱϥ ⲙⲙⲟⲩ ϫⲙⲡⲁⲡⲟⲥⲧⲟ-ⲗⲟⲥ ⲙⲙⲛⲥⲧⲁⲩⲣⲟⲩⲁⲓⲟⲛ ⲙⲡⲁⲧⲟⲩϫⲓ ⲉⲃⲟⲁ ϫⲙⲡⲥⲱⲙⲁ ⲙⲙⲛⲉⲥⲏⲟⲩ ⲙⲡⲭⲟⲉⲓⲥ ⲉⲧⲙⲙⲁⲩ ⲁⲛ ⲉⲧⲣϣⲟⲡⲉ ⲣⲱ ϫⲉⲙⲡⲟⲛⲏⲣⲟⲛ ⲁⲛ ⲛⲉⲧⲥⲱⲧⲙⲉⲧⲛⲓ ⲉⲛⲁⲁ ⲙⲙⲉⲥⲟⲩ ⲉⲩⲁⲧϧⲟⲟⲩ ⲙⲙⲟⲩⲧ[ⲉ ⲛϩⲏⲧ]ⲟⲩ ϫⲏⲧ[ⲉⲕⲕⲗⲏ]ⲥⲓⲁ ⲉⲣⲩⲁⲏ ⲟⲩⲁ ⲁⲉ ϫⲟⲟⲥ ⲭⲉⲉⲓⲉ ⲉⲣⲩⲁⲛⲟⲩⲁⲛⲁⲣⲕⲏ ⲩⲱⲟⲩⲉ ⲛⲧⲉⲟⲩⲁ ⲥⲟⲥ ϫⲏⲟⲩⲙⲛⲧⲁⲧⲟⲩⲟⲩ ⲟⲩⲁⲣⲁⲟⲟⲩ ⲛⲁϥⲛⲉ ⲉⲧⲣⲉⲧϥⲓⲧϥ ⲛⲟⲩⲥⲟⲛ ⲉⲃⲟⲁ ϫⲏⲟⲩⲥⲟⲛ ⲛⲥⲉⲙⲏⲧϥ ⲩⲁⲛⲏⲓ ⲙⲛⲛⲟⲩⲧⲉ ⲛϩⲟⲩⲟ ⲉⲧⲣⲉⲟⲩⲛⲉ-ⲟⲟⲩⲛ ϩⲣⲟⲩ ⲉϩⲣⲁⲓ ⲉϫⲱϥ ϫⲙⲡⲉϥⲛⲁⲥ̄ⲣ̄ⲁⲧϥ ⲙ[ⲡⲛⲏ ⲙ]ⲡⲛⲟⲩ[ⲧⲉ].

p. $\overline{\text{ⲡⲏ}}$. [ⲡⲁⲛⲟⲥ]ⲧⲟⲗⲟⲥ ⲛⲉⲧⲣⲟⲥ ⲛⲉⲓⲱⲧ ⲙⲙⲉⲭ-ⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲏⲟⲉ ⲏⲧⲁϥⲟⲩⲱⲟⲩⲃ ⲙⲡⲭⲟⲉⲓⲥ ⲭⲉⲙ-ⲧⲟⲕⲣⲁ $\overline{\text{ⲭⲥ}}$ &c.

p. $\overline{\text{ⲡⲟ}}$. ⲙⲛⲓ ⲛⲉⲙⲧⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲭⲉⲙ-ⲣⲉⲛⲉⲧⲟⲩⲛⲟⲩ ⲛϩⲏⲧⲟⲩ ⲛⲁⲓⲟⲩⲧⲉ ⲉⲣⲟϥ ⲭⲉⲛⲕⲟⲥⲙⲟⲥ.

ⲛⲉⲙⲧⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲡⲣⲱⲙⲉ ⲁⲩⲱ ⲁϥⲕⲟⲥⲙⲉⲓ ⲙⲙⲁⲕⲁ ⲙⲛⲓ ⲉⲧⲃⲉⲟⲩ ⲁⲩϫⲟⲟⲥ ⲭⲉⲙⲡⲧⲉⲙⲛⲉ ⲙⲙⲁⲩ ⲟⲩⲧⲉ ⲥⲁ.

Quotations; Exod. xii. 11, Lev. xxii. 30, Exod. xii. 46, xxiii. 18, Mt. xvi. 15, 16, Prov.

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[1] From the description and facsimile, it is possible that Mingarelli's fragt. xvii is also by this scribe.

[2] Vol. 130[5], f. 53 = Zoega 468.

xxii. 14, Mt. xxvi. 64, Is. xl. 26, liii. 2, Ps. ciii. 2, xcii. 1, ciii. 6, Hab. iii. 3, Ps. ciii. 32, Jer. xv. 14, Ps. lxiv. 7. Besides these there are some texts inaccurately or freely quoted.

204.

Or. 3581A(32).—Parchment; two complete leaves, ruled and paged $\overline{\text{ϩϥ}}$, $\overline{\text{ϩϧ}}$; $\overline{\text{ογ}}$, $\overline{\text{ογι}}$ (the first and last of quire $\overline{\text{ε}}$); 13×10 in. The text, in two columns of about 32 lines each, is written in thick, slightly irregular characters (*cf.* Hyvernat, pl. vii. 2 or Zoega, tab. iv., no. xix., the first especially for ⲁ, the second for ⲟ). Mingarelli, *Codd. rel.*, fragt. iv., Lord Crawford's MS. no. 24, probably also in the Paris collection Vol. 78, fol. 41, Vol. 131[5], fol. 71 and perhaps other fragments are from the same MS.

From Aḫmim. [Budge.]

From one or two Homilies. The first leaf treats of the Nestorian heresy; the second of an unorthodox form of divine service.[1] The language and obscure style of the Crawford fragt. point to Shenoute as the author.

p. $\overline{\text{ϩϥ}}$. (Christ) suffered privation, and at last death for us. He preserved the Three Children, but gave Himself to those that crucified Him and while the soul of man goes at death to God, His soul went to Hell. Thence He returned and took His body to Heaven and in it He shall come again. "Wherefore," said he further, "it is not meet to say the Virgin bare a god. And I will not call him a god that was three months in the womb and took suck and grew (προκόπτειν) gradually. And it is written," said he, "Take the child to Egypt, not Take the god."[1] But when was God revealed to man, as is written, except when born of the Virgin? He, therefore, whom she bore was a god. So it is needful (ἀναγκαῖον) to confess (ὁμολογεῖν) that Mary bore God, as our fathers said. Many are the blasphemies of that unclean one (ἀκάθαρτος), so that I hesitate and hate to repeat them.

p. $\overline{\text{ογ}}$. Such is the service (*or* worship) of them that do this and know not that it is Satan working (ἐνεργεῖν) in them and no truth of God. The hunter often surrounds his prey or uses bait. So does Satan tyrannize over the wicked, entrapping some through false wisdom, and easily makes them heretics, antichristians &c., till they become servants (ὑπηρέτης) of the mystery of iniquity (*v.* 2 Thess. ii. 7), their impiety being concealed in this service like a sword, to destroy them that it catches; for it is not of God but of him that deceives (πλανᾶν) them. *Quotations;* Mt. xxv. 31, ib. ii. 13, "God the Lord hath appeared to us," Mt. i. 23, Prov. xv. 8.

[1] Paris 78, 41 (pp. $\overline{\text{ρϥⲁ}}$, $\overline{\text{ρϥⲃ}}$,) treats of the need of communicating within the church, not *e.g.* in the baptistery.

205.

Or. 3581A(33).—Parchment; a single leaf, ruled (pricked in centre) and paged $\overline{\text{ριϧ}}$, $\overline{\text{ριιι}}$; $10\frac{1}{2}\times 8\frac{3}{4}$ in. The text, in two columns of 27 lines each, is written in a rather large hand (*cf.* Hyvernat, *Album*, pl. viii. 2). One large, ζ-shaped paragraph mark occurs. In the Paris collection, Vol. 130[1], foll. 89—142, Vol. 130[5], fol. 114 appear to be from the same MS.

From Aḫmîm. [Budge.]

From an Epistle apparently to a monastic congregation. The writer—probably She-

[1] *Cf.* Cyril, *Adv. Nest.* i. (Migne, *Patr. Gr.* 76, 25) and Nestorius, 5th serm. (*Patr. Lat.* 48, 787).

noute,—wishes to justify his conduct regarding some person whom he (as abbot?) had excluded from the τόπος.

The following is the text;

p. ρμζ. ▒ρϩιλτ [ⲁ]ϥ ⲉⲃⲱⲕ ϩⲓ[ⲛ]ⲉϩⲃⲏⲧϥ [ⲛ]ⲧⲁⲓⲁⲕⲟⲛⲓⲁ ⲙⲙⲟ ⲛⲥⲛⲧⲁϥϫⲱⲗϫⲉ ⲙⲙⲟⲟⲩ ⲉⲓ-ⲙⲏⲧⲓ ⲉⲧⲉⲧⲛⲛⲧⲁⲧⲥⲱⲧⲙ ⲙⲙⲏ ⲙⲙⲟⲟⲩ ⲁⲧⲱ ⲉⲃⲟⲗ ⲙⲡⲁⲩⲁⲓ ⲙⲛⲛⲟⲟⲩⲛⲉⲥ ⲙⲛⲉⲧⲙⲙⲁⲩ ⲛⲟⲉ ⲛⲧⲁϥⲟⲗⲓⲃⲉ ⲛⲧⲁϥⲧⲩⲭⲏ ⲅⲁϩⲣⲁⲓ ⲉⲙⲙⲟⲩ ϩⲙⲛⲉⲛⲉ ⲙⲙⲉϥⲣⲁⲁϫⲉ ⲉⲧϥϫⲱ ⲙⲙⲟⲟⲩ ⲉϥⲙⲟⲩⲧⲉ ⲉⲣⲟⲓ ϫⲉⲛⲁⲉⲓⲱⲧ ϩⲛ-ⲧⲉϥⲧⲁⲡⲣⲟ ⲉϥⲟ ⲁⲉ ϩⲱⲟϥ ⲛⲁⲧⲥⲱⲧⲙ ⲛⲥⲁⲡⲁ-ⲣⲁⲁϫⲉ ⲉϯϫⲱ ⲙⲙⲟϥ ⲛⲁϥ ⲉⲃⲟⲗ ϩⲓⲧⲙⲛⲟⲩⲧⲉ ⲁⲧⲱ ⲛⲧⲉⲓϩⲉ ⲁⲉⲓⲣⲁⲛⲁⲩ ⲛⲁϥ ϩⲛⲟⲩⲥⲱⲙⲛⲧ ⲙⲡⲣⲁⲓ ⲉⲧⲟⲉⲓ ⲛⲧⲉ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ ϫⲉⲙⲙⲉⲥⲯⲱⲙⲉ ⲉⲧⲣⲁⲯⲱⲙⲉ ⲛⲁⲕ ϩⲱⲥ ⲉⲓⲱⲧ ⲟⲩⲧⲉ ϩⲱⲥ ⲁⲣⲭⲓⲣⲟⲥ ⲟⲩⲧⲉ ϩⲱⲥ ⲣⲙⲙⲉⲓ ⲛϯⲙⲡⲛⲩⲁ ⲣⲱ ⲁⲓ ⲙⲛ ⲛⲧⲟⲟⲩ ⲁⲙⲙⲉ ⲛⲁⲓ (p. ρμη) ⲉⲩⲧⲁⲩⲙⲟⲩⲧⲉ ⲉϩⲟⲩⲏ ⲉϩⲣⲁⲓ ⲛⲧⲉⲣⲓⲧⲓ-ⲕⲁⲁⲩ ⲉⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲛⲉⲧⲟⲩⲱⲩ ⲛϩⲏⲧ ⲉⲟⲟⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲉⲙⲉ ⲛⲉⲕⲥⲩⲙⲡⲉⲙⲉ ⲛⲁⲓ ⲛⲉⲕⲛⲁⲉⲓⲣⲉ ⲛⲁⲩ ⲛⲧⲉⲓⲥⲉⲙⲉ ⲁⲧⲱ ⲧⲁⲓⲧⲉ ⲑⲉ ⲉⲩⲧⲁⲓⲕⲁⲣⲱⲓ ⲉⲧⲙ-ⲟⲩⲟⲩⲃ ϩⲟⲗⲱⲥ ⲙⲡⲉⲧⲙⲙⲁⲩ ϩⲙⲛⲩⲁϫⲉ ⲧⲏⲣⲟⲩ ⲉⲩⲧⲁϥϫⲟⲟⲩ ⲉϥⲧⲁⲙⲟ ⲙⲙⲟⲓ ϫⲉⲑⲱ ⲛⲩⲙⲙⲟ ⲉⲣⲟⲓ ϫⲙⲛⲉϥϩⲏⲧ ⲉⲧⲙⲧ[ⲣⲁ]ⲩⲱⲙⲉ [ⲛⲁϥ] ϫⲱⲥ ⲥⲟ[ⲙ] ⲛⲁⲗⲓⲥⲧ[ⲁ] ⲉⲓⲱⲧ ⲁⲧ[ⲱ] ⲙⲧⲁϥϫⲉⲡⲁⲓ ⲛⲁⲓ ⲙⲟⲓ ⲡⲉⲧⲙⲙⲁⲩ ⲉⲃⲟⲗ ϫⲉⲁⲓⲕⲱⲁⲩⲉ ⲙⲙⲟϥ ⲉⲧⲙⲧⲣⲉϥ-ⲃⲱⲕ ⲉϩⲟⲩⲏ ⲃⲱⲗϩ ⲙⲡⲉⲓⲧⲟⲡⲟⲥ ⲉⲧⲙⲛⲥⲛⲓⲧ ⲙⲧⲉⲧⲙ-ⲁⲣⲱⲙⲏ ⲩⲏⲙ[1] ⲉϥⲟⲩⲱϣ ⲉϩⲙⲟⲟϥ ϩⲙⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉϥϣⲟⲣϣⲣ ⲙⲡϩⲓⲥⲉ ⲙⲛⲉⲛⲉⲓⲟⲧⲉ ⲙⲙⲛⲥⲱⲟⲩϩ ⲉϩⲟⲩⲏ ⲙⲡⲉⲛϩⲟ[ⲉⲓⲥ▒

206.

Or. 3581A(34).—Parchment; two consecutive leaves, considerably damaged; ruled and paged $\overline{\text{ⲛⲅ}}$, $\overline{\text{ⲛⲇ}}$; [$\overline{\text{ⲛⲉ}}$], [$\overline{\text{ⲛⲋ}}$]; $14\frac{1}{4} \times 11$ in. The text, in two columns of 29 lines each, is written in a large hand (*cf.* Hyvernat, *Album*, pll. viii. 4 and ix. 1). The letter ⲛ, at the beginning of a line, has a loop extending into the margin. Initials are slightly enlarged.

From Aḫmîm. [Budge.]

[1] *v.* no. 168 *above*.

From a Homily. Zoega's MS. no. ccix is from another copy of the same work and is attributed to Shenoute.

The following is the text;

p. $\overline{\text{ⲛⲅ}}$. ⲙⲉⲛⲓⲧ ⲉϫⲱⲙ ⲧⲉⲛⲟⲩ ⲛ ⲉⲣⲉⲡⲗⲁⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲅⲁⲁⲧ ⲉⲧⲣⲉϥⲡⲁⲓⲇⲉⲩⲉ ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲕⲁⲓⲣⲟⲥ ϫⲉⲉⲙⲛⲁⲣⲃⲟⲁ ⲁⲙⲟⲛ ⲛ ⲉⲙⲅⲁⲁⲧ ⲉⲧⲣⲉϥ-ⲡⲁⲓⲇⲉⲩⲉ ⲙⲙⲟⲛ ⲁⲙⲟⲛ ⲙⲥⲁⲥ ⲙⲥⲟⲛ ⲛ ⲉⲙⲅⲁⲛⲣⲃⲟⲁ ⲙⲡⲉⲓⲱⲁ ⲧⲙⲛⲁⲣⲃⲟⲁ ⲟⲛ ϩⲙⲛⲉϩⲟⲟⲩ ⲙⲡⲉⲫⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲙⲛⲓ ⲡⲉⲛⲧⲁϥⲥⲁⲃⲉⲡⲅⲟⲣⲡ ⲛⲣⲱⲙⲉ ⲉⲩⲧⲉϫⲙⲓ ⲅⲁⲩⲧⲉⲙⲛⲧ ⲛⲟⲓ ⲁⲧⲱ ⲛⲧⲉⲅⲉ ⲥⲁⲃⲉⲟⲩⲧⲃⲁ ⲙⲛ ⲟⲩⲙⲛⲟⲙⲟⲥ ⲉⲫⲥⲛϩ ⲉⲉⲧⲱⲅ (*sic*) ⲙⲛϩⲱⲃ[1] ⲛϩⲱⲃ ϫⲉⲁⲁϥ ⲛⲧⲉⲓϩⲉ ⲁⲧⲱ ⲧⲅⲓ ⲉⲣⲟϥ ⲛⲧⲉⲓⲕⲉϩⲉ ⲡⲁⲓ-ⲧⲱⲥ ⲛⲧⲁⲩⲧⲥⲁⲃⲟ ⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲃⲟ[ⲗ ϩⲓⲧⲙ]ⲉⲧⲉ-ⲣⲙⲛⲧ ϩ[about 4 let. ⲙ̣]ⲉⲉⲧⲉ ⲙⲛ . . ⲟ [about 3 let.] ⲁⲧⲱ ⲉⲧⲃⲉⲟ[ⲩ] ⲁⲙⲟⲛ ⲙⲡⲙⲧⲥⲁⲃⲟ ⲉⲧⲃⲃⲏⲛ ⲉⲃⲟⲗ ϩⲓⲧⲙⲛⲉⲧⲟⲩⲁⲁⲃ ⲁⲧⲱ ϩⲓⲧⲙⲛⲉⲅⲣⲁⲫⲏ ⲉⲩⲧⲥⲁⲃⲟ ⲙⲙⲟⲛ ⲉⲧⲃⲃⲏⲛ ⲉⲃⲟⲗ ϩⲛⲧⲁⲕⲁⲟⲁⲣⲥⲓⲁ ⲧⲏⲣⲥ ⲙⲡⲁⲓⲁ-ⲃⲟⲗⲟⲥ ⲛⲧⲁⲓⲙⲓ ⲉⲙⲓⲉⲥ ϩⲙⲛⲉⲧⲣϣⲟⲃ ⲉⲧⲣⲩⲉ ⲉϩⲣⲁⲓ ⲛⲧⲉϥⲥⲙⲏⲣϣⲟⲃ ⲏ ⲛⲧⲟⲓⲟⲧⲏ(*sic*) ⲏ ⲟⲩⲭⲟⲉⲓ ⲙⲙⲏ-ⲕⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲕⲁⲁⲥ ⲙⲙⲉⲧⲣⲩⲏⲣⲉ [ⲉ]ⲧⲙⲛⲧ ⲙⲙⲏ-ⲥⲟⲟⲩ ⲁⲧⲥⲱⲗⲧⲉ ⲁⲩ[ⲣ]ϫⲱⲃ ⲏ ⲁⲩⲥⲱⲣ ⲉⲃⲟⲗ ⲛϩⲛⲧⲥ ⲛⲟⲉ ⲉⲩⲧⲁⲛⲉⲧⲙⲙⲟⲩⲛⲩⲁ ⲁⲓ ⲙⲙⲟⲩⲧⲉ ⲉⲣⲟⲟⲩ ϫⲉⲏ-(*or* ⲛ)ⲉ . ⲉⲓ (p. $\overline{\text{ⲛⲁ}}$) ⲟ[3 lines illegible] ⲥⲁⲃⲟⲙ ⲉϩⲁ[ⲣⲉ]ϩ ⲉⲡⲏⲓ ⲙⲙⲏⲟⲩⲧⲉ ⲙⲙⲉⲛ$\overline{\text{ⲭⲥ}}$ ⲉⲫⲟⲩⲁⲁⲃ ⲁⲗⲗⲁ ⲙⲡⲟⲩⲥⲱ ⲟⲙ ⲛⲟⲩⲉⲱ ⲛⲧⲁⲙⲟⲙ ϫⲉⲡⲉⲧⲙⲁ-ⲥⲱⲥⲧ ⲉⲣⲟϥ ⲫⲛⲁⲧⲁⲕⲟϥ ⲉⲩϫⲉ ⲙⲙⲏⲥⲁⲛⲩⲁϫⲉ ⲧⲏⲣⲟⲩ ⲛⲧⲙⲉⲓ ⲟⲙ ⲉϩⲣⲁⲓ ⲉⲛϩⲁⲛ ⲙⲙⲟⲟⲩⲧⲉ ⲁⲧⲱ ⲛⲧⲙⲧⲙⲣⲃⲟⲁ ⲁⲉ ⲟⲙ ⲉⲧⲟⲣⲅⲏ ⲉⲧⲙⲁⲥⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲓⲧⲙⲡⲉⲛⲧⲁϥϫⲟⲟⲩⲧⲟⲩⲁⲁⲃ ⲉⲡⲉⲛⲕⲣⲓⲙⲁ ⲡⲉ[ϥ]-ⲥⲛⲟϥ ⲉϩⲣⲁⲓ ⲉϫⲱ[ⲙ] ⲙⲛⲧⲃⲃⲟ ⲡ . . ⲟⲩⲟⲓⲟⲩ ⲙⲙⲏ ⲡⲉ . . ⲟⲩⲛϩⲁⲥ ⲅⲁⲣ ⲙⲡⲱⲙⲉ ⲉⲧⲥⲟⲟ . . . ⲏ ⲙⲧⲏⲙⲙⲉ [about 4 let.] ⲁⲧⲱ ⲛϩⲁⲧ [about 4 let.] ⲉⲙⲉ ⲥⲉϩⲟⲟⲩ ⲏ ⲥⲉϫⲁϩⲓ ⲉⲧⲕⲱ ⲛϩⲧⲛⲧ ⲉⲣⲟⲟⲩ ϫⲉⲥⲉⲕⲏ ⲛⲁⲩ ⲉϩⲣⲁⲓ ⲁⲧⲱ ⲉⲣⲅⲁⲛⲧⲁⲛⲁⲅⲕⲏ ⲅⲱⲙⲉ ⲙⲛⲥⲟⲛ ⲉⲧⲟⲩⲙⲁⲣϩⲟⲩⲉⲁϩⲉ ⲛⲁⲩ ⲉⲧⲟⲩⲛⲧⲟⲩ ⲉϩⲙⲛⲁⲧⲅⲁⲁⲧⲙⲉ ⲛⲧⲉⲓϩⲉ ⲟⲛ ⲟⲩⲛϩⲁⲥ ⲛⲣⲱⲙⲉ ⲁⲧⲱ ⲛⲁⲩⲉ ⲛⲉⲧⲟⲩ-ⲛⲁⲥⲱⲙⲉⲧⲧⲃⲃⲟ ⲉⲧⲁⲕⲁⲑⲁⲣⲧⲟⲙⲛⲉ ϩⲙⲡⲣⲉⲧⲁⲟ-ⲕⲓⲙⲁϫⲉ ⲙⲙⲟⲟⲩ ⲁⲧⲱ ⲉⲩϫⲉⲟⲩⲁⲕⲁⲣⲧⲟⲛ(*sic*)ⲙⲉ ⲡⲉⲧⲧⲃⲃⲟ ϩⲉⲙⲁⲕⲁⲟⲁⲣⲧⲟⲥ ⲟⲙⲙⲉ [ⲛ]ⲉⲧⲕⲉϩⲃⲏⲧϥ

[1] ? *lege* ⲉⲟⲩⲱϣ[ⲛ]ϩⲱⲃ.

ⲙ ⲉⲩⲭⲁⲧⲉⲛⲛⲏⲩⲁⲓ *ⲉⲧⲟⲩⲧ ⲙⲛⲟⲩ ϩⲛⲟⲩⲕⲣⲟⲩ
ⲉⲧⲃⲁⲗⲁⲭⲉ ⲉⲧⲃⲉⲟⲩ ⲛⲉⲧⲉⲓⲣⲉ ⲙⲙⲉⲓⲡⲁⲣⲁ- (p. ⲛⲉ)
ⲫⲩⲥⲓⲥ ⲉⲙⲛⲉ ⲁⲛ ⲭⲉⲟⲩⲧⲃⲁⲗⲁⲭⲉⲧⲉ ⲧⲉⲧⲛⲓⲛⲧⲡⲁⲣⲟⲉⲙⲟⲥ
ⲁⲩⲱ ⲛⲟⲩⲡⲁⲣⲟⲉⲙⲓⲁ ⲁⲓⲧⲉ ⲟⲁⲗⲓⲥⲧⲁ ⲧⲃⲁⲗⲁⲭⲉ
ⲥⲟⲧⲙ ⲉⲣⲟⲥ ⲭⲉⲥⲉϯ ⲙⲛⲟⲩ ⲛⲥⲉⲛϩⲩⲣⲓⲁ ⲛⲥⲁⲩ ⲛⲥⲟⲛ
ϩⲛⲥⲁⲩ ⲛⲥⲱⲃ ⲅⲁⲣⲁⲓ ⲉⲡⲕⲱⲧ ⲙⲙⲉⲛⲟⲟⲩ ⲙⲙⲛ
ⲟⲩⲙⲉⲥⲥⲟⲟⲩ ⲥⲧⲙⲣⲁⲭⲉ ⲟⲩⲃⲱⲛⲧⲟⲩ ⲛⲧⲁⲓⲙⲏ[1] ⲛⲣⲱⲙⲉ
ⲣⲁⲓⲕⲁⲓⲟⲥ ⲟⲩⲟⲉⲣ ⲟⲩⲃⲉⲛⲓⲥⲁ ⲙⲙⲏ ⲁⲩⲱ ⲛⲉⲕⲕⲟⲩⲧ
ⲧⲙⲣⲕ* ϫⲉⲙⲙⲁⲕⲁⲣⲉ ⲁⲛⲟⲛ ⲁⲗⲗⲁ ⲉⲙⲙⲁⲟⲩⲭⲁⲓ ⲙ-
ⲅⲁⲙⲁⲣⲁⲥ ⲉ[ⲙ]ⲁⲓⲕⲁⲓⲟⲙⲁ ⲁⲩⲱ ⲙⲛⲟⲙⲟⲥ ⲙⲡⲭⲟⲉⲓⲥ
ⲙⲙⲟⲩⲧⲉ ⲉⲧⲙⲙⲓⲧⲟⲩ ⲉⲧⲙⲥⲟⲧⲙ [ⲉ]ⲣⲟⲟⲩ ⲁⲩⲱ
ⲟ[ⲧⲙⲟ]ⲩ ⲙⲙⲟⲟⲩ . . ⲙⲛ ⲛⲟⲓ [4 lines illegible]
ⲙ ⲡⲣⲟⲙⲉ [ⲟⲩⲉⲉ]ⲧⲉⲕⲉⲥⲙⲉ [ⲁⲩⲱ] ⲙⲧⲉⲥⲙⲉ
ⲟⲩⲉⲣⲙⲛⲉⲥⲁⲓ ⲟⲁⲗⲓⲥⲧⲁ ⲟⲩⲉⲣⲯⲩⲭⲉ ⲙⲙⲧⲉⲣⲉⲩⲁⲅⲉⲗⲓⲟⲛ
ⲁⲩⲱ ⲟⲩⲙⲟⲛⲁⲍⲱⲛ ϫⲉⲙⲁⲩⲉ ⲛⲉⲩⲙⲏ ⲉⲧⲃⲉ ⲛⲉⲥⲟⲟⲩ
ⲙⲙⲉⲩⲉⲓⲟⲙ ⲁⲩⲱ ⲛⲉⲓⲟⲙ ⲙⲙⲉⲩⲉⲩⲙⲏ ⲁⲩⲱ
ⲛⲥⲟⲟⲩ ⲙⲙⲉⲩⲉⲩⲙⲏ ⲁⲩⲱ ⲛⲉⲩⲉⲓⲟⲙ ⲙⲙⲉⲩⲉⲩⲙⲏ
ⲉⲧⲃⲉⲧⲟ[ⲁⲓⲁ]ⲙⲏ ⲉⲥⲟⲧⲛ Ⲭ̄ⲥ̄[ⲙ]ⲟⲛⲧⲉ ⲁⲩⲱ ⲛⲉⲕ-
ⲩⲙⲏⲣⲉ ⲉⲧⲉ[ⲙⲁ]ⲧ ⲉⲧⲩⲙⲛ[ⲟ ⲙ]ⲙⲉⲧⲉⲣⲉ ⲙⲙⲁⲓ
ⲟⲁⲗⲓⲥⲧⲁ [ⲛⲉ]ⲓ ⲛⲟⲟⲩ ⲙⲡⲣⲱ[ⲙⲉ] ⲙⲁⲕⲁⲣⲓⲁ[ⲧⲟⲥ]
(p. ⲛⲍ) [3 lines illegible] ⲁϣⲟⲕ [3 or 4 let.]
ⲉⲃⲟⲗ ⲛⲥⲟⲧⲟ [ⲙⲙⲟ]ⲟⲩⲧⲉ ⲙⲡⲧⲁϥⲧⲁⲗⲙⲟⲟⲩ ⲟⲩⲥⲟⲙ
ⲁⲙⲏⲛ ⲙⲧⲁⲓϫⲟⲟⲥ ϫⲉⲟⲩⲟⲓ ⲙⲁⲛ ϩⲙⲙⲁⲥⲟⲟⲩ ⲟⲩⲉ-
ⲣⲟⲥ ⲙⲁⲣⲁⲕⲣⲓⲛⲉ ⲙⲛⲟⲛ ⲙⲛⲁⲩ ⲟⲛⲧⲟⲥ ⲥⲉⲛⲁ-
ⲧⲁⲥⲟⲩⲛ ϩⲟⲟⲩ ϩⲙⲙⲁⲥⲟⲟⲩ ⲙⲧⲉⲕⲣⲓⲥⲓⲥ ⲛⲟⲓ ϩⲙ-
ⲫⲛⲟⲩⲧⲉ ⲙⲙⲁⲩⲉⲣⲉⲡⲓⲥⲕⲟⲡⲉⲓ ⲉⲁⲩⲧⲉⲣⲉⲡⲛⲟⲩⲧⲉ
ϩⲟⲩⲟ †ⲙⲛⲓ[ⲧⲛⲟⲩ]ⲉ ⲁⲩⲱ ⲛⲥⲟⲩⲟ ⲙⲛⲟⲩⲧⲉ[ⲙⲛⲧ]
ⲁⲩⲱ ⲛⲥⲟⲩⲟ ⲟⲩⲓ[ⲥⲓ]ⲙⲓ† ⲁⲩⲱ ⲛⲥⲟⲩⲟ ⲟⲩⲥⲓⲥⲓ
ⲛⲥⲉⲧⲟⲩⲁⲃⲟ ⲛⲥⲉⲙⲛⲟⲟⲩ ⲡⲣⲟⲙⲉ ⲁⲩⲱ ϩⲙⲛⲟⲟⲩ
ⲛ[ⲉⲥ]ⲙⲏ ⲉⲁⲧⲣⲁⲁⲩ ⲁⲩⲱ ⲉⲁⲧⲣⲁⲁⲩ ϩⲣⲁⲓⲙⲏⲥ-
ⲙⲁⲧⲟ ⲙⲙⲁⲗⲗⲏⲟⲛ ⲟⲩⲭⲁⲥⲧⲓⲛⲏⲧⲏⲥ ⲉⲧⲣⲉⲥⲉⲛ-
ϯⲧⲩⲡⲟ ⲧⲁϩⲟⲟⲩ ⲉⲣⲁⲧⲟⲩ ⲙⲙⲟⲩⲭⲥ ⲛⲉⲁⲫⲥⲟⲟⲩⲧ
ⲙⲙⲟⲩⲉⲧⲃⲏⲃⲏ ⲁⲩⲱ ⲉⲧⲣⲁⲙⲁ ⲉⲧⲣⲉⲙⲫⲟⲟⲩ ⲙⲙⲁⲩⲟⲩⲧ
ⲟⲩⲧⲁⲧⲕⲱ ⲛⲥⲟⲟⲩ ⲙⲙⲉⲧⲣⲉⲙⲛⲓ ⲙⲙⲉⲧⲣⲉⲙⲛⲓ ⲛⲧⲁⲩ-
ⲙⲟⲣϫ ⲟⲩⲟⲉⲣⲁⲓ ⲉⲧⲣⲉⲩⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲁⲩ ⲙⲛⲥ
ϫⲉⲙⲥⲟⲧⲟ ⲁⲥⲥⲱⲙⲉ ⲁⲛⲟⲛ ⲛⲉⲧⲥⲱⲕ ⲙⲙⲟⲟⲩ ⲟⲩⲁⲥⲟⲩ

ⲁⲩⲱ ⲉⲧⲕⲱ ⲙⲛⲥⲉⲛϩⲣⲟⲛ ϫⲁⲣⲁⲧⲟⲩ ⲉⲧⲣⲉⲧⲣⲁⲥⲧⲟⲩ
ⲟⲩⲙⲛⲕⲁⲥ ⲙ ⲉⲣ[ⲉⲙ]ⲓⲁⲃⲟⲗⲟⲥ ϫⲟ . . ⲧ ϩⲙⲟⲧ

207.

Or. 3581A(35).—Parchment; an almost complete leaf, paged ⲟⲅ, ⲟⲇ, and a fragt.; $13\frac{1}{4} \times 10\frac{3}{4}$ in. The text, in two columns of 30 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xi., Hyvernat *Album*, pl. xi, 1). An occasional characteristic of the MS. is a short stroke across the stem of ⲧ. Initials are slightly enlarged and sometimes accompanied by a ζ-shaped ornament. In the Paris collection Vol. 131[4] fol. 149 and Vol. 131[5] fol. 52 are by the same scribe.

From Aḫmîm. [Budge.]

From a Homily or Epistle, addressed to a monastic congregation. The style perhaps points to Shenoute as the author. The following is the text;

p. ⲟⲅ. ▌ⲭⲉⲁⲣⲫⲟⲧⲃⲉ ⲛⲟⲓ ⲛⲥⲁⲧⲁⲛⲁⲥ ϩⲓⲧⲛ-
ⲧⲉϥⲣⲉ ⲉⲧⲟⲧⲣⲥⲟⲩⲧⲉⲥⲟⲃⲧⲉ ⲙⲡⲟⲥ ⲛⲁϥ ϩⲙⲡⲓⲧⲁ-
ⲥⲉⲃⲓⲥ ⲙⲙⲁ ϩⲙⲡⲁⲓⲕⲁⲥ ⲧⲏⲣϥ ⲉⲧⲃⲏⲏⲧ ⲛⲕⲉⲣⲟⲥ (*καιρός*)
ⲛⲉ ⲉⲧⲣⲉⲟⲩⲉⲓⲕⲟⲧ ⲁⲧⲙ ⲟⲩⲛⲁⲁⲩ ⲅⲱⲟⲩⲉ ⲙⲟⲩ
ⲛⲟⲩⲧⲁⲣⲃⲁⲣⲟⲥ ⲉⲍⲟⲩⲧⲛ ⲉⲙⲉⲧⲣⲓⲣⲉ ⲁⲩⲱ ⲛⲉⲧⲣⲩⲙⲉⲣⲉ
ⲛⲁⲗⲓⲥⲧⲁ ϩⲙⲛⲓⲟⲧⲉ ⲕⲁⲧⲁ ⲛⲉⲓⲃⲓⲟⲥ ⲉⲧⲟⲧⲉⲙⲡⲧⲃⲃⲟ
ⲙⲙⲉⲧⲣⲓⲣⲉ [ⲙⲡⲧ]ⲉⲓⲣⲉ ⲟⲙⲛⲉ ⲟⲩⲉ[ⲟⲛ ⲛ]ⲛⲟⲩ-
ⲥⲟⲛ ⲁⲩⲱ [ⲟⲩⲉ]ⲟⲙⲉ ⲛⲟⲩⲥⲟⲙⲉ . . ⲣⲁ ⲛⲧⲉ-
ⲟⲩⲟⲩⲭⲁⲓ ⲅⲱⲟⲩⲉ ⲛⲉⲣⲁⲩ ⲉⲃⲟⲗϧⲉⲛⲁⲩⲉ ⲛⲉⲧⲙⲟⲩ
ⲙⲙⲟⲩⲭ ⲉⲧⲟⲩⲙⲓⲛⲧⲕ ⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲕⲁⲧⲁ ⲧⲉϥⲙⲓⲛⲉ
ⲁⲩⲱ ⲕⲁⲧⲁ ⲧⲉϥⲁⲣⲁⲛⲏ ⲙⲙⲟⲩⲭ ⲉⲧⲟⲩⲣⲣⲟⲩⲣⲧ ⲟϧⲙ-
ⲛⲉⲧⲉⲣⲙⲓⲧ ⲁⲩⲱ ⲉⲧⲥⲉⲟⲩⲟⲩⲣⲧ ϫⲙⲛⲧⲣⲁⲩⲉ ⲙⲙⲛⲧ-
ⲥⲟⲟⲩⲉ ⲙⲙⲧⲁⲧⲁⲣⲁⲛⲏ ⲙⲡⲟⲙⲡⲣⲟⲛ ⲙⲙⲛⲧⲥⲟⲟⲩⲥⲁ
ⲟⲃⲟⲁϫⲉⲟⲩⲧⲙⲛⲧⲁⲟⲩⲧ ⲧⲉⲧⲛⲟⲟⲩ ⲛⲁⲩ ⲙⲡⲟⲩⲧⲙⲛⲧ-
ⲥⲟⲟⲩ ⲉⲙⲛⲁ ⲛⲟⲩⲧⲙⲛⲧⲣⲙⲛⲓⲟⲩⲧ ⲁⲩⲱ ⲟⲩⲥⲟⲟⲩⲧⲛ
ⲛⲁⲕⲉ ⲉⲙⲛⲁ ⲛⲟⲩⲥⲟⲟⲩⲧⲛ ⲛⲟⲩⲟⲟⲙⲛ ⲁⲩⲱ ⲟⲩ-
ⲁⲣⲁⲛⲏ ⲛⲁⲟⲙⲟⲥ ⲉⲙⲛⲁ ⲛⲟⲩⲁⲣⲁⲛⲏ ⲉⲥⲟⲩⲁⲁⲃ ⲉⲓⲥ
ⲟⲩⲙⲛⲧⲙⲧⲭⲁⲭⲉ ⲉⲙⲛⲟⲩⲧⲉ ⲛⲁⲓⲟ ϫⲉⲙⲓⲉⲓⲟⲧⲉ ⲙⲙⲧⲥⲉⲙⲓ-
ⲙⲛⲧ ⲁⲩⲱ ϫⲉⲙⲡⲉⲓⲣⲟⲙⲉ ⲉⲧⲁⲩⲱ ⲙⲙⲟⲥ (p. ⲟⲇ)

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* * This passage is printed by Zoega.

[1] After ⲁ a letter erased.

† † This passage is written on an erasure.

ⲭⲁⲗⲁⲟⲛ ⲙⲁⲡⲉ̅ⲭ̅ⲥ ⲉⲧⲁⲓⲛⲉⲭⲉ ⲙⲡⲓⲥⲧⲉⲣⲓⲧ ⲥⲓⲙⲡⲟⲧⲉ
ⲙⲡⲉⲩⲏⲣⲉ ⲙⲡⲉⲧⲁⲕⲟ ⲛ ⲟⲩⲧⲉ ⲫⲣⲏⲛⲏ ⲛⲥⲉⲙⲣⲟⲙⲉ
ⲙⲙⲁⲥⲣⲏⲙⲙⲟⲩⲧⲉ ⲉⲣⲉⲡⲓⲥⲧⲏⲙⲏⲧⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲥⲓⲙ ⲁⲓ
ⲙⲡⲓⲥⲧⲉⲣⲓⲧ ⲉⲙⲙⲟⲧⲁ ⲭⲙⲟ ⲛⲟⲩⲁ ⲛⲁⲩ ⲛⲧⲟⲟⲩ
ⲉⲧⲙⲁⲣⲟⲁ ⲉⲡⲉⲧⲉⲓⲥ ⲭⲉⲙⲙⲓⲣⲁⲩⲉ ⲩⲟⲟⲙ ⲙⲙⲁ-
ⲥⲉⲃⲏⲥ ⲛⲉⲓⲭⲉ ⲛⲭⲟⲉⲓⲥ ⲙⲙⲟⲧⲧⲉ ⲙⲙⲓⲣⲁⲩⲉ ⲩⲟⲟⲙ
ⲛⲁⲩ ⲧⲙⲟⲛ ⲥⲓⲙⲁⲓⲟⲛⲟⲥ ⲉⲧⲙⲙⲓⲧ ⲭⲙⲙⲓⲟⲛ ⲛⲁⲓ
ⲙⲙⲁ ⲛⲁⲥⲉⲃⲏⲥ ⲛⲉⲧⲣⲁⲩⲉ ⲁⲓ ⲥⲙⲁⲓ ⲟⲩⲧⲟⲥ ⲟⲩⲁ-
ⲟⲙⲓⲧ ⲥⲱⲟⲩ ⲁⲩⲱ ⲟⲩⲁⲇⲧⲉⲙⲉ ⲙⲟⲉ ⲙⲡⲉⲧⲙⲁⲟⲩⲱ
ⲙⲙⲓⲧⲉⲧⲟⲩⲱ ⲙⲙⲟⲟⲓⲕ ⲉⲣⲟⲥⲙⲉ ⲟⲩⲉⲓⲱⲧ ⲁⲩⲱ
ⲟⲩⲙⲁⲁⲩ ⲉⲧⲣⲏ ⲥⲁⲥⲉⲙⲩⲣⲉ

[ⲙⲙⲟⲧⲟ ⲙⲙⲟⲟⲓⲕ ⲉⲙⲉⲧⲩⲥⲉⲣⲉ ⲙⲙⲉⲧⲥⲟⲟⲙⲉ
ⲛⲉⲙⲁⲭⲟⲟⲥ ⲁⲙⲙⲉ ⲉⲩⲭⲉⲙⲙⲥⲉⲙⲙⲁⲁⲩ ⲛⲩⲁⲧⲙⲁⲁ-
ⲙⲉⲁⲓ ⲉⲙⲁⲣⲭⲓⲥⲧⲁ ⲙⲙⲉⲧⲩⲥⲉⲣⲉ ⲥⲙⲧⲃⲃⲟ ⲙⲙⲁ
ⲥⲉⲃⲙⲟⲩⲧⲙⲉⲓ ⲁⲩⲱ ⲥⲉⲕⲙⲓⲥ ⲉⲧⲣⲉⲧⲩⲥⲟⲙⲉ ⲙⲧⲉⲧⲥⲉ
ⲥⲙⲙⲓⲧⲩⲁⲩ ⲙⲙⲁ ⲟⲩⲙⲉⲥⲙⲉ ⲟⲛ ⲉⲙⲉ ⲙⲙⲟⲧⲣⲩⲣⲛ
ⲛ[ⲣ]ⲙⲟⲟⲓⲕ ⲉⲣⲟⲥ ⲛⲉ[ⲥⲛⲁ]ⲛⲉⲓⲟⲉ ⲁⲙⲙⲉ ⲟⲩ[ⲧ]ⲉ
ⲛⲉⲥⲙⲁⲣⲁⲩⲉ ⲁⲛ]

The Fragment. [ⲉⲩⲭⲉ ⲟⲩⲙⲟⲧⲁ ⲁⲉ ⲩⲙⲙⲉ
ⲭⲉⲟⲩⲛⲉ ⲭⲉⲉⲧⲙⲟⲟⲩⲧ ⲉⲧⲟⲙⲥ ⲙⲁⲣⲟⲩⲉⲙⲉ ⲭⲉ-
ⲙⲟⲙⲥⲙⲉ ⲭⲉⲉⲥⲧⲁⲩⲟ ⲙⲡⲁⲁⲓ ⲙⲡⲭⲟⲉⲓⲥ ⲙⲟⲩ ⲁⲙⲉ
ⲭⲉⲉⲉⲓⲣⲉ ⲙⲙⲡⲁⲣⲁⲫⲧⲉⲓⲥ ⲛⲥⲃⲏⲧⲉ ⲛⲁⲗⲗⲁⲙⲟⲛ ⲉⲙ-
ⲥⲟⲥⲟⲛ ⲉⲙⲙⲓⲕⲉⲩⲱⲭⲙ ⲛⲩⲁⲭⲉ ⲛ ⲛⲧⲟⲟⲩ ⲛⲥⲟⲩⲟ
ⲉⲙⲉⲧⲙⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ]

[ⲛⲉⲩⲟⲙⲛ ⲉⲣⲟⲩ ⲙⲡⲧⲉⲛⲙⲡⲧⲥⲛⲕⲉ ⲭⲱⲣⲓⲥ
ⲙⲙⲡⲛⲧⲁⲥⲉⲃⲏⲥ ⲉⲧⲙⲛⲁⲩ ⲛⲃⲟⲧⲉ ⲉⲧⲉⲙⲛⲕⲟ ⲉⲃⲟⲗ
ⲛⲁⲩⲱⲟⲛⲉ ⲙⲙⲉⲧⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲛⲁⲓ ⲉⲧⲟ ⲙⲭⲁⲭⲉ
ⲉⲙⲙⲟⲧⲧⲉ ⲙⲙⲡⲉⲫ̅ⲭ̅ⲥ̅ ⲙⲡⲣⲧⲣⲉⲟⲩⲧⲁ ⲛⲉⲉⲧⲉ ⲭⲉⲉⲓⲭⲟ
ⲙⲛⲁⲓ ⲉⲧⲃⲉⲥⲉⲛⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲙⲙⲟⲛⲁⲭⲟⲥ ⲛ ⲥⲉⲛⲟⲩ-
ⲙⲛⲃ ⲙⲕⲣⲟⲕ ⲥⲙ]

208.

Or. 3581A(36).—Parchment; four complete leaves, paged ρϙϛ.—ϲⲁ; 12×9½ in. The text, in two columns of 24 or 25 lines each, is written in a regular hand (*cf.* Ciasca, ii, tab. xxvi.). Initials are slightly enlarged. From Aḫmîm. [Budge.]

From an Epistle (?) recounting an interview between the writer and a high official (ἡγεμών). The style and matter recall Zoega no. cxciv (Shenoute), to which fragments indeed these bear great resemblance, though hardly enough to admit of their being regarded as from the same book.

The just judge shall shame respecters of persons and his successors shall confirm his laws. For he checks (ἀνατρέπειν) error (πλάνη) instead of trampling on (καταπατεῖν) justice. I said too that we all do feverishly run after greatness or high titles (ⲣⲁⲓ[1]), even after those of bishop and priest, heeding not (ἀμελεῖν) good works without which faith and still more titles are vain. I must then against my will for the sake of my hearers, blaming and shaming the enemy again as ye are all aware, tell also of the many bishops, clergy, magistrates (ἄρχων), soldiers and people who waited days and nights at the Archbishop's command and (because of) his letter that I should come and be made bishop and yet I came not, desiring that God's name might thereby be glorified since I saw how many lusted with bribes (χρῆμα) after titles, preferring barren honour to the greatness of Christ. Indeed truly I wonder not that the ill fame of those monasteries (τόπος) which vie one with another in buying titles, has reached thither. But the good fame of him that suppresses the power-lovers has speedily changed them (ⲟⲩⲟⲧⲃⲟⲩ ⲉⲃⲟⲗ), not only Alexandria or Ephesus, but the very court (κομιτᾶτον) and royal palace (αὐλή), as light removes darkness. It was common knowledge when we were absent (ἀποδημεῖν[2]) at the session (συνέδριον) of the holy, œcumenical synod, the Archbishop testifying to the other archbishops and bishops, in praise (ἐπαινεῖν) instead of blame, how when

[1] As Zoega, 415.
[2] *Cf.* Zoega, 459.

sent for to this end I had not come, yet when bidden to the synod, I had followed (ⲧⲁⲍⲟ) forthwith, outstripping the bishops too and arriving ere any had been judged (κρίνειν). This I relate that we may despise the glory got of men. ... And I continued, Instead of despising servants we should recollect Christ's love who sat with sinners and promised them heaven's table. We ourselves ought to be ashamed before Him. Why do we not ask to be clean of Him who would readily cleanse us? This I had said to him, praising (ἐπαινεῖν) him while he stood in the church (waiting) till the multitude had partaken of the sacrament (προσφορά). (Then) I said, Is it the same, a governor standing and worshipping Christ and one sitting and judging Christ? (ϫⲉⲧⲱ ⲟⲧⲱ[1] ⲛⲟⲩϫⲓⲣⲉⲙⲛⲟⲩⲧⲉ ⲟⲩⲁϫⲟⲣⲁⲧⲟⲩ ⲉⲡⲉⲩ̅ⲥ̅ ⲧⲏⲛⲟⲩ ⲉⲣⲟϥ-ⲟⲩⲱϣⲧ ⲛⲁⲩ ⲛⲛⲟⲩϫⲓⲣⲉⲙⲛⲟⲩⲧⲉ ⲟⲩϩⲛⲟⲟⲩ ϩⲓⲟⲩⲃⲏⲛⲁ ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲓ̅ⲥ̅ ⲡⲉϫⲟⲩⲣⲡ ⲁϫⲟⲣⲁⲧⲟⲩ ⲉⲣⲟϥ ⲟⲩⲁⲣⲭⲱⲛ ⲛⲛⲟϥ). These three hours upon the cross reconciled the whole church to His Father and Him (ϫⲟⲩⲧⲁⲧⲟⲩⲕⲁⲧⲁⲗⲗⲁⲅⲏ ⲧⲏⲣⲥ ⲛⲓⲙⲉⲛⲓⲟⲩⲧ ⲛⲛⲏⲓⲁϥ). See what sort[2] of blessing is this on us all and on Christ's flock and what a curse on Herod and the priests that mocked Him and misled the people. And I said to him, Is not the sword given to the magistrate (ἀρχων) or soldier that he may ....

Quotations; Ja. ii. 20, Lu. xxii. 30, Mt. viii. 3.

209.

Or. 3581A(37).—Parchment; five complete leaves and a fragt.; ruled and paged ⲙ̅ⲅ̅—ⲙ̅ⲃ̅; $12\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a square and regular hand (*cf.* Hyvernat, *Album*, pl. viii. 3; but our MS. shows usually the later form of ⲣ in one stroke). The initials are slightly enlarged. Although the unpaged fragt. has a preponderance of the later forms of ⲁ, ⲩ, there is little doubt of its relation to the other leaves.

From Aḫmîm. [Budge.]

From a Homily or Epistle, addressed to a monastic congregation. It refers to "those that are truly ill," warns against neglect of the sick, condemns those who for their bellies' lusts forsake the congregation and so cause schisms. Force had not been used to these, but rather the truest love, in the wish to save them. The poor and aged of the congregation must not be forgotten and the word must be preached to them. *Quotations;* Job vii. 5, Is. xxxviii. 13, Mat. xxv. 45, Is. xlviii. 18, Gal. vi. 16.

Certain phrases recall the *Cod. Borg.* ccxxxii. which Zoega is inclined to attribute to Besa; but the words quoted *below* from the Fragt. are identical with Zoega, p. 384, n. 10, a MS. containing an epistle of Shenoute.

The following are specimens of the text;

p. ⲙ̅ⲍ̅. ⲛⲉⲧⲙⲯⲟⲛⲓⲥ ⲁⲥ ⲛⲁⲓⲥ ϩⲁⲧⲏⲓ ⲛ ϩⲁⲧⲏ-ⲧⲏⲩⲧⲏ ⲉⲧⲣⲉⲧⲣⲟⲟⲩⲉ ϩⲱⲟⲩ ⲉⲣⲟⲟⲩ ⲉⲧⲏⲣϩⲓⲧ ⲟⲩϩⲟⲟⲩ ϫⲉⲛⲓⲙⲉⲛⲓⲟⲩⲧⲉ ⲟⲩⲱⲟⲩⲧ ⲉⲣⲟⲟⲩ ⲛⲉⲣⲟⲩⲱⲟⲥ ⲟⲩϩⲣⲁⲓ ⲟⲩϫⲓⲙⲓⲥⲓⲥ ⲉⲧⲥⲓϫⲱⲟⲩ ϩⲓⲙⲓⲥⲓⲛⲁ ⲛⲁⲓ ⲁⲩⲱ ⲛⲉⲣⲧⲏⲛⲁ ⲛⲁⲩ ϩⲓⲙⲓⲛⲁ ⲉⲧⲟⲩⲧⲁⲃⲱⲕ ⲉⲣⲟϥ.

p. ⲙ̅ⲏ̅. ϩⲉⲙⲕⲱⲟⲩⲧⲉ ⲁⲉ ⲟⲓ ⲉⲃⲟⲗ ϩⲓⲧⲏⲣⲉⲛⲁ-ⲫⲟⲣⲓⲁ ⲛⲉⲩⲙⲟⲛⲉ ⲉⲁⲩⲣⲁⲥⲧⲟⲩ ϩⲓⲛⲉⲙⲛⲏⲧⲁⲧⲥⲉⲛ ⲁⲩⲱ ⲉⲁⲩⲣⲭⲟⲉⲓⲥ ⲉⲣⲟⲟⲩ ϩⲓⲙⲁⲓⲃⲉ ⲛⲟⲩ ϩⲓⲙⲉⲛⲁⲩⲏ ⲛⲧⲣⲧⲫⲏ ⲁⲩⲱ ⲛⲛⲟⲩⲧⲉⲯⲩⲭⲏ ⲛⲟⲩⲧ ⲉⲧⲟⲟⲩⲧⲏ ⲉⲣⲁⲓ ⲁⲩⲱ ⲧⲁⲓⲧⲉ ⲟⲉ ⲉⲧⲉⲯⲁⲣⲉϩⲉⲛⲛⲏⲩⲉ ⲉⲛⲁ-ⲯⲱⲟⲩ ⲕⲱ ⲛⲥⲱⲟⲩ ⲛⲛⲓⲟⲩⲧⲉⲯⲩⲭⲏ ⲉⲧⲃⲏ-ϩⲏⲧⲟⲩ.

p. ⲙ̅ⲑ̅. ⲛⲟⲉ ⲟⲓ ⲧⲉⲛⲟⲩ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲛⲧⲁⲩ-ⲃⲱⲕ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ϩⲛⲟⲩⲧⲛⲏⲧⲟⲩⲟⲃ ϫⲛⲛⲉⲩⲣⲟⲫⲓ

[1] ⲓ τὸ αὐτὸ. *Cf. Clar. Press*, fragt. 22 (Shenoute), p. ⲧⲝ̅, ⲛⲙⲡⲣⲉⲧⲛⲏⲧⲉ ⲉⲛⲉⲧⲁⲣⲓⲁ ⲛⲧⲉⲧⲣⲉⲛⲛⲟⲩⲟⲩⲛ ⲕⲁⲧⲁ ⲥⲛⲧ ϩⲣⲁⲓ ⲛϩⲏⲧⲏ ⲧⲱⲟ ⲉⲧⲱⲟ ⲛⲛⲉⲧⲣⲉⲣⲙⲛϫⲟⲟⲩⲥ ⲛⲛⲉⲓⲧⲟⲛⲟⲥ ⲓ̅ⲥ̅ ⲡⲛⲏⲧ ⲛⲥⲱⲟⲩ ⲟⲃⲟⲗ ⲛϩⲏⲧⲟⲩ ⲕⲁⲧⲁ ⲕⲁⲓⲣⲟⲥ.

[2] ⲛⲁⲩⲛⲁⲑⲏⲥ, *I lege* ⲛⲁⲩⲛⲏⲛⲉ.

ⲙⲁⲥⲟⲩⲏ ⲉⲧⲃⲏⲟⲩ ⲉⲓⲧⲉ ϩⲟⲟⲩⲧ ⲉⲓⲧⲉ ⲥϩⲓⲙⲉ ⲉⲓⲧⲉ ⲛⲟⲟⲩ ⲉⲓⲧⲉ ⲕⲟⲩⲓ ⲉⲧⲕⲱⲧⲉ ⲛⲥⲁⲟⲉ ⲙ̀ⲡⲭⲣⲟⲛ ⲛⲁⲓ ⲛⲓⲧⲉⲛⲓⲥⲧⲏⲙⲟⲛⲓⲟⲛ ⲙ̀ ⲉⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲙⲛⲟⲛ ⲛⲓⲧⲉⲛⲓⲥⲧⲏⲙⲟⲧⲁⲣⲭⲏ ⲙⲛⲧⲉⲛⲛⲟⲩⲧⲣⲉϥⲭⲓⲥⲃⲱ ⲛⲧⲙⲛ-ⲛⲟⲩⲧⲉ.

p. ⲛⲍ. ⲛⲉⲧⲕⲣⲓⲙⲁ ⲥⲟⲟⲩⲧ ⲥⲉⲟⲩⲧⲉⲙⲕⲣⲓⲙⲁ ⲛⲥⲉ-ⲛⲟⲩⲥⲟⲟⲡ ⲙⲡⲥⲉⲛⲟⲩⲣⲓⲟⲛ ⲉⲧⲙⲛⲕⲱⲧⲉ ⲛⲟⲩⲛⲁⲍ ⲉⲥⲛⲏϧ ⲉⲃⲟⲗ ⲉⲥⲙⲟⲩⲧⲉ.

p. ⲛⲃ. ⲛⲟⲉ ⲁⲩ ϫⲱⲟⲩ ⲉⲧⲉⲟⲩⲛⲟⲟⲩ ⲙⲡⲟⲃⲉ ⲛⲁⲙⲛⲉ ⲉⲙⲫⲁⲛⲉⲃⲏⲙ ⲉⲙⲉⲧⲙⲏⲧ ⲛⲁⲓ ⲉⲧⲙⲧⲣⲉϥⲏ ⲛⲁⲩ ⲙⲡⲉⲧⲟⲩⲁⲍⲉ ⲛⲁϥ ⲙⲡⲉ ⲛⲥⲱⲙⲁ ⲉⲓⲧⲉ ϩⲙⲧⲉⲣⲉ ⲉⲓⲧⲉ ϩⲙⲟⲃⲥⲱ ⲉϥⲱⲟⲩⲉ ⲉⲧⲙⲛⲧⲁⲓ (*sic*).

Fragt. p. *b.* ⲁⲩⲱ ⲛⲁϥⲟⲉ ⲛⲓⲉ ⲉⲙⲛⲁϥϫⲟⲟⲥ ϩⲟⲗⲟⲥ ϫⲉⲛϫⲟⲉⲓⲥ ⲙⲡⲙⲉⲧⲁⲣⲭⲉⲗⲟⲥ ⲛⲁⲣⲁϥⲉ ⲁⲛ ⲉϩⲣⲁⲓ ⲉϫⲱⲟⲩ ⲉⲙⲫⲁⲛⲉⲧⲁⲛⲟⲉⲓ ⲉϩⲣⲁⲓ ⲉϫⲙⲙⲟⲛ-ⲟⲃⲉ ϫⲙⲙⲟϥ ⲙⲛⲁⲥ ⲫⲁⲣⲏϫⲉ ⲛⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ.

210.

Or. 3581A(38).—Parchment; a damaged leaf; $9\frac{1}{4}\times7\frac{1}{2}$ in. The text, in two columns of some 30 lines each, is written in a thick character (*cf.* Ciasca ii, tab. xxv, though the hand of our fragt. is larger and less even). Initials are slightly enlarged and accompanied by scrolls in red, green and yellow. Zoega no. cclxxxi and in Paris Vol. 130², foll. 89—96 and Leyden no. 63 are from the same MS.

From Aḫmîm. [Budge.]

From a Homily, presumably by Shenoute, and addressing threats and reproofs apparently to a monastic congregation. (The 2nd sing., *sc.* *συναγωγή*, is used, as in no. 211 *below*). The following are passages from the text;

Fol. *a.* ⲁⲩⲱ ϩⲙⲡⲉⲟⲩⲟⲉⲓⲛ ⲉⲧⲙⲙⲁⲩ ⲡⲫⲁⲓ ⲙⲡⲉⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲁϫⲱⲕ ⲉⲃⲟⲗ ⲉⲥⲣⲁⲓ ⲉϫⲱ ϫⲉⲛ-ϫⲟⲉⲓⲥ ⲛⲁⲉⲓⲱ ⲉⲃⲟⲗ ⲙⲛϫⲱⲥⲓ ⲙⲙⲏⲧⲱⲟⲩ ⲙⲛⲉⲩⲏⲣⲉ ⲙⲙⲛⲩⲉⲉⲣⲉ ⲛⲥⲉⲱⲟⲛ ⲁⲩⲱ ⲕⲁⲧⲁ ⲡⲉⲧⲥⲉⲓⲥ ϥⲛⲁⲁⲁⲧⲉ ⲛⲁⲣⲣⲉ ϩⲛⲧⲉϥⲁⲣⲁⲡⲏ ⲉⲧϥⲛⲁⲩⲉⲣⲡⲓⲧⲉ ⲛⲍⲏⲧⲥ.

ⲁⲩⲱ [ⲙⲧ]ⲟⲟⲩ ⲥⲉⲛⲁⲥⲡⲟⲩⲏ ⲉⲛⲁϥ ⲉⲣⲟ ⲛⲥⲉⲧⲏ-ⲥⲉ ⲉⲣⲟ ⲉⲃⲟⲗ ⲙⲡⲛⲁⲕⲁⲕⲉ ⲛⲧⲁϥϫⲱⲃⲥ ⲉⲃⲟⲗ ⲉϫⲱ ⲛⲧⲉⲩⲱⲟⲩⲉ ⲉⲣⲉϫⲏⲟⲩ ϩⲙⲡⲓⲟⲣⲛⲓⲁ ⲙⲙⲏⲥⲱⲟⲩϥ ⲁⲩⲱ ⲧⲉⲛⲁⲕⲱⲟⲩ ⲉⲃⲁⲧⲉ ϩⲣⲁⲓ ϩⲙⲡ-ⲭⲓⲟⲩⲉ ⲙⲙⲏⲟⲩⲁ ⲙⲙⲛⲁⲁⲩ ⲙⲛⲟⲩϫ ⲙⲙⲏⲥⲟⲟⲩⲧ ⲛⲙⲙ ⲉⲣⲉⲙⲉ ⲛⲕⲟⲥⲙⲓⲕⲟⲥ ⲙⲙⲟ ϩⲙⲡⲥⲣⲏ ⲙⲡⲥⲓⲁⲓⲱⲛ.

211.

Or. 3581A(39).—Parchment; a fragt.; ruled; $8\frac{1}{8}\times10\frac{1}{2}$ in. The script, in two columns, is written in a regular hand (*cf.* Hyvernat, *Album*, pll. vii. 2 or viii. 4). No enlarged initials are preserved. In the Paris collection Vol. 130² foll. 1—7 appear to belong to the same MS.

From Aḫmîm. [Budge.]

From a Homily, addressed apparently to a congregation (*συναγωγή* fem. sing. as in Zoega clxxxvi, cxcvii, ccii &c.) and referring to the evil influence of scoffers by whom those addressed were in danger of being led astray. Probably the work of Shenoute. The following are specimens of the text;

Fol. *a.* ⲛⲉⲧⲣⲁⲓ ⲛ[ϩⲏ]ⲧⲥ ⲉⲩⲕⲱⲟⲩϥ ⲁⲩⲱ ⲉⲧ-ⲥⲱⲃⲉ ϩⲙⲡⲁϥⲣⲁⲓ ⲙⲡⲉⲧⲁⲓⲃⲉ ϫⲉⲉⲧϥⲁⲁϩ ⲁⲛ ⲉⲣⲟⲕ ⲧϩⲏⲟⲕ ⲉⲡⲉⲓⲱⲁ ⲥⲁⲧⲏⲛ ⲛⲓⲣⲥⲱⲧⲙ ⲉⲙϥⲁϩ ⲙⲛⲁⲓ ϩⲁⲣⲉϩ ⲉⲣⲟⲕ ⲉⲧⲙⲧⲣⲉⲛⲁⲓ ⲥⲟⲛⲕ ϩⲙⲡⲉⲕⲛⲉⲟⲟⲩⲧ ⲁⲛⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲱⲟⲩⲧⲛ ⲉⲃⲟⲗ ϩⲛⲓⲧⲏ.

ⲉϥⲁⲥⲉⲣⲁⲧϥ ⲉϥⲥⲱⲃⲉ ⲉϥⲧⲁⲕⲟ ⲙⲛϩⲏⲧ ⲙⲡⲉⲥ-ⲥⲟⲟⲩϩ ⲉⲣⲟϥ ϩⲉⲛϩⲏⲙⲩⲁϫⲉ [sic] ⲙⲡⲉⲓⲣⲉ ⲉⲧⲣⲟⲟⲩ ⲉⲙ-ⲉⲛⲧⲁⲛⲉⲓⲕⲟⲟⲩⲉ ϫⲟⲟⲩ ⲁⲩⲱ ⲧⲁⲓⲧⲉ ⲟⲉ ⲉⲛⲧⲁ-ⲡⲙⲟⲩⲧⲉ ⲛⲱⲧ ⲛⲥⲱϥ ⲉⲃⲟⲗ ⲛϩⲏⲧⲉ ϩⲛⲟⲩⲟⲩⲉⲓⲛ ⲙⲙⲏⲥⲁⲧⲣⲉϥⲟⲩⲱ ⲉϥⲁⲕⲱⲩⲁ ⲛⲥⲁⲓⲱⲩⲁϫⲉ ⲉⲛⲧⲁϥⲟⲩⲱ ⲉϥⲥⲱⲟⲩⲛ ⲉⲣⲟⲟⲩ.

Fol. *b.* ⲙⲙⲁⲱⲃ ⲛⲧⲉⲓⲣⲉ ⲯⲟⲟⲛ ⲛϩⲏⲧⲛ ⲛ ϫⲉⲉⲩ-ϫⲉⲣⲉ ⲟⲛ ⲛⲁⲣⲟⲩⲧⲁⲙⲟⲓ ϫⲉⲙⲙⲟⲛ ⲁⲩⲱ ⲁⲓⲕⲁⲓⲟⲥ ⲉⲁϥⲣⲯⲱⲙⲟ ⲉⲣⲟ ⲉⲧⲃⲉⲙⲯⲁϫⲉ ⲁⲛ ⲙⲙⲁⲧⲉ ⲉⲛ-ⲧⲁϥϫⲟⲟⲩ ϩⲙⲧⲉϥⲕⲁⲕⲓⲁ ⲁⲗⲗⲁ ⲉⲧⲃⲉⲧⲉϥⲁⲛⲟⲙⲓⲁ ⲉⲛⲧⲁⲣⲉⲥⲱⲧⲙ ⲉⲣⲟⲥ ϩⲙⲡⲟⲩⲁⲁϫⲉ ⲙⲙⲏⲥⲁⲧⲣⲉϥⲟⲩⲱ ⲉϥⲕⲱⲟⲩϥ ⲁⲩⲱ ⲉϥⲥⲱⲃⲉ ⲛⲥⲁⲓⲁⲓ.

ⲉⲛⲧⲁⲣⲓ[ⲟⲩⲏ] ⲉⲃⲟⲗ ⲙⲛ[ⲛⲉⲙ]ⲯⲩⲭⲏ ⲉⲧⲃⲉ[ⲛ]-
ⲛⲟⲩⲥⲓⲁ ⲉⲛⲧⲁⲙⲁⲁⲩ ⲙⲡⲕⲱⲧⲉ ⲙⲡⲟⲩⲣⲟ ⲙⲙⲁ-
ⲥⲱⲟⲩ ⲙⲛⲉⲙⲕⲉⲯⲏⲣⲉ ⲙⲙⲁⲕⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲛ-
ⲧⲁⲙⲛⲟⲩⲧⲉ ⲣⲥⲛⲁⲩ ⲉⲡⲁⲓⲁⲉⲧⲉ ⲙⲛⲟⲟⲩ ⲉⲧⲟⲩⲭⲁⲓ
ⲛⲁⲩ ⲥⲣⲁⲓ ⲛⲥⲛⲧⲉ ⲙⲛⲉⲙⲓⲥⲉ ⲉⲣⲟ ⲩⲁⲛⲧⲟⲧⲛⲣⲁⲧⲉ[1]
ⲛⲧⲉⲡⲁⲓ▮

212.

Or. 3581A(40). — Parchment; a single leaf; ruled (doubtful if paged); $14\frac{3}{4} \times 11\frac{3}{4}$ in. The text, in two columns of 33 lines each, is written in a hand so similar to that of Zoega, no. cxci. (*v.* tab. iii, no. xv and Hyvernat, *Album*, pl. vii. 2), that both probably belong to the same MS. Initials are enlarged.

From Aḫmîm. [Budge.]

From a Homily, exhorting to resist Satan, not to allow the heart to wither for lack of nourishment and generally—in language often difficult to translate,—to avoid evil for fear of divine wrath and punishment. Presumably by Shenoute. The following is the text;

Fol. *a*. ⲟⲩⲧⲃⲃⲟ ⲛⲥⲛⲧ ⲁⲧⲱ ⲛⲥⲱⲙⲁ ⲁⲧⲱ
ⲥⲛⲟⲩⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲟⲩⲣⲱⲙⲉ ⲁⲥ ⲙⲙⲓⲧⲛⲏⲃⲉ ⲙⲛⲟⲩ
ⲟⲩⲁⲉ ⲥⲛⲟⲩⲉ ⲛⲟⲩⲓⲝ ⲉⲓⲭⲁⲝⲉ ⲉⲛⲥⲉⲁⲗⲏⲓ ⲉⲧⲭⲁⲗⲁ
ⲁⲓ ⲉⲙⲛⲟⲩⲧⲉ ⲉⲫⲁⲧⲕⲁⲧ ⲉⲭⲙⲡⲥⲁⲧⲁⲛⲁⲥ ⲥⲏ[ⲟ]ⲩ
ⲧⲁⲓⲧⲉ ⲟⲩ [ⲟ]ⲩⲧⲣⲱⲙⲉ ⲉⲭⲛⲟⲟⲩ ⲙⲧⲟⲕ ⲥⲛⲁⲛⲟⲩⲛⲁ
ⲙⲙⲁ ⲟⲩⲕⲁⲓ[ⲣ]ⲟⲥ ⲁⲙⲙⲉ ⲛⲁⲓ ⲉⲧⲣⲉⲛⲥⲧⲟ ⲛⲥⲏ[ⲥ]ⲁⲁ
ⲙⲙⲁⲬⲝ ⲥⲛⲟⲩⲧⲙⲉ ⲭⲟⲟⲥ ⲭⲉⲥⲉⲭⲓ ⲙⲙⲟⲓ ⲛⲥⲱⲙⲉ
ⲉⲃⲟⲗ ⲥⲓⲧⲙⲡⲥⲁⲧⲁⲛⲁⲥ ⲥⲙⲛⲉⲫⲙⲡⲧⲁⲥⲟⲃⲓⲥ ⲕⲁⲡⲏⲁ
ⲛⲥⲉⲙⲛⲥⲓⲣⲁⲥⲙⲟⲥ ⲛⲁⲧⲁⲁⲩ ⲁⲧⲱ ⲛ[ⲝ]ⲙⲛⲟⲩⲉ
ⲙⲙⲡⲣⲱⲙⲉ ⲉⲧⲙⲟⲥⲧⲉ ⲙⲙⲟⲕ ⲉⲧⲃⲏⲥ ⲁⲗⲗⲁ ⲟⲩⲕⲁⲓⲣⲟⲥ
ⲙⲧⲟⲫⲣⲉ ⲉⲧⲣⲙⲡⲥⲁⲧⲁⲛⲁⲥ ⲭⲱⲱⲙⲉ ⲉⲃⲟⲗ ⲁⲧⲱ
ⲉⲃⲟⲗ ⲛⲥⲱⲙⲁ ⲉⲡⲓⲧⲟⲟⲧⲉ ⲛ[ⲉ]ⲥⲟⲩ ⲛⲟⲩⲟ[ⲛ] ⲁⲛ
ⲙⲙⲁⲣ[ⲣⲱ]ⲙⲟⲧⲟⲥⲓⲁ ⲛⲥ .ⲣ. ⲉⲧⲣⲉⲫⲧⲣⲁⲙ[ⲙⲁⲩ]ⲧⲙⲟⲩ
ⲭⲱⲟⲩⲧⲉ ⲉ[ⲛ]ⲛⲉⲫⲉⲓⲟⲩⲉ ⲉⲣⲟ[ⲧⲁⲁⲓ] ⲉⲃⲟⲗⲭⲁⲛⲧⲙⲧⲉ[ⲟⲩ]
ⲙⲡⲣⲣⲱⲙⲉ ⲙⲧⲟ[ⲕ] ⲟⲩ ⲙⲟⲛⲟⲛ ⲭⲉⲫ[ⲙⲁ]ⲭⲱⲟⲩⲧⲉ
ⲧⲁⲩⲧ ⲛ̀[ⲟⲩ] ⲭⲙⲧⲕ ⲁⲗⲗⲁ ⲛⲉⲧⲭⲟ ⲟⲛ ⲙⲙⲟⲩ ⲫⲁ-
ⲣⲉⲃⲙⲛ ⲭⲱⲟⲩⲕ ⲉⲩⲭⲁⲁⲛⲉⲙⲧⲙⲟ .ⲣ. ⲁⲉ ⲟ ⲛ-
ⲭⲓ[ⲥ]ⲉ ⲉⲡⲟⲧⲟⲥⲓⲉ ⲭⲩⲛⲥⲛⲧ ⲉⲧⲉⲙⲡⲁⲧⲉⲥⲃⲧⲱⲧⲛ
ⲉⲥⲣⲙ ⲭⲟⲗⲟⲥ ⲉⲫⲩⲁⲛⲡⲟⲣⲕⲏ ⲟⲩ ⲙⲟⲛⲟⲛ ⲭⲉⲙ-
ⲛⲁⲥⲣⲟⲩⲣⲉⲙ ⲧⲁⲩⲧ ⲁⲗⲗⲁ ⲫⲛⲁⲩⲱⲟⲩⲉ ⲭⲁⲛⲉⲙⲟⲧⲉⲣⲛ-
ⲧⲉ ⲉⲃⲱⲟⲩ ⲉⲭⲱⲟⲩ ⲥⲟⲩⲛⲛⲟⲧⲟⲥⲓⲩ ⲉⲧⲉⲣⲉⲡⲛⲟⲃⲉ
ⲭⲟⲥⲉ ⲉⲣⲟⲕ ⲱ ⲡⲣⲱⲟⲩⲉ ⲉⲣⲉⲡⲁⲓⲛⲉ ⲭⲁⲟⲉ ⲉⲙⲛⲁⲧⲁⲣⲉⲓ
ⲛⲥⲓ ⲡⲥⲱⲧⲙⲣ ⲁⲧⲱ ⲙⲡⲥⲟⲩⲛⲛⲟⲩⲥⲛⲉ ⲛⲧⲁⲧⲟⲃⲃⲓⲉⲛ-
ⲇⲓⲁⲃⲟⲗⲟⲥ (fol. *b*.) [ⲙⲛ]ⲛⲉⲙⲯ[ⲟ]ⲧⲉ ⲭⲁ[ⲛⲉ]-
ⲕⲟⲧⲉⲣ[ⲛ]ⲧⲉ [ⲥⲧ]ⲉⲡⲁⲓⲛ[ⲉ] ⲙⲙⲛ[ⲥⲁ]ⲧⲣⲉⲫⲉ[ⲓ]
ⲕ[ⲣⲟ]ⲉⲓⲥ ⲁⲧⲱ ⲙⲡⲟⲩ[ⲱ]ⲩ ⲁⲛ ⲉⲭⲉ ⲉⲃⲟⲗ [ⲉ]ⲭ-
ⲛⲟⲩⲧⲙⲁ ⲉⲙⲭⲟ[ⲉ]ⲉ ⲉⲕⲣⲭⲟⲧⲉ ⲭⲉ[ⲉ]ⲙⲉⲕⲙⲟⲩ [ⲛ]
ⲙⲡⲟⲩⲱⲟⲩⲕ ⲕⲟⲓⲟ ⲁⲉ ⲭⲱⲟⲩ ⲙⲙⲟⲕ ⲙⲁⲧⲁⲁⲕ
ⲉⲕⲥⲟⲟⲩⲧⲛ ⲉⲃⲟⲗ ⲭⲙⲛⲭⲓⲥⲉ ⲙⲙⲉ[ⲣ]ⲃⲓⲧⲉ ⲙⲁⲣⲁⲇⲟⲟⲛ
ⲙⲧⲁⲩⲧⲁⲭⲙⲉⲕ ⲉⲣⲟⲟⲩ ⲁⲧⲱ ⲕⲣⲱⲟⲩⲉ ⲉⲥⲛⲁⲕ ⲉⲥⲣⲁⲓ
ⲉⲣⲉⲡⲓⲁⲣⲁⲧⲉⲣ . ⲧⲥⲓⲥ[1] ⲙⲡⲥⲟⲧⲉ ⲁⲛ ⲙⲡⲩⲓⲙⲉ ⲁⲛ
ⲭⲙⲧⲟⲩ ⲙⲙⲉⲓⲩⲁⲭⲉ ⲱ ⲡⲣⲱⲟⲩⲉ ⲭ[ⲉ]ⲙⲧⲁⲡⲙⲟⲩⲧⲧⲉ
ⲧⲁⲭⲙⲙ ⲁⲛ ⲉⲧⲭⲱⲥⲙ ⲁⲗⲗⲁ ⲭⲙⲟⲩⲧⲧⲃⲃⲟ ⲉⲧⲃⲏⲟⲩ
ⲛⲙⲉⲁⲩⲉ ⲁⲛ ⲛⲁⲕ ⲛⲥⲓ ⲡⲥⲓⲉⲉ ⲙⲙⲓⲕⲟⲗⲁⲉⲓⲉ ⲛⲟⲉ
ⲉⲧⲙⲉⲁⲩⲉ ⲛⲁⲕ ⲛⲥⲓ ⲡⲥⲓⲉⲉ ⲛⲟⲩⲭⲱⲣⲃ ⲭⲙⲛⲕⲕⲉⲉⲉ
ⲭⲙⲛ[ⲧ]ⲣⲉⲕⲥⲉ ⲉⲥⲣⲁⲓ ⲉⲧⲣⲓⲉⲓⲧ ⲕⲛⲁⲥⲉⲙⲓ ⲉⲙⲟⲩⲧ
ⲉⲃⲟⲗ ⲛⲟⲩⲱⲟⲩⲉ ⲉⲕⲩⲧⲣⲧⲓⲟⲣ ⲁⲧⲱ ⲉⲣⲉⲡⲕⲙⲛⲁ
ⲫⲱⲥⲉ ⲛⲥⲓⲧⲕ ⲭⲉⲙⲙⲉⲫⲧⲁⲭⲟⲕ ⲉⲣⲉⲓⲥ ⲣⲱ ⲛⲁⲣⲡⲕⲉ-
ⲙⲁⲛⲧⲏⲙ ⲉⲭⲱⲕ ⲭⲙⲛⲉⲕⲭⲓⲥⲉ ⲭⲉⲕⲧⲁ[ⲁ]ⲩ ⲙⲛⲉⲣⲣⲁⲛ
ⲉⲃⲟⲗ ⲭⲉⲙⲉⲧⲙⲓⲛ (1 to 3 let.) ⲁⲛ ⲩⲁⲣⲣⲁⲓ ⲉⲙⲉⲧⲣⲟⲩⲥⲓⲁ
ⲙⲙⲁⲁⲓⲱⲙⲟⲛ ⲛⲥⲉⲩⲁⲁⲧ ⲁⲛ ⲙⲙⲉⲕⲁⲣⲁⲇⲟⲟⲛ ⲧⲉⲛⲟⲩ
ⲁⲧⲱ ⲫⲏⲧⲟⲛ ⲛⲁⲩ ⲭⲙⲙⲉⲧⲙⲟⲕⲥⲉ ⲉⲧⲟ ⲛⲁⲧⲥⲟⲟⲩⲧⲛ
ⲭⲉⲛⲧⲟⲩ ⲛⲉⲧⲧⲁⲗⲟ ⲙⲙⲟⲟⲩ ⲕⲥⲱⲕ ⲁⲉ ⲭⲱⲟⲩ
ⲉⲣⲁⲓ ⲉⲭⲱⲕ ⲙⲙⲟⲛⲟⲉ ⲉⲧⲉⲣⲉⲡⲟⲧⲟⲛⲧ ⲙⲧⲟⲣⲏⲓ
ⲙⲙⲏⲟⲧⲧⲉ ⲟⲩⲙⲉ ⲛⲥⲱⲟⲩ ⲭⲙⲛⲥⲣⲟⲟⲩ ⲉⲧⲕⲥⲟⲟⲩⲧⲛ
ⲙⲙⲟⲩ ⲁⲛ ⲁⲧⲱ ⲭⲙⲛⲕⲁⲓⲣⲟⲥ ⲉⲧⲕⲉⲙⲉ ⲉⲣⲟⲩ ⲁⲛ
ⲙⲡⲣⲙⲟⲉⲓ ⲙⲙⲉⲣⲫ[ⲫⲏ]▮

213.

Or. 3581A(41). — Parchment; a fragt., ruled perpendicularly and paged $\overline{\text{ⲟⲍ}}$, $\overline{\text{ⲙⲉ}}$, $\overline{\text{ⲙⲏ}}$ (the last of quire $\overline{\text{ⲉ}}$); $9\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in two columns, is written in an upright hand

[1] *Cf.* Stern, *Gram.* p. 96, *sub* ⲣⲁⲧ.

[1] ⲡⲁⲣⲁⲧⲉⲣⲉⲓⲥⲓⲥ ? *παρατήρησις*.

(*cf.* Hyvernat, *Album*, pl. xi. 3, though there the character is smaller). Initials are but slightly enlarged. The fragt. Cairo no. 8009, Leyden no. 68 and Lord Crawford's no. 30 are from the same MS.

From Aḫmîm. [Budge.]

From a Homily or Epistle, treating here of the proper spirit of prayer and *quoting* Mt. vi. 4 and 17. Perhaps by Shenoute (*v.* the Cairo fragt.[1]).

At the top of p. $\overline{\text{ΛΗ}}$ are the words ⲕⲁⲛⲱⲛ ⲙⲁⲣⲓⲛⲓ.[2]

The following are passages from the text;

p. $\overline{\text{ΜΖ}}$. ⲥⲟⲩⲛⲏⲥⲉⲙⲛⲧⲙⲛⲧⲣⲣⲟ ⲭⲉⲥⲥⲏⲍⲟⲩ ⲭⲉⲙⲙⲟ ⲛⲉⲧⲧⲁⲩⲟ ⲙⲙⲁⲓ ⲛ ⲭⲉⲙⲙⲟ ⲛⲉⲧⲭⲱ ⲙⲙⲟⲟⲩ ⲛⲉⲙ-ⲧⲁⲕⲧⲁⲙⲓⲟⲙⲛⲉ ϩⲓⲧⲟⲟⲧⲉ ⲁⲩⲱ ⲛⲉⲧⲉⲣⲉⲛⲉⲙⲙⲓⲕⲉ ϩⲓⲙⲉϥⲟⲩⲓⲛⲉ ⲁⲩⲱ ⲛⲉⲧⲙⲁϯ ⲙⲙⲟⲩⲁ ⲛⲟⲩⲁ ⲕⲁⲧⲁ ⲛⲉϥϩⲃⲏⲩⲉ ⲁⲩⲱ ⲕⲁⲧⲁ ⲛⲉϥⲙⲛⲧⲣⲁ.

p. $\overline{\text{ΛΗ}}$. ⲱϩ ⲱϩ ⲁϩ ⲁϩ[3] ⲙⲙⲡⲣⲡⲣⲱⲙⲉ ⲉⲓⲙⲓ ⲙⲙⲉϥ-[ⲥⲟⲟ]ⲩ ⲁⲩⲱ ⲛⲉϥⲧⲁⲓⲟ

ϩⲉⲙϩⲙⲏⲁ ⲉⲣⲝⲁⲙⲙⲉⲧⲭⲟⲉⲓⲥ ⲭⲁⲣⲓⲍ ⲙⲁⲩ ⲙ-ⲧⲉϥⲟⲩⲥⲓⲁ ⲁⲩⲱ ⲙⲡϩⲩⲡⲁⲣⲭⲟⲙⲧⲁ ϩⲱⲟⲥ ⲝⲩⲣⲉ ⲙⲙⲏ ⲉⲧⲙⲧⲁⲧⲝⲁⲝⲉ ⲙⲙⲁⲩ ⲉⲭⲱ ⲙ ⲛⲉⲥⲉⲙⲡⲝ ⲁⲙ ⲙ-ⲯⲩⲛⲟⲧⲁⲥⲥⲉ ⲙⲙⲉⲧⲭⲟⲉⲓⲥ ϩⲓϩⲱⲃ ⲙⲙⲏ ⲙϩⲉⲙⲕⲟⲩⲓ ⲙϩⲟⲟⲩ.

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[1] The Cairo leaf preserves the following obscure title,—not necessarily that of the work in the Brit. Mus. fragt.; [ⲓ]ⲥⲁⲙⲛⲟⲩ ? ⲕⲉ ⲧⲟⲩ $\overline{\text{ⲟⲩ}}$ ⲕⲁⲓ ⲧⲟⲩ ⲁⲣⲓⲟⲩ ⲡⲁⲧⲣⲟⲥ ⲙⲙⲓⲥⲟⲛ ⲁⲛⲁ ⲥⲉⲛⲟⲩ[ⲟ]ⲓⲟⲩ $\overline{\text{ⲃ}}$. The missing letter is doubtful; ⲓ is possible, but ⲏ more likely, so that ἢ καὶ could be read (or ἡ καὶ, *cf.* Deissmann, *Bibelstud.* 181ff.) The text begins ⲛⲉⲙⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲁⲭⲉ ϩⲙⲙⲟ-ⲧⲁⲗⲓⲟⲥ ⲛⲟⲩⲧⲉ ⲟⲩⲃⲱⲧⲉⲕⲕⲁⲏⲥⲓⲁ ⲙⲙⲥⲉⲟⲙⲟⲥ ⲉⲧⲓ ⲃⲉⲣⲟⲟⲩ ϩⲙⲡⲙⲛⲧⲣⲉϥⲣⲁⲛⲭⲉⲗⲓⲍⲉⲓⲛ . . . *Quotations* in this fragt., Joh. i. 9, Ps. xliv. 11, Joh. iii. 19, —?, Ps. xliv. 13, —?, Ps. xliv. 17, 18; in Lord Crawford's, 1 Cor. vi. 9, ib. v. 11. Can the fragts. be parts of a commentary on S. John?

[2] Κανών is the general title of certain pastoral or admonitory letters of Shenoute in a MS. in the French Archaeological Institute in Cairo.

[3] ⲁϩ ⲁϩ as an exclamation in Leyden no. 89.

214.

Or. 3581A(42). — Parchment; part of a leaf, ruled (pricked) and paged $\overline{\text{ριθ}}$, $\overline{\text{ρξ}}$; 14 × 7 in. The text, in two columns of 30—32 lines each, is in a very similar hand to that of the preceding no.; but there are differences which forbid their being placed together.

From Aḫmîm. [Budge.]

Presumably from a Homily or Epistle which here describes the Last Judgment. It is remarkable that this fragt. and Lord Crawford's no. 30 (*v.* the preceding no.,) should contain, in differing contexts, an identical quotation from the writings of "our holy father"; ⲟⲩⲟⲓ ⲙⲁⲓ ⲭⲉⲁⲧⲟⲟⲩⲛⲧ ⲛⲟⲩ ⲛⲟⲩⲣⲉⲫⲭⲓⲟⲧⲉ ⲁⲩⲱ ⲁⲧⲥⲟⲛⲍⲧ ⲛⲟⲩ ⲛⲟⲩⲣⲉⲫⲍⲱⲟⲧⲃ ⲁⲩⲱ ⲍⲓⲧⲛⲟⲩⲁⲣⲭⲁⲓⲟⲥ ⲛⲁⲧⲛⲁ ⲉⲍⲣⲁⲓ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧ ⲛⲍⲏⲧⲥ.

At the top of p. $\overline{\text{ρξ}}$ are the words;

ⲁⲃⲃⲁ ⲓⲥⲓⲧⲱⲣⲟⲩ

ⲕ/ ⲙⲉⲣⲁ

215.

Or. 3581A(43).—Parchment; a single leaf, paged $\overline{\text{ηθ}}$, $\overline{\text{ϙ}}$; 9 × 8¼ in. The text, in two columns of 30 lines each, is written in square characters (*cf.* Hyvernat, *Album*, pl. v. 2, though the letters are smaller than these). From the same MS. as Curzon 108 *B* (pp. $\overline{\text{ρϙ}}$—$\overline{\text{ϲϡ}}$). In the Paris collection, Vol. 130[2] foll. 110, 111, Vol. 131[5] fol. 46 are probably from the same MS.

From Aḫmîm. [Budge.]

From a controversial Homily, possibly by Theophilus of Alexandria; for the above Curzon fragt. contains part of his paschal letter of the year 401 (*v.* Migne, *Patr. Lat.* 22, 780), and the present text appears like-

wise to contain an attack on Origenistic ideas.[1] The following extracts relate to the doctrines of the sin of the soul in previous worlds or existences and of the possibility of soul or body sinning before their union; ⲁⲣⲁ ⲛⲧⲁⲩⲣⲛⲟⲃϩ ϩⲓⲧⲛⲉ ⲉⲙⲛⲁⲧⲟⲩⲥⲉⲓ ⲉⲛⲥⲱⲙⲁ ⲙⲛ ⲟⲩⲥⲉⲓⲣⲉ ⲙⲙⲛⲧⲙⲟⲟⲩⲉ ⲙⲙⲛϩⲙⲟⲩⲟⲩⲉ ⲙⲙⲛⲥⲱⲙⲁ ϩⲓⲙⲙⲁⲧⲱⲛ ⲙⲙⲁⲛⲉⲥⲏⲛⲧⲁⲥⲥⲉⲃⲓⲥ ⲓⲥ ⲛⲁϥⲱⲛⲓ ⲉⲣⲟⲓ ⲉⲓϫⲱ ⲙⲙⲁⲓ.

ⲏ ⲟⲩⲛⲟⲩⲟⲩ ⲉⲧⲣⲉϯϫⲓ ⲣⲙⲟⲃⲉ ⲁϫⲛⲥⲱⲙⲁ ⲏ ⲉⲧⲣⲉⲥⲱⲙⲁ ⲣⲙⲟⲃⲉ ⲁϫⲛϯϫⲓ ⲏ ⲉⲩⲁⲩⲧⲁⲙⲓⲟⲉⲧϯϫⲓ ⲛⲟⲩⲟⲃⲓⲩ ⲛⲥⲱⲙⲁ ⲛⲕⲟⲩⲟⲃⲓⲩ ⲙⲙⲛⲥⲁⲟⲩⲧϩⲣⲟⲛⲟⲥ.

ⲉⲩϫⲟⲉⲓϯϫⲓ ⲛⲁⲣⲙⲟⲃⲉ ⲉⲙⲡⲁⲧⲥⲉⲓ ⲉⲛⲥⲱⲙⲁ ⲉⲓⲉ ⲟⲩⲛⲟⲩⲟⲩ ⲙⲛⲟⲥ ⲉⲣⲙⲥⲱⲙⲁ ⲛⲕⲁⲕⲉ ϫⲙⲙⲉⲥϩⲓⲟⲛ ⲏ ϫⲙⲙⲉϥϩⲓⲟⲛ ⲏⲧⲟϥ ⲛⲁⲓⲥⲧⲁ ⲥⲛⲁⲁϥ ⲛⲁⲥⲉⲃⲓⲥ ϫⲙⲙⲉⲟⲩⲧⲉⲣⲟⲩⲧⲉ.

216.

Or. 3581A(44).—Parchment; two complete leaves, ruled and paged $\overline{\text{οϭ}}$, $\overline{\text{π}}$ (the last of quire $\overline{\text{ϭ}}$); $\overline{\text{ρϭ}}$, $\overline{\text{ρπ}}$ (but these are doubtful); 16½ × 12⅝ in. The text, in two columns of 42 lines each, is written in a regular, rounded hand. From the same MS. as Zoega, no. clxix, where our texts are to be inserted after the fragt. ending on p. 293. (*Cf.* tab. v, no. xxvi and Hyvernat, *Album*, pl. vii. 3.) The two leaves described in the Rainer *Führer* (1894), p. 42, no. 107 and published *Mittheilungen* ii. 72 appear also to belong to this MS. and should probably precede immediately our first leaf. Likewise the leaf in Mingarelli, *Aeg. codd. rel.*, p. 337, which follows ours at some distance (*cf.* Migne, *Patr. Lat.* 73, 1008, no. 9). In the Paris collection, Vol. 131[3] fol. 27, Vol. 129[13] foll. 32—35 are from the same MS.

From Aḫmîm. [Budge.]

[1] The style of the Paris fragts. recalls however that of Shenoute.

Apophthegmata Patrum. The collection in this MS. corresponds generally, in contents and arrangement, to that of Pelagius and John (*Vit. Patr.* v, vi). The following is the text;

p. $\overline{\text{οο}}$. ⲛⲉⲩⲁⲟⲓⲙ ⲉⲧⲥⲙⲟⲩ ⲛⲁⲙⲉ ⲛⲧⲁⲩⲥⲙⲛ-ⲛⲟⲩⲟⲥ ⲛⲁⲓ ⲉⲣⲟⲟⲩ ⲉⲩⲱⲟⲙⲉ ⲁⲉ ⲁⲡⲩⲱⲟⲙⲉ ⲧⲣⲉⲛⲁⲓ ⲣⲁⲧⲟⲩ ⲙⲙⲁⲣⲁⲓ ⲡⲩⲁϫⲉ ⲟⲩⲥⲟⲧⲟⲙⲉ ⲉⲧⲃⲉⲟⲩ ⲁⲉ ϯϫⲱ ⲙⲙⲟⲥ ϫⲉⲟⲩⲥⲟⲧⲟⲙⲉ ⲡⲩⲁϫⲉ ⲛⲟⲉ ⲅⲁⲣ ⲛⲟⲩ-ⲛⲟⲟⲩ ⲙⲛⲁⲣⲉ ⲉⲫⲟⲩⲟⲟⲩ ⲙⲛⲁⲧⲉ ⲥⲛⲁⲥⲱⲙⲁ ⲙⲡⲩⲱⲟⲙⲉ ⲛⲥⲓⲉ ⲣⲣⲉϥϫⲟⲩ ⲙⲡⲛⲟⲃⲉ ⲕⲙ ⲉⲥⲣⲁⲓ ⲁⲩⲱ ⲧⲁⲓⲧⲉ ⲧⲛⲟⲟⲩ ⲛⲁϩⲕⲓⲥⲓⲥ ⲙⲙⲛⲧⲣⲉϥⲫⲉⲓ ⲉⲣⲟϥ ϩⲙⲡⲱⲟⲙⲉ ⲙⲙⲙⲛⲧⲣⲉϥⲫⲛⲥⲛⲟⲩⲧ ϩⲛⲥⲛⲏⲩ ⲉ-ϧⲟⲟⲩⲥⲟⲩ ⲉⲥⲣⲁⲓ ⲅⲁⲡⲛⲟⲩⲧⲉ ⲉⲧⲣⲉⲙϥⲉⲓ ⲙⲡⲉⲛⲃⲁⲗ ⲉⲥⲣⲁⲓ ⲉⲣⲟϥ ϩⲛⲟⲩⲙⲛⲧⲣⲉϥⲫⲛⲥⲛⲟⲩⲧ ⲙⲡⲛⲧⲣⲉⲛ-ⲩⲱⲟⲙⲉ ϩⲱⲥ ⲉⲃⲏⲧⲟⲟⲩ ϩⲛⲟⲩⲥⲧⲣⲟⲩ ⲁⲛⲛⲟⲩⲭⲉ ⲅⲁⲣ ⲉⲃⲟⲗ ⲙⲡⲛⲟⲩ ⲙⲛⲟⲣⲁⲛⲟⲛ ⲛⲧⲙⲛⲧⲁⲧⲉⲓ ⲁⲗⲗⲁ ⲧⲙⲛⲁⲩ ⲉⲡⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲟⲉ ⲛⲟⲩⲁⲁ ϩⲓⲧⲙⲡⲃⲁⲗ ⲙⲡⲓϩⲙ ⲉⲧⲥⲓⲟⲩⲛ ⲕⲁⲓ ⲉⲁⲩⲣⲓ ⲛⲧⲟⲟⲧⲛ ⲙⲡⲃⲟⲗ ⲙⲡⲉⲛⲉⲥⲱⲙⲁ ⲉⲧⲥⲓⲃⲟⲗ ⲉⲙⲡⲩⲁⲣⲁⲓ ⲛⲁⲣⲙⲡⲩⲛϩⲙⲟⲩ ϫⲉⲁⲕⲱ ⲛⲥⲱⲙ ⲛⲧⲟⲩⲛⲥⲟⲩ[ⲛ ⲉⲧ]ⲣⲟⲩⲉⲓⲧ ⲁⲛ-ⲩⲱⲟⲙⲉ [ⲉⲛⲉⲙⲓⲧⲉ] ⲟⲩⲛⲧⲁⲛ ⲙⲙ[ⲁⲩ ⲛ]ⲙⲉⲧⲥⲓ-ⲟⲩⲧⲏ ⲉⲧⲥⲃⲧ[ⲟⲩ] ⲟⲩⲃⲉⲛⲛⲟⲩⲧⲛⲟⲥ ⲙⲡⲛⲁϫⲉ ⲉⲩϫⲟ ⲛⲩⲱⲟⲙⲉ ⲁⲛⲁⲥⲧⲉ ϩⲓⲭⲙⲛⲉⲛⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁⲗⲗⲁ ⲕⲁⲧⲁ ⲡⲣⲟⲙⲉ ⲉⲧⲥⲓⲟⲩⲧⲏ ⲛⲧⲁⲗⲟⲩ ⲁⲧϫⲁⲛⲉ ⲛⲥⲟⲩⲟ. (*Cf.* Migne, *Patr. Lat.* 73 (Pelagius), 895, no. 17 and *Patr. Gr.* 28 (Athanasius), 1548.)

ⲁⲥϫⲟⲟⲥ ⲟⲛ ϫⲉⲥⲙⲏⲛⲕⲟⲥⲙⲟⲥ ⲛⲉⲧⲥⲩⲟⲁϩ ⲛⲉⲧ-ⲛⲟϫⲟⲩ ⲉⲙⲉⲩⲧⲉⲕⲟ ⲩⲁⲧϩⲁⲣⲉϩ ⲉⲣⲟⲟⲩ ⲉⲧⲙⲡⲣⲛⲃⲉ ⲁⲛⲟⲛ ⲁⲉ ⲉⲧⲃⲉⲛⲉⲙⲛⲃⲉ ⲛⲁⲣⲛⲟⲩⲧⲙ ⲉⲥⲟⲩⲙ ⲛⲁⲧⲁⲁⲛ ϫⲉⲕⲁⲥ ϩⲓⲙⲉⲧⲉϩⲙⲁϥ ⲛⲧⲙⲛⲧⲣⲛⲟⲩⲙ ⲉⲙⲉ-ⲛⲟⲩϫⲉ ⲉⲃⲟⲗ ⲙⲡⲛⲟⲩ ⲛⲉⲙⲕⲟⲗⲁⲍⲓⲥ ⲉⲧⲙⲁⲩⲱⲟⲙⲉ ⲉⲕⲙⲓⲥⲧⲉⲩⲉ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ϩⲓⲧⲙⲡⲉⲛⲱⲟⲙⲉ ⲕⲁⲓ ⲅⲁⲣ ⲛⲕⲟⲟⲩⲉ ⲟⲛ ⲉⲧⲙⲥⲉⲙⲓⲥⲧⲉⲩⲉ ⲁⲛ ⲩⲁⲧϩⲉ ⲉⲥⲣⲁⲓ ⲉⲙⲓⲥⲓⲥⲉ ⲛⲟⲩⲧⲟⲩⲧ ⲁⲕⲥⲓⲧⲟⲟⲧⲕ ⲉⲣⲙⲉⲧⲙⲁ-ⲛⲟⲩⲧⲛ ⲙⲡⲣⲉⲓ ⲉⲙⲁⲩⲟⲩ ⲉⲣⲉⲙϧⲁⲛⲉ ⲅⲁⲣ ϯϧⲣⲟⲛ ⲙⲁⲕ ⲏⲧⲟⲛ ⲅⲁⲣ (p. $\overline{\text{π}}$) [ⲛⲉⲙⲧ]ⲁⲙⲟⲩⲧⲟⲟⲛ ϩⲓⲧⲙⲧⲉⲕϩⲙⲁ-ⲛⲟⲩⲟⲙⲓ ⲕ[ⲁⲓ ⲅⲁⲣ] ⲛⲉⲙⲧⲁⲥⲓⲧⲟⲟ[ⲧⲟⲩ]ⲉⲙⲁⲉⲁ ⲙⲡⲟ[ⲣⲙ ⲛ]ⲉⲙ ⲉⲩⲁⲧⲩⲱⲟⲙⲉ [ⲛⲟⲩ]ⲧⲙⲧ ⲛⲟⲩⲙⲁⲓ ⲩⲁⲧⲙⲟⲣⲩ ⲉⲃⲟⲗ ⲏⲧⲉⲧⲁⲁⲧⲟ ⲙⲙⲏⲥⲟⲥ ⲩⲁⲣⲉⲛⲧⲙⲧ ⲉⲧⲏ ⲟⲩⲃⲏⲧ ⲧⲱⲟⲙⲧ ⲉⲣⲟⲟⲩ ⲁⲗⲗⲁ ⲙⲉⲣⲉⲛⲙⲛⲛⲃ ⲩⲟⲧⲟ ⲉⲥⲣⲁⲓ ⲙⲡⲁⲧⲉⲓⲛ ⲉⲧⲃⲉⲡⲁⲩⲁⲓ ⲛⲉⲙⲧⲙⲧ

ⲏⲧⲁⲩⲥⲓ ⲉϫⲱⲟⲩ ⲙⲁⲧⲟⲣⲉⲥⲧ ⲁⲥ ⲛⲟⲩⲕⲟⲩⲓ ⲛⲥⲟⲩⲟ ⲉⲧⲙⲛⲧⲣⲉ ⲙⲙⲛⲧⲣⲟⲥⲓⲛ ⲏⲧⲁϥⲥⲓ ⲉⲣⲁⲓ ⲉϫⲱⲟⲩ ⲉⲧⲥⲟⲩⲣ ⲧⲁⲓ ⲥⲱⲟⲩⲛⲧⲉ ⲧⲉⲛⲥⲏ ⲉⲣⲉⲩⲁⲛⲟⲧⲧⲏⲩ ⲉϩⲛⲁⲩⲧ ⲫⲟⲩⲃⲏⲓⲛ ⲙⲁⲣⲉⲡⲓⲙⲟⲣⲡⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲥⲣⲱⲟⲩ ⲉⲡⲛⲁ ⲏⲧⲁⲁⲧⲟ ⲏⲧⲙϫⲟⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲥⲟⲩⲣ ⲁϫⲉⲛⲥⲟⲧⲉ. (*Cf. ib.* 73, 896, no. 18 and *ib.* 28, 1549.)

ⲁⲧϫⲟⲟⲥ ⲉⲧⲃⲉⲧⲙⲁⲁⲕⲁⲣⲓⲁ ⲥⲁⲣⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲭⲉ-ⲁⲥⲉⲣⲥⲉ ⲡⲣⲟⲙⲡⲉ ⲉⲥⲟⲩⲛⲉ ⲙⲡⲛⲉⲧⲙⲉ ⲙⲡⲉⲣⲟ ⲙⲡⲉⲥ-ⲕⲉⲣⲁⲧⲥ ⲉⲃⲟⲗ ⲉⲛⲉⲥ ⲉⲛⲁⲩ ⲉⲡⲉⲣⲟ. (*Cf. ib.* 73, 896 no. 19 and Cotelier, *Monum.* I. 691, iii.)

ⲁϥϫⲟⲟⲥ ⲛⲟⲩ ⲁⲡⲁ ⲥⲩⲛⲉⲣⲉⲭⲓⲟⲥ ⲭⲉⲛⲥⲩⲛⲏⲟⲥ ⲙⲙⲁ̅ⲧⲓⲕⲟⲛ ⲙⲡⲧⲛⲉⲗⲉⲧⲏ ⲉⲧⲙⲛ ⲉⲃⲟⲗ ⲅⲁⲧ-ⲟⲧⲟϫⲏ ⲙⲙⲟⲗⲧⲓⲟⲥ ⲉⲧⲙⲛⲧ ⲉϫⲱⲛ. (*Cf. ib.* 73, 897 no. 20.) ⲁϥϫⲟⲟⲥ ⲟⲛ ⲭⲉⲩⲩⲉ ⲉⲣⲟⲛ ⲉⲧⲣⲉⲛⲥⲟⲕⲓ ⲛⲁⲧⲁⲁⲓ ⲥⲁⲟⲛ ⲙⲡⲡⲣⲁⲥⲓⲟⲥ ⲥⲉⲙⲛⲧ ⲅⲁⲣ ⲁⲧⲥⲱ ⲉⲧⲥⲩⲁⲓⲉⲓ ⲛⲥⲉⲟⲩⲏⲧⲉ ⲉⲙⲣⲓⲥ ⲧⲙⲙⲁ-ϫⲓⲥⲟⲟⲧ. (*Cf. ib.*, no. 21 and Combefis, *Auctar. noviss.* I. 320, no. 105.)

ⲁϥϫⲟⲟⲥ ⲛⲟⲩ ⲟⲩⲥⲁⲗⲗⲟ ⲭⲉⲃⲣⲩⲁⲛⲟⲧⲡⲣⲁⲥⲓⲟⲥ ⲧⲱⲟⲧⲛ ⲉⲥⲣⲁⲓ ⲥⲓϫⲛⲟⲧⲣⲱⲙⲉ ⲅⲁⲣⲉⲛⲥⲟⲗⲫⲓⲥ ⲁⲩⲁⲓ ⲛⲁϥ ⲛⲥⲁⲥⲁ ⲙⲙⲁ ⲧⲁⲣⲉⲫⲣⲕⲟⲧⲓ ⲛⲥⲛⲧ ⲛϥⲕⲣⲓⲛⲓ. ⲁⲧⲱ ⲁϥϫⲟⲟⲥ ⲏⲧⲉⲓⲥⲉ ⲛⲟⲩ ⲛⲥⲗⲗⲟ ⲭⲉⲛⲥⲟⲩⲛⲟⲧⲥⲟⲟⲩ ⲥⲙⲛⲓ ⲉⲁⲧⲡⲣⲁⲥⲓⲟⲥ ⲧⲱⲟⲧⲛ ⲉⲥⲣⲁⲓ ⲉϫⲱϥ ⲁⲧⲱ ⲉⲣⲉⲩⲁⲛⲟⲧⲧⲁ ⲛⲁⲧ ⲉⲣⲟⲩ ⲛⲉⲫⲣⲙⲛⲁϥ ⲉⲣⲟⲧⲟⲩⲛ ⲛⲁϥ ⲟⲩⲁⲁ ⲉϫⲓⲧϥ ⲉⲥⲟⲧⲙ ⲉⲧⲉⲫⲣⲓ ⲁⲧⲱ ⲉⲫⲉⲣϫⲓⲁ ⲛⲟⲧⲟⲉⲓⲕ ⲙⲉⲣⲉⲗⲗⲁⲁⲩ ϯ ⲛⲁϥ ⲉⲙⲉⲧⲥⲱⲟⲩⲛ ⲁⲧⲱ ⲉⲫⲣⲱⲙⲉⲓ ⲉⲃⲟⲗ ⲉⲙⲟⲟⲩⲉ ⲙⲉⲧⲧⲁⲥⲙⲉϥ ⲟⲩⲁⲁ ⲉⲧ-ⲕⲉⲉⲕⲕⲁⲛⲥⲓⲁ ⲥⲱⲟⲩ ⲉⲙⲥⲟⲟⲩⲧⲙⲉ ⲉⲧⲁⲥⲙⲟⲩ ⲉⲧⲁⲩⲁⲙⲓ ⲁⲫⲉⲓ ⲁⲥ ⲛⲟⲩⲥⲟⲛ ⲉⲃⲟⲗ ⲥⲙⲛⲟⲩⲛ ⲁⲧⲱ ⲉⲙⲛⲧⲣⲟ-ⲟⲩⲕ ⲥⲙⲛⲧⲣⲉ ⲁⲧⲱ ⲥⲉⲙⲛⲁⲓ ⲧⲙⲣⲟⲩ ⲙⲉⲫⲣⲙⲛⲁⲟⲩⲧⲙⲉ ⲙⲧⲙⲙⲟⲩⲧⲉ ⲁⲙⲟⲩⲧⲉ ⲁⲥ ⲛⲁⲩ ⲉⲧⲉⲫⲥⲧⲙⲟⲩⲟⲙ ⲁⲫⲓ ⲉⲃⲟⲗ ⲙⲙⲟⲩ ⲙⲡ[ⲛⲟⲩⲧⲙⲟⲥ. (*Cf. ib.* no. 22.)

p. $\overline{\text{ρϐ}}$. ϯⲛⲁⲙⲟⲩⲉ ⲙⲙⲁⲛⲉⲥⲧⲉ ⲉⲧⲙⲭⲟⲥ ⲉⲣⲟⲥ ⲙⲉⲭⲉ ⲁⲡⲁ ⲁⲃⲣⲁⲥⲁⲙ ⲛⲁϥ ⲭⲉⲟⲩⲕ ⲟⲩⲛ ⲉⲓⲥ ⲥⲙⲛⲧⲉ ⲙⲡⲉⲕⲥⲱⲟⲩⲃ ⲙⲙⲁⲁⲟⲟⲩ ⲁⲗⲗⲁ ⲉⲧⲓ ⲫⲟⲛⲥ ⲫⲙⲛⲣ ⲁⲉ ⲛⲁⲁⲙ ⲟⲛ ⲉⲕⲙⲟⲟⲩⲉ ⲥⲙⲛⲧⲥⲏⲙ ⲁⲧⲱ ⲉⲕⲛⲁⲩ ⲉⲥⲙⲟ-ⲙⲉ ⲙⲡⲥⲛⲉⲃⲁⲭⲉ ⲉⲣⲉⲟⲩⲛⲟⲩⲃ ⲁⲉ ⲥⲙⲧⲉⲩⲙⲛⲧⲉ ⲟⲩⲛⲟⲩⲟⲛ ⲙⲡⲉⲕⲥⲱⲟⲩ ⲉⲧⲙⲛⲧ ⲉⲙⲛⲁⲓ ⲙⲟⲉ ⲙⲛⲁⲓ ⲙⲉⲭⲁⲕ ⲭⲉⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲫⲛⲁⲙⲟⲩⲧⲉ ⲙⲙⲛⲁⲛⲉⲥⲧⲉ ⲉⲧⲙⲛⲧⲣⲏⲩ ⲙⲉⲭⲉ ⲛⲥⲗⲗⲟ ⲛⲁⲩ ⲭⲉⲉⲓⲥ ⲥⲙⲛⲧⲉ ⲟⲛ ⲙⲡⲁⲟⲟⲩ ⲟⲛⲁⲥ ⲁⲗⲗⲁ ⲫⲙⲛⲣ ⲙⲉⲭⲁⲕ ⲟⲛ ⲛⲟⲩ ⲁⲡⲁ ⲁⲃⲣⲁⲥⲁⲙ ⲭⲉⲉⲓⲥ ⲥⲙⲛⲧⲉ ⲁⲕⲥⲱⲧⲙ ⲉⲧⲃⲉⲥⲟⲛ ⲥⲛⲁⲩ ⲭⲉⲛⲟⲩⲁ ⲛⲉ ⲙⲙⲟⲕ ⲁⲧⲱ ⲫⲧⲟⲟⲩ ⲛⲁⲕ ⲡⲕⲉⲟⲩⲁ ⲁⲉ ⲙⲟⲥⲧⲉ ⲙⲙⲟⲕ ⲁⲧⲱ ⲫⲕⲁⲧⲁⲗⲁⲙ ⲙⲙⲟⲕ ⲉⲧⲥⲩⲁⲓⲉⲓ ⲁⲉ ⲩⲁⲣⲟⲕ ⲕⲛⲁⲩⲟⲛⲟⲩ ⲉⲣⲟⲕ ⲥⲙⲛⲉⲙⲥⲉⲧⲉ ⲛⲟⲩⲱⲟⲩ ⲙⲛⲉⲥⲛⲁⲩ ⲭⲉⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲫⲛⲁⲛⲟⲩⲧⲙ ⲙⲙⲁⲣⲛⲓⲧ ⲉⲧⲣⲁⲣⲡⲙⲉⲧⲙⲛⲁⲟⲩⲧⲛ ⲙⲙⲉⲧⲙⲟⲟⲩⲧⲉ ⲙⲙⲟⲓ ⲛⲟⲉ ⲙⲛⲉⲧⲙⲉ ⲙⲙⲟⲓ ⲛⲉⲭⲁⲕ ⲁⲉ ⲛⲁⲕ ⲛⲟⲓ ⲁⲡⲁ ⲁⲃⲣⲁⲥⲁⲙ ⲭⲉⲉⲓⲥ ⲥⲙⲛⲧⲉ ⲉⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲥⲉⲛⲏ ⲛⲧⲟⲟⲧⲟⲩ ⲙⲙⲉⲧⲙⲟⲟⲩⲧⲉ. (*Cf. ib.* p. 914, no. 15.)

ⲁϥϫⲟⲟⲥ ⲛⲟⲩ ⲟⲩⲁ ⲙⲙⲉⲛⲉⲓⲟⲧⲉ ⲭⲉⲛⲉⲟⲩⲛⲟⲩⲥⲗⲗⲟ ⲥⲙⲛⲓ ⲡⲣⲉⲫⲅⲉⲛⲓⲥⲓⲥⲉ ⲉⲫⲫⲟⲣⲉⲓ ⲛⲟⲩⲧⲙⲛ ⲁⲫⲱⲕ ⲁⲉ ⲩⲁⲁⲡⲁ ⲙⲙⲟⲛⲁ (*l.* ⲁⲙⲙⲟⲛⲁ) ⲁⲫⲁⲧ ⲉⲣⲟⲩ ⲛⲟⲩ ⲛⲥⲗⲗⲟ ⲉⲫⲫⲟⲣⲉⲓ ⲛⲧⲉⲧⲙⲛ ⲡⲉⲭⲁⲕ ⲛⲁⲩ ⲭⲉⲙⲧⲁⲡⲁ-ⲫⲥⲙⲧ ⲛⲁⲕ ⲁⲓ ⲛⲁⲁⲧ ⲁⲧⲱ ⲁϥϫⲟⲟⲥ ⲭⲉⲟⲩⲛⲩⲟ-ⲙⲛⲧ ⲙⲙⲉⲉⲧⲉ ⲉⲙⲟⲭⲁⲓ ⲛⲁⲓ ⲛ ⲧⲁⲥⲟⲣⲙⲉⲧ ⲉⲃⲟⲗ ⲥⲙⲛⲭⲁⲓⲉ ⲛ ⲧⲁⲃⲱⲕ ⲉⲡⲥⲱⲙⲁ ⲡⲛⲁ ⲧⲉⲙⲛⲁⲁⲁⲧ ⲛⲁⲥⲟⲩⲱⲙⲛⲧ ⲛ ⲧⲁⲟⲧⲏ ⲉⲥⲟⲩⲏ ⲉⲧⲣⲓ ⲧⲁⲧⲛⲁⲡⲁⲓⲧⲁ ⲉⲗⲗⲁⲁⲩ ⲧⲁⲟⲩⲱⲟⲩ ⲙⲡⲁⲥⲛⲁⲩ ⲡⲉⲭⲁⲕ ⲛⲁⲕ ⲙⲡⲓ ⲁⲡⲁ ⲙⲱⲟⲩⲁ ⲭⲉⲙⲛⲁⲁⲁⲩ ⲥⲙⲛⲉⲓⲣⲱⲙⲛⲧ ⲣⲙⲟⲃⲣⲉ ⲛⲁⲕ ⲁⲗⲗⲁ ⲥⲙⲟⲟⲩ ⲏⲧⲟϥ ⲥⲙⲧⲉⲕⲣⲓ ⲙⲡⲟⲩⲱⲟⲩ ⲛⲟⲩⲕⲓ ⲙⲙⲛⲛⲉ ⲙⲡⲕⲱ ⲛⲁⲕ ⲙⲡⲩⲁⲭⲉ ⲙⲡⲧⲉⲗⲟⲙⲛⲉ ⲥⲙⲛⲉⲕ-ⲥⲙⲧ ⲛⲟⲩⲟⲉⲓⲩ ⲙⲙⲁ ⲁⲧⲱ ⲕⲁⲁⲩⲟⲛⲟⲩ ⲉⲟⲩⲭⲁⲓ. (*Cf. ib.* no. 16.)

ⲁϥϫⲟⲟⲥ ⲛⲟⲩ ⲁⲡⲁ ⲗⲁⲙⲛⲁ ⲭⲉⲙⲥⲱⲟⲩ ⲡⲥⲱⲙⲁ ⲫⲟⲩⲟ ⲧⲉⲫⲧⲭⲏ ⲥⲱⲟⲩⲟ ⲩⲁⲥ-(p. $\overline{\text{ρⲓ}}$)-ⲟⲩⲃⲃⲉ ⲁⲧⲱ ⲏⲥⲱⲟⲩ ⲡⲥⲱⲙⲁ ⲟⲩⲃⲃⲉ ⲧⲉⲫⲧⲭⲏ ⲥⲱⲟⲩⲟ ⲫⲟⲩⲟ. (*Cf. ib.* no. 17.)

ⲁⲧϫⲟⲟⲥ ⲥⲙⲛⲙⲛⲧ ⲉⲧⲃⲉⲁⲡⲁ ⲗⲁⲙⲛⲁ ⲭⲉⲙⲧⲉⲣⲟⲧⲥⲓ ⲛⲟⲩ ⲃⲁⲣⲃⲁⲣⲟⲥ ⲁⲧⲛⲟⲧ ⲛⲟⲩ ⲛⲉⲥⲙⲛⲧ ⲁⲧⲱ ⲡⲉⲭⲁⲕ ⲛⲟⲩ ⲛⲥⲗⲗⲟ ⲭⲉⲉⲓⲥ ⲙⲙⲟⲧⲧⲉ ⲫⲣⲟⲟⲧⲥ ⲥⲁⲣⲟⲓ ⲁⲛ ⲉⲧⲃⲉⲟⲧ ⲫⲟⲓⲥ ⲁⲫⲓ ⲁⲉ ⲉⲃⲟⲗ ⲥⲙⲛⲓ-ⲃⲁⲣⲃⲁⲣⲟⲥ ⲁⲧⲱ ⲙⲙⲟⲧⲛⲁⲩ ⲉⲣⲟⲩ ⲡⲉⲭⲁⲕ ⲛⲟⲩ ⲛⲥⲗⲗⲟ ⲭⲉⲉⲓⲥ ⲥⲙⲛⲧⲉ ⲁⲙⲛⲟⲧⲧⲉ ⲫⲉⲡⲁⲣⲟⲟⲧⲥ ⲁⲧⲱ ⲙⲙⲛⲟⲩ ⲛⲧⲟⲕ ⲥⲱⲟⲕ ⲁⲣⲓ ⲡⲁⲣⲱⲙⲉ ⲁⲧⲱ ⲛⲟⲩ ⲛⲟⲉ ⲙⲙⲕⲉⲉⲓⲟⲧⲉ. (Not in Palladius. *Cf. Apophthegm.*, Migne, *Patr. Gr.* 65, 154, no. 1.)

ⲁϥϫⲟⲟⲥ ⲛⲟⲩ ⲁⲡⲁ ⲗⲁⲙⲛⲁ ⲭⲉⲙⲛⲥⲟⲩⲟⲥⲓⲥ ⲉⲣⲉ-ⲁⲡⲁ ⲁⲣⲭⲙⲛⲟⲥ ⲥⲙⲥⲩⲙⲧ ⲉⲛⲉⲥ ⲙⲙⲁⲧⲙⲉ ⲛⲟⲩ ⲟⲩⲛⲟⲛⲁⲭⲟⲥ ⲉⲫⲥⲱⲃⲧ ⲙⲙⲉⲥⲕⲉⲧⲉ ⲛⲉⲛⲥⲗⲗⲟ ⲁⲡⲁ ⲁⲣⲭⲙⲛⲟⲥ ⲁⲉ ⲉⲫⲟⲩⲱⲟⲩ ⲉϥⲥⲓⲛⲧ ⲏⲧⲉⲫⲧⲭⲏ ⲁϥ-ⲭⲓⲧⲟ ⲉⲥⲟⲩⲏ ⲉⲧⲉⲣⲓ ⲁⲧⲱ ⲡⲉⲭⲁⲕ ⲛⲁⲩ ⲭⲉⲛⲓⲕⲁ ⲙⲙⲏ ⲉⲧⲉⲕⲟⲧⲁⲩⲟⲩⲧ ϯⲛⲁⲧⲁⲁⲧ ⲛⲁⲕ ⲙⲡⲟⲙⲟⲛ ⲙⲡⲣ-ⲭⲟⲩⲉ ⲁⲧⲱ ⲁⲫϯ ⲛⲁⲩ ⲙⲭⲣⲓⲁ ⲙⲙⲏ ⲏⲧⲁⲩ ⲁⲫⲃⲱⲕ

ⲟⲩ ⲁϥϣⲱⲃⲧ ⲛϩⲗⲗⲟ ⲁⲥ ⲙⲡⲉⲣⲟⲧⲏⲁⲧ ⲉⲣⲟϥ ϫⲉⲙ-
ⲡⲉϥⲗⲟ ⲉϥϣⲱⲃⲧ ⲁⲧⲛⲟⲧ ⲛⲉⲙⲟϥ ⲉⲧⲭⲱ ⲙⲙⲟⲥ
ϫⲉⲉⲩⲙⲟⲛⲉ ⲟⲩⲥⲟⲙⲉ ⲉⲁⲩⲥⲟⲛⲧϥ ⲉⲧⲛⲟⲧⲩⲙⲟⲟⲩⲧ
ϩⲓⲱⲟϥ ⲙⲡⲉ ⲧⲙⲛⲧⲣⲱⲟⲩ ⲩⲩⲉ ⲉⲧⲱⲟⲟⲩⲧ ϩⲁⲙⲁⲓ
ⲩⲁⲩⲧⲉϥⲣⲉⲙⲟⲛⲉ ⲏϫⲱⲱⲣⲉ ⲉⲩⲱⲟⲛⲉ ⲁⲥ ⲉϥϣⲱⲃⲧ
ⲁⲧⲱ ⲛⲥⲉϯⲥⲃⲱ ⲙⲁϥ ⲙⲡⲧⲛⲟϩ ⲉⲣⲟϥ ⲩⲩⲉ ⲉⲙⲟϫϥ
ⲉⲃⲟⲗ ϫⲉⲧⲉϥϯϫⲓ ⲩⲁϥⲧⲁⲕⲟⲥ ⲁⲧⲱ ⲟⲩⲟⲛ ⲙⲙⲓ
ⲉⲧϩⲙⲛⲧⲟⲙⲟⲥ ⲩⲁϥⲩⲧⲣⲧⲱⲣⲟⲩ. (*Cf.* Migne, *Patr. Lat.* 73, 915, no. 18.)

ϩⲙⲧⲁⲣⲭⲏ ⲙⲁⲡⲁ ⲉⲧⲁⲓⲣⲓⲟⲥ ⲁϥⲃⲱⲕ ⲩⲁⲟⲩϩⲗⲁⲟ
ⲁⲧⲱ ⲛⲉϫⲁϥ ⲙⲁϥ ϫⲉⲁⲙⲁ ⲁϫⲓ ⲟⲩⲩⲁϫⲉ ⲉⲣⲟⲓ ϫⲉ-
ⲙⲓⲗⲁⲟϯϫⲁⲓ ⲙⲁϩⲙⲓⲥ ⲙⲡⲟϥ ⲁⲥ ⲛⲉϫⲁϥ ⲙⲁϥ ϫⲉⲉⲩⲙⲟ
ⲕⲟⲩⲟⲩ ⲉⲟⲩϫⲁⲓ ⲙⲡⲣⲕⲁⲧⲁϕⲣⲟⲛⲉⲓ ⲁⲧⲱ ⲉⲕⲩⲁⲙ-
ⲃⲱⲕ ⲩⲁⲟⲩⲁ ⲙⲡⲣⲩⲁϫⲉ ⲏⲩⲟⲣⲏ ⲙⲙⲁⲧⲉϥϫⲙⲟⲩⲧⲕ
ⲙⲡⲟϥ ⲁⲥ ⲁϥⲧⲱⲃⲥ ⲥⲓϫⲙⲙⲩⲁϫⲉ ⲁϥⲛⲁⲥⲧϥ ⲙⲁϥ
ϫⲉⲕⲱ ⲙⲁⲓ ⲉⲃⲟⲗ ⲙⲁⲛⲉ ⲁⲓⲟⲧⲉⲩⲟⲩⲙⲙⲩⲥ ⲏϫⲱ-
ⲟⲙⲉ ⲁⲧⲱ ⲙⲙⲏⲉⲟⲩⲉⲏⲧ ⲙⲙⲧⲥⲁⲃⲉ ⲉⲙⲉⲥ ⲁⲧⲱ
ⲁϥϯⲥⲓⲙ ⲁϥⲉⲓ ⲉⲃⲟⲗ. (*Cf. ib.* no. 19.)

Fragments of another, older MS. of this collection form Cairo no. 8095, while some from a different collection in Bohairic are to be found in MS. Add. 14740A.

217.

Or. 3581A(45).—Parchment; three complete leaves and parts of four others, paged (1) $\overline{\text{κα}}$, $\overline{\text{κβ}}$, $\overline{\text{κγ}}$, $\overline{\text{κη}}$, (2) $\overline{\text{ρλλ}}$, $\overline{\text{ρλβ}}$, (3) $\overline{\text{ρλγ}}$, $\overline{\text{ρλη}}$, (4) $\overline{\text{ϲιη}}$, $\overline{\text{ϲιϛ}}$, (5) $\overline{\text{ϲλγ}}$, $\overline{\text{ϲλη}}$; 10×7¼ in. The text, in one column of 24—29 lines, is written in a small, upright hand (*cf.* Ciasca, i, tab. ii). Initials, lines and the letter ϕ are painted with red. P.$\overline{\text{ϲλγ}}$ was the first of quire $\overline{\text{ιϛ}}$.[1] In the Paris collection Vol. 131[1] foll. 28, 29, Vol. 131[6] fol. 92, Vol. 131[8] fol. 68, Vol. 131[7] fol. 4, Vol. 132[1] foll. 30, 53 belong to this MS.[1]; likewise Cairo no. 8312 and Leyden no. 71.

From Aḫmîm. [Budge.]

From a collection of Fables, Aphorisms and extracts from Homilies.

1. Fables, anecdotes &c. attributed here to "Philosophers" and "Sages" and with spiritual interpretations (ἑρμηνεία), expressed in 1st pers. sing., appended to each.[2] The first fable seems to have illustrated ingratitude by a story of the wolf and sheep. The following is the text; ⲙⲡⲟⲩⲱⲟⲩ ⲉϥⲛⲟⲟⲩⲧ ⲉⲣⲉⲡⲕⲉⲉⲥⲟⲟⲩ
ϩⲓⲣⲟϥ ⲉϥⲛⲟⲟⲩⲧ ⲁⲧⲱ ⲙⲧⲉⲣⲉϥⲥⲟⲧⲱⲟⲩⲉϥ ⲁϥⲱⲥⲡ
ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙⲡⲟⲥ ϫⲉⲁⲗⲗⲟⲟⲩⲥ ⲡⲉⲧⲥⲁⲗⲡⲓⲅ ⲉⲡⲉϥ-
ϩⲁϫⲉ ⲉϥⲉⲣⲙⲟⲛⲉ ⲉⲣⲟϥ ⲙⲙⲏ ⲙⲡⲟⲥ :— ⲉⲣⲙⲏ-
ⲛⲓⲁ :—ϯⲙⲉⲥⲧⲉ ϫⲉⲙⲧⲁⲛⲫⲓⲗⲟⲥⲟⲫⲟⲥ ϫⲉⲡⲉⲓⲅⲁϩⲉ
ⲁⲓ ϫⲉⲙⲉϯⲣⲉ ⲙⲙⲁⲣⲁⲟⲟⲛ ⲙⲡⲉϥϩⲁϫⲉ ⲉⲩⲉⲣⲙⲟⲛⲉ
ⲉⲣⲟϥ ⲙⲙⲏ ⲙⲙⲟⲥ ϩⲱⲥ ϫⲉⲉϥϣⲟⲣⲡ ⲉⲙⲟⲩⲥ
ⲙⲙⲉⲛⲓⲥⲱⲧⲏⲣ ⲁⲗⲗⲁ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲉⲧⲃⲉⲏϩⲁϫⲉ
ⲉⲟⲩⲏ ϫⲉⲙⲉⲛⲕⲁ ⲁⲗⲗⲁ ⲙⲙⲏⲧⲉⲩⲃⲓⲣ ⲛⲧⲁⲓ ⲙⲡⲓⲕⲁⲗⲁ
ⲙⲁⲣⲁⲟⲟⲛ ⲅⲁⲣ ⲉⲧⲙⲏⲓⲁⲁⲩ ⲙⲙⲓⲥⲏⲙⲁ ⲛⲁⲕⲁⲟⲁⲣⲧⲟⲛ

[1] These Paris leaves contain part of a καθήγησις by —? of Neapolis, on Is. v. 18; a fragment of the story of a philosopher, a shepherd and a lion, with reflections on those that permit (συγχωρεῖν) evil-doing; fragments of other stories in which philosophers play a part, notably one in which a heathen sets an example to Christians of sobriety of living (*quoting* Eccli. xviii. 31, Mat. vi. 31—33 &c.), another in which a philosopher by a change of dress convicts the bystanders of paying regard only to outward appearances; part of a story of a king and his courtiers, a potter and a personage called "he of the κακοπροαίρεσις"; part of a conversation between S. Anthony and certain philosophers; also small parts of other stories and of a homily (?) upon the creation. One of the stories is numbered $\overline{\text{ϛ}}$. Other numbers may, both in the Paris fragments and in ours, have been lost. The Cairo and Leyden fragts. are from homilies. In 1897-98 another fragt. was for sale in Cairo containing part of a work of Basil. This collection has certain resemblances to the Ethiopic *Book of the Wise Philosophers*, especially to the Paris MS. no. 159.

[2] Ἑρμηνεία designates likewise the theological or ethical comments appended to some of the proverbs in Krumbacher's *Mittelgriech. Sprichw.* (*Sitzb. k. bayr. Akad.* 1893).

[1] This seems to indicate that the MS. consisted of more than one volume.

* * On an erasure.

ⲛⲉⲡⲉⲧⲣⲁⲩⲉ ⲉϧⲙⲡⲉⲧⲏⲧⲁⲕⲟ ⲙⲡⲉⲟⲟⲟⲩ ⲟⲛ ⲉⲧⲉⲙ-ⲛⲁⲁϥ ⲙⲙⲁⲁⲧ ϧⲉⲙⲡⲉⲓⲕⲁⲛⲉⲓϩⲏⲧ ⲉⲃⲟⲗ ⲙⲡⲉⲧ-ⲙⲙⲟⲧⲣⲓⲟⲛ ⲉⲟⲟⲟⲩ ⲙⲧⲙⲛⲁⲉⲩϧⲟⲟⲥ ⲁⲉ ⲁⲙ ϧⲉⲙⲉⲓⲩⲁϧⲉ ⲙⲛⲏⲧ ⲉϧⲉⲙⲣⲱⲙⲉ ⲁⲙ ⲙⲥⲁⲓⲣⲉⲗⲓⲕⲟⲥ ⲛⲉϩⲁϥ ⲅⲁⲣ ⲛⲟⲓ ⲡⲉⲛⲥⲱⲧⲙ ϧⲉⲙⲡⲉⲣϥⲙⲉⲧⲉ-ⲙⲉⲛⲉⲙⲙⲉ ϩⲁⲣⲟⲟⲩ ⲙⲙⲁⲩⲁⲧ ⲙⲙⲟⲧⲉ ⲛⲥⲉϩⲟⲙⲟⲩ ⲙⲙⲉⲧⲟⲧⲉⲣⲙⲓⲧⲉ ⲛⲥⲉⲕⲟⲧⲟⲩ ⲛⲥⲉⲡⲉⲥⲧⲏⲧⲏⲧⲏ ⲛⲟⲉ ⲙⲡⲟⲧⲱⲟⲩⲛ ⲙⲡⲉⲫⲓⲗⲟⲥⲟⲫⲟⲉ ⲛⲧⲁⲣⲭⲱⲛ ⲙⲙⲉ-ⲫⲥⲟⲟⲩ ϩⲛⲟⲩⲕⲣⲟϥ ⲁⲧⲱ ⲁϥⲭⲟⲟⲣⲟⲩ ⲉⲃⲟⲗ.

The next fable, that of the rich and the poor criminal, turns on the power of wealth to bribe even justice. ⲁϥⲭⲟⲟⲥ ⲛⲟⲓ ⲟⲩⲫⲓⲗⲟ-ⲥⲟⲫⲟⲥ ϧⲉⲁⲧⲉⲛⲥⲛⲁⲩ ⲛⲕⲁⲧⲁⲗⲓⲕⲟⲥ ⲙⲡⲣⲣⲟ ⲉⲁⲧⲉⲣ-ⲛⲟⲃⲉ ϩⲛⲟⲩⲛⲟⲃⲉ ⲛⲟⲩⲱⲧ ⲙⲛⲉⲥϩⲁⲩ ⲟⲩⲁ ⲟⲩⲣⲓ-ⲙⲁⲟⲩⲉ ⲁⲧⲱ ⲛⲕⲉⲟⲩⲁ ⲟⲩⲥⲛⲕⲉⲡⲉ ⲁⲡⲣⲙⲁⲟ (p. ⲕⲃ) ⲑⲩⲣⲓⲙⲁ ⲁⲧⲕⲁⲁϥ ⲉⲃⲟⲗ ⲛϩⲓⲕⲉ ⲁⲉ ⲉⲧⲉⲙ-ⲛⲉϥⲟⲩⲛⲉ ⲉⲑ ⲁⲧⲉⲍⲟⲣⲓⲍⲉ ⲙⲙⲟϥ ⲁⲟⲓⲛⲟⲛ ⲁϥⲱⲥ ⲉⲃⲟⲗ ⲉϥⲭⲱ ⲙⲙⲟⲥ ϧⲉⲟⲛ ⲃⲓⲁ ϧⲉⲩⲁⲣⲉⲧⲙⲡⲣⲙⲁⲟ ⲧⲱⲟⲧ ⲙⲡⲥⲏⲧ ⲙⲡⲣⲉϥϯϣⲁⲛ ⲛⲁⲩ ⲛⲥⲉ ⲁⲧⲱ ⲧⲙⲛⲧ-ϩⲓⲕⲉ ϩⲱⲟⲥ ⲩⲁⲥⲩⲱⲟⲩⲉ ϩⲁⲛϩⲁⲛ :— ⲉⲣⲙⲛⲛⲁ :— ⲕⲁⲗⲱⲥ ⲟⲩⲛ ⲁϥⲭⲟⲟⲥ ⲛⲟⲓ ⲡⲉⲓⲫⲓⲗⲟⲥⲟⲫⲟⲥ ϧⲉⲧⲁⲓ ⲅⲁⲣⲧⲉ ⲟⲉ ⲉⲧⲙⲁⲩⲱⲟⲩⲉ ϩⲓⲟⲙ ⲙⲡⲉⲕⲣⲓⲧⲏⲥ ⲙⲙⲟ ϧⲉⲛⲣⲙⲛⲁⲟ ϩⲙⲁⲣⲉⲧⲏ ⲛⲁⲧⲱⲧ ⲙⲡⲥⲏⲧ ⲙⲡⲉⲕⲣⲓⲧⲏⲥ ⲙⲙⲟ ⲛⲉⲓϩⲓⲕⲉ ⲁⲉ ⲛⲧⲟϥ ϩⲛⲧⲁⲓⲕⲁⲓⲟⲥⲧⲏⲙ ⲫⲁ-ⲩⲱⲟⲩⲉ ϩⲁⲛϩⲁⲛ.

The following story of the virtuous woman and the king recalls that of Penelope in *Odyssey* xix. ⲁϥⲭⲟⲟⲥ ⲛⲟⲓ ⲟⲩⲥⲟⲫⲟⲥ ϧⲉⲁⲟⲩⲣⲣⲟ ⲙⲡⲟⲣⲛⲟⲥ ⲩⲓⲛⲉ ⲛⲉⲁⲟⲩⲥⲓⲙⲉ ⲙⲡⲓⲥⲧⲏ ⲛⲁϥ ⲉⲧⲥⲓ-ⲙⲉ ⲧⲁⲓ ⲁⲉ ⲉⲛⲉⲥϫⲱ ⲙⲙⲟⲥ ϧⲉⲙⲓⲥⲙⲟⲟⲩ ⲙⲙⲁⲁⲩⲟ ⲉⲛⲉⲍ ⲁⲧⲱ ⲁϥⲧⲙⲛⲟⲟⲩ ⲛⲥⲱⲟⲥ ⲛⲧⲟⲥ ⲁⲉ ⲁⲥⲩⲁⲭⲉ ⲙⲙⲁⲁϥ ⲛϯⲉ ⲉⲥϫⲱ ⲙⲙⲟⲥ ϧⲉⲙⲁⲣⲉⲡⲁϫⲟⲉⲓⲥ ⲙⲣⲣⲟ ϯⲁⲟⲩⲟⲥ ⲛⲁⲓ ⲉⲧⲉⲙϫⲓⲧ ⲛⲟⲩⲟⲓⲥ ⲩⲁⲙϥⲟⲩⲱⲟⲩϫⲉ ⲙⲡⲉⲓⲥⲃⲟⲟⲥ ⲉϥⲥⲱⲥⲉ ⲉⲣⲟϥ ⲁⲧⲱ ⲡⲉⲧⲉⲕⲙⲁⲕⲉⲗⲉⲧⲉ ⲙⲙⲟϥ ⲛⲁⲓ ϯⲗⲁⲁϥ ⲁⲧⲱ ⲁⲧⲧⲁⲙⲉⲡⲣⲣⲟ ⲉⲛⲁⲓ ⲁϥⲧ ⲙⲡⲉϥⲁⲟⲩⲟⲥ ⲛⲁⲥ ⲗⲟⲓⲡⲟⲛ ⲉⲥⲩⲁⲛⲉⲣⲡⲉⲍⲟⲟⲩ ⲉⲥⲥⲱⲥⲉ ⲩⲁⲥⲉⲣⲧⲉⲧⲩⲓ ⲉⲥⲃⲟⲣⲃⲣ ⲉⲃⲟⲗ ⲁⲧⲱ ⲛϯⲉ ϩⲓⲧⲟ‖

p. ⲕⲍ. ϫⲉϩⲁϩ ⲏⲩⲁⲭⲉ ⲛⲧⲛϩⲁⲗⲏⲓ ⲕⲁⲁϥ ⲉⲧⲣⲉϥ-ϫⲟⲟⲥ ⲕⲁⲗⲱⲥ ⲡⲁⲓⲏ ⲧⲁⲓⲧⲉ ⲟⲉ ⲉⲧⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲣⲣⲩⲁⲛⲧⲉϫⲁⲣⲓⲥ ⲙⲛⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲓ ⲩⲁⲥⲉ-ⲛⲁⲣⲁⲟⲟⲛ ⲙⲛⲓ ⲙⲛⲓⲁⲥ ⲉⲥⲩⲁⲛⲃⲟⲕ ⲁⲉ ⲟⲛ ⲉⲧ-ⲃⲉⲙⲛⲟⲃⲉ ⲩⲁⲥⲫⲉⲓⲥⲱⲃ ⲙⲛⲓ ⲛⲁⲣⲁⲟⲟⲛ ⲙⲛⲓⲁⲥ.

The following seems merely an aphorism of some Christian writer. ⲁϥⲭⲟⲟⲥ ⲛⲟⲓ ⲟⲩⲥⲟ-ⲫⲟⲥ ϩⲙⲁⲡⲛⲟⲩⲧⲉ ϧⲉⲛⲁⲣⲉⲛⲩⲙⲉ ϩⲛⲟⲩⲩⲉⲛϩⲓⲥⲉ ⲛⲉⲁⲓⲉⲡⲓⲕⲟⲛ ⲙⲛⲟⲛ ⲛⲉϩⲁϥ ⲟⲩⲉⲛϩⲙⲙⲛⲛⲩⲉ ⲉⲧⲫⲙⲛⲉⲉⲧⲉ ⲛⲁⲓ ⲉⲛⲉⲥⲁⲣⲕⲓⲕⲟⲛ :— ⲉⲣⲙ-ⲛⲁ :— ⲫⲛⲉⲉⲧⲉ ϧⲉⲉϥⲩⲁϧⲉ ⲉⲧⲃⲉⲛⲓⲟⲩⲓⲥⲙⲟⲥ ⲉⲧ-ϩⲟⲟⲩ ⲉⲧⲟⲧⲙⲟⲧϫ ⲙⲙⲟⲟⲩ ⲉⲧⲙⲡⲧⲣⲱⲙⲉ ⲧⲓⲣⲉ ⲉⲓⲧⲉ ⲛⲉⲧϩⲓⲃⲟⲗ ⲉⲓⲧⲉ ⲛⲉⲧϩⲓⲟⲧⲛ.

The fable of heaven and earth is rather obscure here. ⲛⲉϩⲁϥ ⲛⲟⲓ ⲟⲩⲥⲟⲫⲟⲥ ϩⲛⲟⲩⲡⲁⲣⲁ-ⲃⲟⲗⲏ ϧⲉⲁⲡⲉⲥⲧⲉⲣⲉⲱⲙⲁ ⲉⲧϩⲓⲣⲁⲓ ⲩⲁϧⲉ ⲙⲙⲏⲕⲁϩ ⲉϥϫⲱ ⲙⲙⲟⲥ ϧⲉⲁⲛⲟⲕ ⲛⲉⲧϩⲟⲟⲥ ⲙⲡⲁⲣⲁⲣⲟⲕ ⲁⲓⲧⲟⲟⲧⲛ ⲛⲉϩⲁϥ ϩⲁϧⲁⲩⲏ ⲙⲙⲟⲟⲩ ⲙⲙⲉⲓⲙⲙⲏⲛⲩⲉ ⲛϥⲱⲥⲧⲙⲡ ⲁⲧⲱ ⲛⲉϩⲉ ⲏⲕⲁϩ ⲛⲁϥ ϧⲉⲁⲣⲁ ⲕⲓⲁⲉⲩⲫⲉⲓ ⲉⲣⲟⲕ ⲛⲟⲩϩ[ⲏ]ⲧ[1] ⲛⲟⲩⲱⲧ ϩⲁⲟⲩⲥⲛⲧⲁⲟⲩⲥⲉ ⲛⲧⲉ ⲟⲩϩⲛⲕⲉ ⲏϧⲁⲥⲓϩⲛⲧ ⲛⲧⲁⲫⲣⲣⲙⲁⲟ :—ⲉⲣⲙⲛⲛⲁ :— ⲁⲣⲏⲧ ⲣⲱ ⲏⲁⲓ ⲡⲉⲓ[ⲧⲁⲡ]ϧⲟⲉⲓⲥ ϧⲟⲟϥ ⲙⲙⲩⲛⲣⲉ ⲙⲡⲛⲛⲁ ⲉϥϫⲱ [ⲙⲙⲟⲥ] ϧⲉⲁⲛⲁⲧ ⲙⲛⲟⲧⲉ ⲙⲛⲣⲟ-ⲩⲉⲛⲕⲁϩ ⲉⲧⲉⲕⲓ[ⲟⲟⲩⲉ] ϩⲓϧⲟϥ ⲁⲧⲱ ⲛⲧⲙⲉⲥⲧⲱⲟⲩ.[2]

p. ⲕⲏ. The next story shows how sense and good humour may heal a quarrel. ⲟⲩⲥⲟ-ⲫⲟⲥ ⲁϥϫⲓⲥⲁⲛ ⲙⲡⲓⲕⲉⲥⲟⲫⲟⲥ ⲉⲁⲡⲟⲩⲱⲛⲧ ⲕⲏ ⲉⲟⲩⲁ ⲙⲙⲟⲟⲩ ⲁⲫⲉⲣϩⲙⲁϥ ⲉⲥⲱⲩ ⲙⲡⲕⲉⲟⲩⲁ ⲉϥϫⲱ ⲙⲙⲟⲥ ϧⲉⲛⲁⲣⲉⲛⲟⲥ ⲧⲁⲓⲛⲧ ⲉⲍⲟⲩⲉⲡⲱⲕ ⲁⲧⲱ ⲉⲧⲉⲓ ⲉⲧⲥⲩⲁⲭⲉ ⲁⲧⲉⲓ ⲉϧⲉⲛⲟⲧⲕⲉⲣⲁⲙⲉⲧⲥ ⲉⲫⲉⲣϩⲱⲃ ⲉ-ⲡⲟⲙⲉ ⲛⲉϫⲉ ⲙⲛ ⲉⲧⲟⲩⲥⲱⲟⲩ ⲙⲙⲟϥ ⲙⲡⲣⲉϥϯⲱⲟⲩ ϧⲉⲫⲣⲱⲙⲉ ⲕⲕⲉⲗⲉⲧⲉ ⲡⲁⲡⲛⲟⲟⲩ ⲙⲡⲉⲛⲟⲥ ⲁⲙⲟⲩ ⲙⲧⲙⲛⲁⲧ ⲉⲛⲉⲛⲥⲧⲙⲡⲉⲛⲏⲥ ⲉⲧⲧⲁⲙⲓⲟ ⲙⲙⲟⲟⲩ ⲁⲧⲱ ⲁⲡⲉⲧϯⲱⲟⲩ ⲩⲓⲛⲉ ⲛⲉϫⲁϥ ⲛⲁϥ ϧⲉⲗⲗⲏⲱⲟⲥ ⲁⲕⲟⲃⲃⲓⲟ ⲙⲧⲁⲙⲛⲧϧⲁⲥⲓϩⲛⲧ ϩⲓⲧⲙⲧⲉⲕⲥⲟⲫⲓⲁ ⲁⲧⲱ ⲟⲛ ⲉⲧⲉⲓ ⲉⲫⲙⲟⲟⲩⲉ ⲁⲫⲉⲓ ⲉϧⲉⲛⲥⲙⲁⲛⲉⲓⲣ[3] ⲉⲧⲧⲁⲙⲓⲥⲧⲱⲃⲉ ⲛⲉϫⲁϥ ⲙⲡⲉϥϣⲃⲣ ϧⲉⲡⲁⲡⲛⲟⲟⲩ ⲙⲡⲉⲛⲟⲥ ⲉⲓⲥⲉⲉⲛ-ⲕⲉⲥⲧⲙⲡⲉⲛⲏⲥ ⲙⲧⲁⲕ ϩⲙⲡⲉⲛⲓⲁ ⲁⲧⲱ ⲁⲫⲉⲣϩⲙⲁϥ ⲁⲧϣⲱⲧⲛ ⲉⲛⲉⲧⲉⲣⲏⲓⲧ ⲁⲧⲃⲱⲕ ϩⲛⲟⲩⲉⲓⲣⲏⲛⲏ.

. The admonitions contained in the next paragraph are obscure. ⲁϥⲭⲟⲟⲥ ⲛⲟⲓ ⲟⲩⲁⲣ-

[1] Perhaps ϩⲟⲟⲩ.

[2] I cannot identify this quotation.

[3] *v. Aeg. Zeitschr.* 1887, 60. This fable and the next are without *ἑρμηνεία*.

χαιος ηφιλοσοφος χεεκγαιναγ ετρωμε εqτει εοη ϩιτιιητρηιλο ϧοκ ιητοοϥ εροq χετεqλοογ τετϯ ητοοτq ⲁⲧⲱ ητοκ ϩωωκ κια? ⲉⲙⲉ εοη ⲉⲕⲩⲁⲛⲓⲁ[ⲥ ετρωμε ?] ⲉⲡⲁ-ϩογ ⲉⲧⲓⲛⲓⲧϩⲓⲕⲉ ? ? ⲛⲥⲁⲟⲥ ⲥⲁϩⲱⲟⲕ ? ? ητοκ ϩωωκ κια ? ? ⲁⲧⲱ ? ϩικⲉ ϩωωκ ? ? .

2. *α*. The end of a Homily (?) describing Death and his throne and the final flight of the soul towards it. The following is the text; ϩιωοⲥ ϩιχιτεqφοροⲥ eqϧⲩⲉ ϩιπⲁⲣ eqo ⲙⲟⲩⲧⲓⲙⲉⲩⲉ ⲙⲡⲣⲟⲥⲱⲡⲟⲛ ⲕⲁⲧⲁ ⲛⲉϩⲓⲕⲟⲛ ⲛⲁⲁⲩ ⲙⲡⲓ ⲉⲧϩⲓⲭⲓⲛⲓⲕⲁϩ ⲉⲓⲧⲟ ⲣⲱⲙⲉ ⲉⲓⲧⲟ ⲧⲃⲓⲏ ⲉⲓⲧⲟ ⲟⲩⲣⲓⲟⲛ ⲉⲓⲧⲟ ϧⲁⲧⲃⲉ ⲉⲓⲧⲟ ϩⲁⲙⲓⲧ ϩⲁⲙⲟⲟⲥ ⲥⲟⲟⲩⲧ ⲙⲡⲓ ⲉⲧϩⲓⲙⲉⲕⲟⲥⲙⲟⲥ ⲧⲉqϩⲓⲕⲟⲛ ⲩⲟⲟⲛ ϩⲱⲟⲛⲟⲩ ⲟⲩⲭⲁⲛⲧⲉⲡⲣⲟⲟⲥⲥⲓⲛⲁ ⲙⲡⲟⲩⲁⲛⲟⲩⲧⲁ ϧⲟⲕ ⲉⲃⲟⲗ ⲩⲁⲣⲉⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲓⲥⲟⲛⲁ ⲕⲁⲁϥ ⲛⲧⲉⲡⲓⲃⲁⲗ ⲛⲧⲉϥϯⲭⲓ ⲟⲩⲟⲩⲉ ⲉϩⲣⲁⲓ ϩⲁⲙⲁⲣ ⲉⲡⲓⲁ ⲉqϩⲓⲛⲟⲟⲩ ⲛⲥⲁϥ ⲛⲟⲓ ⲙⲡⲟⲩ ϩⲓⲧⲉⲛⲟⲩ ⲛⲩⲁⲣⲉⲧⲉϥϯⲭⲓ ⲛⲁⲩ ⲉⲙⲡⲟⲩ ⲩⲁⲥⲃⲟⲟⲩⲥ ⲛⲥⲁⲛⲃⲟⲗ ϩⲓⲙⲓⲥⲟⲙⲁ ⲁⲗⲗⲁ ⲡⲣⲟⲙⲉ ⲛⲁϩⲁⲩ ⲁⲙⲟⲩⲧⲉ ⲧⲁⲙⲟq ⲕⲁⲧⲁ ⲧⲉqϩⲓ-ⲕⲟⲛ [ⲙⲙⲟ]ⲫⲉⲙⲉ ⲁⲧⲱ ⲛⲧⲟq ⲁⲛⲟⲩⲣⲉ ⲙⲡⲣ[ⲱ-ⲙⲉ ? ? ⲉⲧⲃⲏⲏⲓ [ⲧ]ⲟϫⲟⲩⲥⲓⲁ ⲙⲙⲟⲟⲩ ? ?

β. A short fragment from a Homily by Severus of Antioch (?), the head line being ⲁⲃⲃⲁ ⲥⲟ]. The following is a passage of the text, treating of the relations of the persons in the Trinity; ⲟⲩⲫⲩⲥⲓⲥ ⲛⲟⲩⲙⲟⲩ ⲟⲩⲟⲩⲥⲓⲁ ⲛⲟⲩⲙⲟⲩ ⲟⲩⲙⲓⲛⲧⲭⲟⲥⲓⲥ ⲛⲟⲩⲙⲟⲩ ⲟⲩⲁⲗⲟϫⲟⲅⲓⲁ ⲛⲟⲩⲙⲟⲩ ⲟⲩⲥⲩⲛⲏ ⲛⲁⲩ ⲛϩⲓⲧⲟ ϩⲱⲧⲛⲉ ⲁⲧⲱ ϩⲓⲭⲓⲛⲓⲕⲁϩ ⲉⲧⲟⲩⲟⲩⲱⲧ ⲛⲟⲩⲙⲓⲛⲓⲛⲟⲩⲧⲉ ⲛⲟⲩⲙⲟⲩ ϩⲓ-ⲩⲟⲙⲓⲧ ⲙⲡⲁⲓ ⲉⲙⲓⲥⲟⲛⲟⲗⲟⲅⲓⲁ ⲙⲙⲉⲓⲟⲩ ϩⲓⲧⲁⲗϫⲓⲥ ⲙⲧⲙⲓⲧⲉⲓⲟⲩ ⲛⲟⲩⲥⲩⲛⲏ ⲁⲙⲟⲓ ⲁⲧⲱ ⲉⲙⲙⲉⲧⲉⲧⲉ ⲉⲩⲥⲩⲛⲏ ⲙⲡⲁⲓ ⲙⲡⲟⲩⲛⲟⲩⲧⲉ ⲛⲟⲩⲙⲟⲩ ⲁⲙⲟⲓ ⲉⲙⲓⲥⲟⲛⲟⲗⲟⲅⲓⲁ ⲙⲙⲉⲓⲟⲩ ϩⲓⲧⲁⲗϫⲓⲥ ⲙⲙⲉ-ⲙⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲟⲩⲟⲩⲱⲧ ⲁⲛ ⲉⲧⲙⲓⲧⲉⲙⲟⲩ ⲟⲩⲁⲁ ⲟⲩⲙⲓⲛⲓ[ⲥⲩⲛⲏ]

3. *α*. The end of a Homily, apparently that last described.

β. A Homily beginning ⲛⲉϩⲁⲩ ⲙⲟⲓ] [ⲙⲙⲉⲥ]ⲕⲟⲛⲟⲥ ⲙⲁⲛ[ⲧⲓⲟϫⲓⲁ. It dealt with the same subject as the foregoing text. It was only 22 lines long and can therefore scarcely have been more than an extract from a homily.

4. Apa Horsiesios ϩⲱⲣⲥⲓⲥⲓⲟⲥ; 3rd Discourse, pronounced on Sunday morning. *Begins*, ⲛⲉϩⲁⲩ ⲙⲟⲓ ⲛⲉⲙⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ϩⲙⲟⲩ-ⲡⲁⲣⲑⲉⲛⲓⲁ ϧⲉⲡⲁⲩⲙⲣⲉ ⲙⲁⲧⲁⲓⲉⲙⲙⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲓⲙⲉϩⲣⲓⲥⲓ ⲙⲙ[ⲁ] ⲁⲧⲱ ⲙⲡⲧ ⲙⲁⲩ ⲙⲙⲉⲣⲟⲧⲁⲧⲉ ⲉⲃⲟⲗ ϩⲓⲙⲁⲣⲡⲟⲥ ⲙⲙⲉⲕⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ϧⲉⲣⲉⲙⲉⲕ-ⲧⲁⲙⲓⲟⲛ (ταμιεῖον) ⲙ[ⲉⲍ] ⲛⲥⲟⲩⲟ ⲙⲧⲉⲙⲉⲕⲉⲓⲟⲛ ⲙⲟⲩⲍ ⲙⲙⲡⲓ. A later passage mentions Pachomius and then *quotes* Baruch iv. 4 and Deut. xxxiii. 29; ⲙⲁⲣⲉⲛⲥⲛⲟⲩⲧⲁⲗⲉ ϩⲱⲟⲛ ⲙⲙⲟⲩⲍ ⲉⲙⲉⲛⲧⲁⲙⲟⲛ ⲛⲥⲟⲩⲟ ⲉϥⲛⲓ ⲉⲧⲛⲉ ⲁⲧⲱ ⲙⲧⲉⲙⲙⲟⲩⲍ ⲙⲙⲉⲙⲉⲙⲟⲛ ⲙⲙⲡⲓ ⲙⲧⲉ ⲛⲉϩⲣⲏⲟⲩⲧⲉ ⲙⲙⲁ$\overline{\text{ⲭⲥ}}$ ϩⲓⲧⲙⲙⲉⲥⲃⲱⲟⲩⲧⲉ ⲙⲙⲉⲙⲉⲙⲟⲩⲧ ⲉⲧⲥⲙⲁⲗⲁⲁⲧ ⲁⲧⲱ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲁⲛⲁ ⲛⲁϩⲱⲟⲛ ⲙⲙⲙⲉⲙⲕⲉⲙⲟⲩⲧⲉ ⲧⲙⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲧⲱ ⲛⲉⲧⲩⲟⲟⲛ ⲟⲛ ⲙⲙⲁⲛ ⲙⲙⲟⲟⲩ.

5. From a Homily (possibly that just described, since the last sentence here treats of the fruits of the Spirit,) containing exhortations to continual prayer as the only means of expelling evil thoughts. The first words on the fol. are ϩⲓⲙⲉϩⲣⲓⲥⲓ ⲭⲉⲉⲩⲭⲉⲙⲣⲓ ⲙⲙⲟⲟϩ ⲙⲙⲓⲥⲓⲟⲩ ⲉⲧⲟⲣⲟⲧⲟⲟⲙ ⲉⲙⲕⲁϩ ⲧⲙⲣⲟ ⲙⲧⲁⲩⲱⲟⲛⲉ ϩⲓⲙⲉϩⲣⲁⲓ ⲙⲧⲉⲕⲧⲁⲙⲣⲟ ⲙⲟⲟⲥⲉ ⲙⲁⲗⲗⲟⲛ ⲙⲧⲟⲕ ⲛⲉⲣⲥⲟⲛⲧ.[1] *Quotations;* Lu. vi. 12 and x. 27.

6. A small fragt. of a Homily.

218.

Or. 3581A(46).—Parchment; a fragment; $7\frac{1}{4} \times 10\frac{1}{2}$ in. The text, in two columns, is written in a large, uneven hand (*cf.* Hyvernat,

[1] The text contains the word ϩⲱⲗⲗ thus; ⲉⲕⲩⲁⲛⲁ ⲁⲉ ⲟⲛ ⲉⲩⲱⲟⲛⲉ ⲙⲡⲟⲧⲟⲩⲱ ⲁⲛ ⲉⲁⲓⲱⲗⲉⲓ ⲛ ⲉⲧⲣⲉⲕ-ϩⲱⲗⲗ ϩⲓϩⲁⲍ ⲙⲙⲉⲉⲧⲟ ⲉⲓⲉ ⲕⲩⲁⲙⲡⲉⲣⲩⲙⲉⲕⲟⲓⲭ ⲉⲃⲟⲗ ⲙⲙⲉⲣⲟⲧⲉⲛ ⲉⲟⲗⲕⲟⲧ ⲉⲣⲟⲕ. *v.* Zoega, 647.

Album, pl. xii. 4, though the script of our fragt. is still coarser). It has much likeness to that of a fragt. on Paul, Barnabas and Mark *below*. Initials are slightly enlarged.

From Aḫmîm. [Budge.]

From a Homily. The text treats of the value of the Scriptures and the need of honouring them, of the inability of the wicked (?) to divide the Old from the New Testament &c. *Quotation;* Lu. xxii. 38.

219.

Or. 3581A(47).—Parchment; a fragment; $10 \times 8\frac{1}{4}$ in. The text, in two columns, is written in an upright, somewhat crowded hand (*cf.* Ciasca, ii, tab. xxvi, but the resemblance is not great). Initials are enlarged and they alone are coloured red. In the Paris collection Vol. 131[8] fol. 88 is probably from the same MS., while Vol. 78 fol. 48 and Vol. 129[13] fol. 42 are by the same scribe.

From Aḫmîm. [Budge.]

From a Homily.

The Jews crucified Him under Pilate. On the cross He was God, there being in Him no difference between Godhead and manhood. He was God both in the tomb and when He rose. The corpse He made man, the man God. After He had risen, He ascended to heaven. He is God and the flesh He had from the Virgin that He took to heaven. There He sits and shall judge quick and dead. The five letters ⲡⲧⲟⲩ ⲛⲥⲁⲓ in Maria's name point to the five books of Moses. The five wise virgins are they that are worthy to meet the bridegroom. With five loaves the multitude was fed. The five letters in M.'s name are the completion of the dispensation (*οἰκονομία*) ..... Iota means Jesus, Alpha is the last, the beginning of the Resurrection. The five talents that were made ten are the five ancient commandments. *Quotation;* Mt. iv. 17.

220.

Or. 3581A(48).—Parchment; an almost complete leaf; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of 23 or 24 lines each, is written in an irregular, very peculiar hand (*cf.* Ciasca, i, tab. xiv, though the features there are less exaggerated). Initials only are coloured red and some are accompanied by long scrolls in red and yellow. Similar scrolls, birds &c. ornament the margins. In the Paris collection Vol. 131[5], fol. 77, Vol. 129[17], foll. 17—19, Vol. 129[18], fol. 153 are from the same MS.

Probably from Aḫmîm. [Griffith.]

From a Homily dealing, as the Paris fragts. show, with Christ's birth and youth and with the birth of John the Baptist.[1] The text of our leaf (to which Paris 131[5] fol. 77 is related,) appears to be introductory and contains words addressed by God the Father to His Son, recommending the admittance into Paradise of the righteous patriarchs and kings who hitherto had been in Hades. The following are specimens of the text;

Fol. *a.* ⲱ ⲡⲁϣⲏⲣⲉ ⲟⲛⲉ ϫⲉⲁⲛⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ⲣⲏⲟⲃⲉ ⲁⲩⲱ ⲁⲧⲙⲟⲟⲩⲉ ϩⲓⲙⲉⲧⲉⲡⲉⲟⲏⲙⲓⲁ ⲁⲛⲟⲧⲟⲩ ⲉⲃⲟⲗ ϩⲓⲟⲩⲕⲁⲧⲁⲕⲁⲛⲥⲓⲟⲛ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲁⲩ[ⲥⲓ] ⲉⲡⲉⲥⲏⲓⲧ ⲉⲁⲓⲏⲓⲧⲉ ⲉⲓⲉ ⲁϩⲣⲟⲟ ⲛⲥⲟⲩⲉ ϩⲱⲟⲟ ⲙⲙⲏⲉⲣϣⲏⲣⲉ ⲉⲟⲩⲁⲓⲕⲁⲓⲟⲥ ϩⲓⲧⲉⲣⲡⲉⲛⲉⲁ ⲡⲁⲓ ⲛ-ⲧⲁⲛ[ⲟⲩⲉⲥ]ⲥⲁϩⲛⲉ ⲙⲁⲣ ⲉⲁⲣϫⲱ[2] ⲛ]ⲣⲟⲙⲛⲉ ⲉⲁⲣϩⲱⲃ ⲉ[ⲙⲕⲧ]ⲃⲟⲧⲟⲥ ⲁⲩⲱ ⲉⲁⲥⲟⲛ[ⲉ ⲛ]ⲙⲟⲟⲩ ⲉⲧⲣⲉⲩ-ⲙⲉⲧⲁⲓ[ⲟⲓ] ⲁⲩⲱ ⲙⲙⲟⲩⲧⲥⲱⲧⲙ ⲛⲥⲱⲟⲩ ⲯⲁⲗⲧⲟⲩⲧⲁ-ⲕⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛϫⲁⲁⲩ ⲉⲙⲁⲣⲉϥⲓ ⲙⲙⲁⲧⲉ ⲙⲁⲣⲉϩⲱ ⲉⲣⲟⲩ ⲉⲙⲉⲟⲗⲓⲧⲏⲥ ⲛⲧⲁϥⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲙⲙⲏⲉⲣⲟⲟⲩ

[1] In one of the Paris texts Herod is called ⲟⲩⲛⲟⲟⲩ ⲙⲡⲁⲣⲁⲙⲁⲧⲉⲩⲧⲏⲥ ⲛⲥⲁⲣⲁⲥⲏⲛⲟⲥ.

[2] Probably ⲯⲱ, though there is space for more letters.

ⲛⲥⲟⲧⲉ ⲛⲧⲁϥⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ ⲛⲧⲙⲛⲧⲣ ⲉⲥⲣⲁⲓ ϩⲓⲁ-ⲙⲛⲧⲉ ⲁⲓⲟ[1] ⲛⲁϣⲛⲣⲉ ⲙⲁⲣⲛⲟⲩⲧⲱⲛ ⲛⲁϥ ⲙⲡⲣⲟ ⲙⲡⲓⲁⲣⲁⲗⲓⲥⲟⲥ.

Fol. *b*. ⲟⲛⲉ ϫⲉⲁⲓⲥ[ⲣⲱⲟⲩ ⲛⲁ]ⲥⲉⲃⲏⲥ ⲉⲧⲥⲉⲥⲁ-[ⲟⲩⲁⲓⲥ] ⲙⲙⲓⲥⲓⲉⲣⲱⲟⲟⲁ[ⲩ ⲛϣⲛⲣⲉ ⲛ]ⲓⲁⲃⲁⲧ ⲙⲙⲁ-ϫⲁⲃ ⲙⲙⲛⲥⲧⲧⲙⲧⲟⲛ ⲉⲣⲟⲟⲩ ⲁⲙⲛⲟϫⲟⲩ ⲉⲧⲕⲉϩⲉⲙⲙⲁ ⲁϩⲣⲟⲟⲩ ⲛⲉⲣⲱⲟⲩ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲉⲧⲥⲗⲁⲁⲩⲉⲓⲁ ⲛⲁⲓ ⲉⲧⲙⲁϣⲱⲙⲉ ⲛⲁⲕ ⲛⲉⲓⲱⲧ ⲕⲁⲧⲁ ⲥⲁⲣⲝ ⲙⲙⲓⲥⲟⲗⲟⲙⲱⲛ ⲛⲉϥⲛⲣⲉ ⲙⲙⲓⲥⲉϫⲉⲕⲓ[ⲁⲥ] ⲙⲙⲛⲉⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲉⲧϩⲙⲙⲁ ⲉⲧⲙⲁⲁⲩ ⲧⲉⲛⲟⲩⲟⲩⲉ ⲁⲟⲩⲱⲛ ⲛⲁⲩ ⲙⲡⲣⲟ ⲙⲙⲡⲁⲣⲁⲗⲓⲥⲟⲥ.

221.

Or. 3581A(49).—Parchment; a complete leaf (the first of quire ī,) ruled and paged $\overline{\text{ⲡⲙⲍ}}$, $\overline{\text{ⲡⲏ}}$; $13\frac{3}{4}\times11\frac{5}{8}$ in. The text, in two columns of 32 lines each (though only 16 are pricked,) is written in a fine, upright hand closely resembling though smaller than that of no. 214 *above*. Initials vary in enlargement.

From Aḫmim. [Budge.]

From a Homily, treating here of God's grace to us Gentiles and His many benefits after the Jews had rejected Him. Among His benefits are the scriptures and the festivals ⲧⲟⲙⲡⲣⲓⲁ of "the holy mother, the catholic Church." *Quotations;* Ps. lxxxv. 1, 2, Joh. i. 11, Mt. xxi. 43.

222.

Or. 3581A(50).—Parchment; a fragment; $9\frac{3}{4}\times9\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, ii, tab. xxvi). Initials are enlarged, slightly ornamented and, with the stops, are coloured red.

Probably from Aḫmim. [Griffith.]

[1] Generally ϩⲁⲓⲟ.

From a Homily. The passages here preserved treat of belief in the miracles of the Apostles, who were but men and of God's dwelling in and working through man. *Quotation;* 2 Cor. vi. 16.

223.

Or. 3581A(51).—Parchment; a fragt., ruled; $6\frac{3}{8}\times7\frac{3}{8}$ in. The text, in two columns, is written in a rather large character (*cf.* Hyvernat, *Album*, pl. viii. 2 and Zoega, tab. iii, no. xii). Initials are slightly enlarged.

From Aḫmîm. [Budge.]

From a Homily. The passages here preserved treat of the wicked whom the earth swallowed alive, of the death of Herod (Acts xii. 23) and of Judas (Acts i. 18) and of the destruction of souls by sin. The following phrases occur;

Fol. *a*. ⲛⲟⲉ ⲛⲧⲁⲛⲕⲁϩ ⲟⲩⲱⲛ ⲛⲣⲱϥ ⲁϥⲱⲟⲩⲕ ⲙⲙⲓⲕⲁⲧⲁⲫⲟⲩⲓⲕⲟⲩ ⲁⲩⲃⲱⲕ ⲉⲙⲓⲥⲥⲏⲧ ⲉⲁⲓⲛⲓⲧⲉ ⲛⲟⲉ ⲉⲧⲟⲩⲟ ⲙⲙⲟⲥ ⲉⲧⲟⲛϩ.

ⲛⲟⲟⲩⲉ ⲫⲓ[ⲁⲧ]ⲉⲟ ⲛⲥⲓ ⲛⲁⲓⲉⲁⲟⲥ ⲙⲙⲛⲟⲩⲧⲉ ⲉⲧⲙⲟⲩⲧⲉⲓⲉⲉ ⲛ ⲉⲙⲟⲩ ⲙⲙⲉⲧⲙⲁⲭⲱⲟⲩⲛ ⲛⲟⲩⲧⲣⲭⲏ ⲉⲉⲟ ⲛⲣⲱⲉⲁⲉⲧ ⲙⲙⲉϫⲥ ⲁⲩⲱ ⲛⲟⲉ ⲙⲙⲓⲕⲁⲧⲁⲫⲟⲩⲓⲕⲟⲩ ϩⲓⲧⲉⲫⲙⲏⲧⲉ ⲁⲩⲱ ⲉⲁⲓⲛⲉⲧ[ϩⲙ]ⲛⲉⲫϩⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ ⲛⲁⲱⲱⲛⲉ ⲉⲃⲟⲗ.

Fol. *b*. ⲛⲟⲟⲩⲉ ⲛⲉⲧⲙⲁⲫⲟⲩⲕⲱⲟⲩⲧ ⲉⲧⲉⲫⲣⲓϫ ⲉⲧⲉⲛϫⲱⲥⲓⲙⲉ ⲛⲁⲓⲱⲧ ϩⲛⲟⲩⲧⲫⲟⲟⲙⲡⲓⲁ ⲛⲁⲧⲁⲁϥ

[ⲛ]ϩⲓ[ⲧ] ⲅⲁⲣ ⲉⲧⲉⲟⲟϥ ⲉⲁⲧⲙⲧⲟⲛ ⲉϩⲟⲛϩⲓϫ ⲉⲧⲙⲉⲥ ⲉⲃⲟⲗ ϩⲛⲟⲩⲕⲱⲟⲩⲧ ⲉⲩⲱⲟⲙⲉ ⲉⲡⲉⲩⲁⲛⲟⲧⲣⲱⲙⲉ ⲛⲟⲟⲩⲧ ⲛⲟⲩⲥⲧⲃⲏⲏⲙ ⲉⲙⲛⲟϥ ⲁⲙⲛⲉ ⲅⲁⲣϥ ⲛⲧⲉⲫⲁ-ⲥⲟⲩ ⲛ ⲧⲉϥⲣⲃⲉⲓⲱ ⲉⲩⲱⲟⲙⲉ ⲁⲉ ⲟⲩⲣⲱⲙⲉ ⲉⲡⲉⲩⲁⲛ-ⲟⲟⲩⲧ ⲛⲟⲩⲧⲣⲭⲏ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲉϥϩ

From Aḫmîm. The passages here preserved treat of belief in the miracles of the Apostles, who were but men and of God's dwelling in and working through man. *Quotation;* 2 Cor. vi. 16.

224.

Or. 3581A(53).—Parchment; a fragment; $6\frac{1}{4}\times8\frac{3}{4}$ in. The text, in two columns, is written in an upright rather small hand (*cf.*

Ciasca, i, tab. xi, though the resemblance is not close). Initials are slightly enlarged. By the scribe of the Acts of James, Philip and Thomas *below*.

From Aḫmîm. [Budge.]

From a Homily, addressed probably to a monastic congregation. It treats apparently of asceticism and self-indulgent fastidiousness, referring also to the benefits of the eucharist. The following are examples of the text;

Fol. *a*. ⲟⲩⲛⲟⲓϩⲥⲟⲩⲥ ⲁⲛⲧⲉ ⲭⲉⲧⲉⲧⲏⲛⲕⲟⲧⲕ ⲉⲛⲓⲕⲁϩ ⲁⲧⲱ ⲧⲉⲧⲛⲟⲩⲧⲟⲩ ϩⲛⲟⲩⲛⲏⲧϩⲛⲕⲉ ϩⲁϩⲧⲏⲓ ⲛⲉⲛϩⲟⲉⲓⲥ ⲅⲁⲣ ⲓⲥ ⲡⲉⲛⲣⲣⲟ ⲫⲁⲣⲏⲛⲓⲧⲣⲉ ⲭⲉ

Fol. *b*. ⲙⲫⲛⲁⲩⲙⲓⲕⲟⲧⲕ ⲁⲓ ⲙⲡⲉⲛⲓⲁ ⲁⲧⲱ ⲭⲉⲙⲫⲛⲁⲩⲟⲩⲧⲱⲟⲩ ⲁⲓ ⲟⲩⲁⲉ ⲙⲫⲛⲁⲥⲉⲙⲟⲟⲩⲧ ⲁⲓ ⲉⲙⲛⲧⲉⲓ ⲙⲡⲁⲥⲧⲛⲉⲩⲁⲓⲟⲧⲟⲙⲓ ⲁⲧⲱ ⲡⲉⲩⲁⲓⲥⲟⲟⲩ ⲁⲧⲱ ⲙⲡⲁⲧⲁⲭⲉⲛⲁⲓ ⲁⲓ ⲉⲧⲃⲉⲟⲩⲧⲩⲱⲟⲩⲉ ⲛ ⲟⲩⲙⲛⲧⲁⲧⲟ[ⲟⲩ] ⲁⲗⲗⲁ ⲉⲧⲃⲉⲟⲩⲙⲛⲧⲙⲁⲓⲛⲉⲧⲙⲡⲟⲩ.

225.

Or. 3581A(52). — Parchment; a small fragt.; 7×6¼ in. The text, in two columns, is written in an upright, rather small hand (*cf.* Zoega, tab. v, no. xxviii, though there the script is smaller). Initials are slightly enlarged.

From Aḫmîm. [Budge.]

From a Homily, the text of which is partly the same as that in the preceding no. It further has the phrase;

ϯⲥⲟⲟⲩⲧⲛ ⲭⲉⲉⲧ[ⲃⲉ]ⲧⲁⲓⲁⲡⲏ ⲙⲡⲉ̅ⲭ̅ⲥ̅ ⲉⲧⲉⲧⲙⲙⲏⲧ ⲩⲁⲙⲉⲛⲉⲃⲙⲏⲛ ⲛⲣⲱⲙⲉ ϯⲁϫⲓⲟⲩⲟⲥ ⲙⲙⲟⲧⲛ ⲥⲙⲟⲥ ⲉⲟⲩ ⲉⲧⲣⲉⲟⲩⲥⲟⲩⲟ ⲩⲱⲟⲩⲉ ⲙⲙⲏⲧⲛ ⲥⲙⲁⲓⲁⲃⲟⲟⲩ ⲙⲙⲁ.

226.

Or. 3581A(53). — Paper; parts of two leaves, paged ⲧⲟⲅ̅—ⲧⲟⲍ̅; 7×5⅝ in. The text, in one column of about 24 lines, is written in a small, sloping character little resembling any published facsimiles. The type is less careful than Hyvernat, *Album*, pl. xii. 3 and more so than Crum, *Coptic MSS.*, pl. 2. A few initials are slightly enlarged.

From Aḫmîm. [Budge.]

From a Homily which here treats of the error of the two natures and of the true, orthodox church of Christ, the archshepherd (ⲁⲣⲭⲏⲡⲱⲟⲙⲉ). Such is the power of that Church that even its servants (*διακονεῖν*, *ὑπουργεῖν*) become prophets. *Quotations;* 1 Sam. x. 9, *ib.* xix. 20, 21.

227.

Or. 3581A(54).—Parchment; a complete leaf (the first of quire ϛ̅,) ruled for alternate lines and paged —, —; 11¾×9½ in. The text, in two columns of 32 lines each, is written in a neat, regular hand (*cf.* Hyvernat, pl. ix. 2, col. 1, though the script of our leaf is smaller). Initials are enlarged and, with stops, the letter ϕ &c., are painted red.

From Aḫmîm. [Budge.]

From a Homily spoken on the festival of S. Michael and in a church or chapel (*εὐκτήριον, τόπος, ἐκκλησία*) dedicated to him. The church, built in the Archangel's name but for the worship of God, is to-day like a pavilion (*πραιτώριον*) built by a king in honour of a governor (*or* official *ἄρχων*) in which all wish to dwell but upon which is the king's name. Michael prays God always for us and will protect ϥⲁⲩⲱⲟⲩⲉ ⲙⲙⲁⲩⲧⲉ us and our city just as a consul (*ὕπατος*) or patrician (*πατρίκιος*) acts for (*πράσσειν*) a city or district which is careful (*φροντίζειν*) by reason of the power given him (*i.e.* the governor,) by the king, while the governor

is mindful of the high rank (*συγκλήτησις*) of the inhabitants. For the earth is God's and all men are His servants ⲙⲡⲛⲏⲩⲧ. Angels have often succoured the saints; Hezekiah, the Three Children, Daniel by means of Habbakuk. *Quotations;* Ps. cii. 21, Hebr. i. 14, Ps. xxxiii. 7.

228.

Or. 3581A(55).—Parchment; two complete leaves, ruled and paged $\overline{\text{κϑ}}$, $\bar{\lambda}$ (the first of quire $\bar{\text{ι}}$); [$\overline{\text{πϑ}}$], $\bar{\xi}$ (the last of quire $\bar{\text{ι}}$); 13¼×11 in. The text, in two columns of 31 lines each, is written in an upright, uneven hand (*cf.* Zoega, tab. vi, no. xxx, though in our fragt. the letters are less widely separated and many features are not common to the two). Initials vary in size and are accompanied by an unusual number of strokes and flourishes. Many of the stops also are prolonged far across the margins. Initials, ⲫ and occasionally ⲗ, ⲟ, are in red. In the Paris collection Vol. 129[17] foll. 80, 81, Vol. 129[18] foll. 130, 157, 161, Vol. 131[6] foll. 107, 140, Vol. 131[7] fol. 5 were written by the same scribe.

From Aḫmîm. [Budge, Horner.]

From one or two Homilies.

P. $\overline{\text{κϑ}}$. On Dives, who is Niniveh ⲙⲡⲛⲓⲛⲉ,[1] and Lazarus. Dives appealed to Abraham because he is generous (*ἀγαθός*) and had interceded for Sodom. But God's judgment (*κρίσις*) is merciless; as each has sowed, so shall he reap. Abraham rebuked Dives for selfish gluttony ⲙⲡⲧⲣⲉϥⲟⲩⲱϣ ⲛⲁⲧⲁⲗⲁϥ and comforted Lazarus, as a father his only son. Now is the judgment hour; this is the just balance ⲛⲁⲯⲱϫ in Jesus' the judge's hand, in which each is weighed. *Quotation;* Lu. xvi. 25.

P. $\overline{\text{πϑ}}$. I say that if we have done God's will, we shall go at death to heaven. Yet shall we then regret that we did not more good; for we shall have inherited beyond expectation. Let us then strive before repentance is at an end. Woe to us if even the righteous regret and if we die in sin! Why do we ever curse, it being our calling ⲙⲡⲁⲩ-ⲧⲁϩⲙⲉⲛ to bless? Why say we, Woe to them, for they are more wicked than I? *Quotations;* 1 Cor. ii. 9, and "The righteous (*sic*) shall see and shall regret ⲣⲉⲧⲙⲁⲩ."

The text is characterised by doubled consonants (ϩⲙⲙⲉⲟⲟⲩⲉ, ⲉϥⲙⲙⲉ, ⲛⲟⲟⲩ ⲙⲙⲉⲟⲟⲩⲉ), ⲁ for ⲟ (ⲟⲩⲁⲧⲉϥ, ⲧⲥⲁⲃⲁ, ⲟⲩⲙⲁϥ, ⲣⲙⲃⲁⲗ), ⲉ for ϫ (ⲛⲟⲩⲉ).

229.

Or. 3581A(56).—Parchment; a complete leaf, ruled (pricked in centre) and paged $\overline{\text{ιε}}$, $\overline{\text{ιϛ}}$; 10¼×8½ in. The text, in two columns of 28 lines each, is written in a regular hand (*cf.* Zoega, tab. iii, no. xi). There are no initials, ornaments or colours. In the Paris collection Vol. 130[2] foll. 70, 126 are by the same scribe.

From Aḫmîm. [Budge.]

From a Homily.

Since there exists a threat (*ἀπειλή*) like this and wrath not to be bribed, how much more shall not the Creator, the Demiurge, be angry with all—men, women, priests, monks, kings, magistrates (*ἄρχων*),—that transgress His laws, made known to us of old, and teaching not to worship idols like the kings that erred ⲙⲡⲁⲩⲡⲗⲁⲛⲟⲩⲉ and of whose wrath and idolatrous teaching we have spoken? *Quotation;* Hebr. i. 1, 2.

[1] So in the Sa'. Gospel. *V.* also Zoega 588, MS. Paris Vol. 131[3], 81—85 and Euthym. Zigab. in Migne 129, 1037 and Harnack in *T. u. U.* xiii, i. 75 ff.

230.

Or. 3581A(57).—Parchment; two complete leaves, paged ⲡⲓⲍ., ⲡⲓⲏ (the first of a quire); ⲡⲓⲍ., ⲡⲓⲏ; $11\frac{7}{8} \times 9\frac{5}{8}$ in. The text, in two columns of 29 or 30 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxi). Initials are enlarged but plain. In the Paris collection Vol. 78 fol. 50, Vol. 131[4] foll. 86—93, Vol. 131[8] fol. 85 and possibly others are from the same MS.

From Aḫmîm. [Budge.]

From a Homily, exhorting to holiness. The text of the second leaf is addressed to a monastic congregation. The following are specimens;

P. ⲡⲓⲍ. ϫⲏⲏⲥⲟⲛⲉ ⲏⲏⲓ ϩⲉⲏⲏⲟⲃⲉⲏⲉ ⲁⲩⲱ ⲛⲟⲃⲉ ⲏⲏⲓ ϩⲉⲏϫⲏⲏⲥⲟⲛⲓⲉⲏⲉ ⲛⲉⲧϫⲓ ⲁⲓ ⲏⲛⲁⲧⲉ ⲏⲏⲉⲧⲥⲓⲧⲟⲩⲱⲟⲩ ⲛⲥⲟⲛⲉ ⲛⲉⲏⲣⲉⲫϫⲏⲏⲥⲟⲛⲉ ⲁⲗⲗⲁ ⲣⲱⲙⲉ ⲏⲏⲓ ⲉⲧⲣⲏⲟⲃⲉ ⲥⲉⲣϩⲟⲩⲉϫⲓ ⲏⲏⲟⲟⲩ ⲛⲥⲟⲛⲉ ⲛⲁⲧⲁⲁⲩ.

P. ⲡⲓⲏ. ⲣⲓⲟⲛⲉ ⲅⲁⲣ ⲏⲏⲓ ⲟⲩⲉⲯⲩⲛⲟⲏⲥ ⲁⲩⲱ ⲛⲉⲥⲟⲩⲱⲟⲩ ⲁⲓ ⲉⲏⲓⲟⲩ ⲩⲁϩⲣⲁⲓ ⲉⲏⲕⲉⲧⲃⲏⲟⲟⲩⲉ ⲏⲏⲏⲣⲁⲗⲗⲁⲧⲉ ⲏⲏⲏϫⲁⲧϥⲉ ⲁⲩⲱ ⲩⲁϩⲣⲁⲓ ⲉⲛϩⲟϥ ⲉⲥⲟⲩⲉⲯⲩⲛⲟⲏⲥ ⲛⲟⲉ ⲉⲧⲏⲏⲁⲩ ⲉⲣⲟⲟⲩ ⲁⲩⲱ ⲛⲟⲉ ⲉⲧⲉⲣⲉⲥⲁϩ ⲛϩⲏⲧⲟⲩ ⲏⲏⲩⲉ ⲉⲧⲟⲩⲧⲟⲩⲱⲩ ⲉⲣⲃⲟⲁ ⲉⲛⲏⲟⲩ.

ⲉⲃⲟⲗϫⲉⲣⲟⲛⲉ ⲏⲏⲓ ⲟⲩⲉⲯⲩⲛⲟⲏⲥ ⲁⲓ ⲉⲩϫⲟⲥⲉ ⲉⲓⲉ ⲛⲉⲧⲏⲏⲏⲓ ⲉⲃⲟⲗ ϩⲓⲏⲉⲧⲏⲏⲟⲃⲉ ⲏⲏⲏⲉⲧⲁⲕⲁ-ⲟⲁⲣⲥⲓⲁ ⲛⲉⲧ[illegible]

P. ⲡⲓⲍ. ⲁⲛⲟⲏ ⲛⲉⲧⲟⲩⲏⲥ ϩⲏⲏⲉϥⲧⲟⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ.

ⲏⲏⲓ ⲏⲏⲣⲥⲟⲛⲉ ⲉϩⲏⲁϥ ⲉⲉⲓ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲏϥⲥⲟⲛⲟⲉ ⲁⲓ ⲉⲧⲃⲉⲏⲉϥⲥⲓⲥⲉ ⲏⲏⲏⲉϥⲏⲏⲧϩⲩⲙⲁⲁ ⲉⲩⲕⲏⲓⲥ ⲉⲛⲉⲏⲏⲧⲟⲏ.

P. ⲡⲓⲏ. ⲁⲩⲱ ⲅⲁⲣ ⲏⲏⲉⲃⲟⲟⲩ ⲛⲉⲧⲉⲣⲉⲏⲏⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲩ ⲛⲁⲓⲛ ⲉⲃⲟⲗ ⲛⲁⲧⲉⲏⲏⲏⲧⲩⲙⲣⲟⲩⲉ ⲩⲏⲏⲏⲉ ⲏ ⲛⲁⲧⲉⲏⲏⲏⲧⲃⲣⲣⲉⲏⲉ ⲏ ⲏⲧⲟϥ ⲛⲁⲧⲉⲏⲏⲏⲧϩⲁⲗⲗⲟⲏⲉ ⲏ ⲛⲁⲧⲉⲏⲏⲏⲧⲁⲧⲥⲟⲟⲩⲧⲏⲏⲉ ⲏ ⲏⲉⲏⲧⲁⲏⲁⲁⲩⲏⲉ ϩⲁⲟⲏ ⲏⲏⲁⲧⲉⲏⲓⲭⲓ ⲛⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲏ ⲏⲉⲏⲧⲁⲏⲁⲁⲩⲏⲉ ⲏⲏⲏⲓⲥⲁⲧⲣⲉϩⲓⲧϥ ⲏ ⲛⲁⲧⲉⲏⲁⲣⲭⲏ ⲏⲉⲓ ⲉϩⲟⲩⲏⲏⲉ ⲉⲏⲓⲉⲓⲧⲱϩⲙ ⲏⲏⲁⲕⲁⲣⲓⲟⲛ ⲏ ⲛⲁⲧⲉⲏϩⲁⲏⲏⲉ.

ⲁⲏⲉϫⲏ ⲉⲛⲉⲏⲁϩⲉ ϩⲏⲏⲉⲧⲉⲏⲉⲩⲯⲩⲉ ⲁⲩⲱ ⲁⲏⲉ-ϫⲏⲏⲧⲏⲓϩⲩⲙⲟⲩⲟⲏⲏⲏ ⲉⲏϩⲏⲓϩⲉⲏⲏⲏⲧⲏⲟⲩϫ ⲏⲏⲓϩⲉⲏϩⲃⲏⲩⲉ ⲏⲩⲏⲏⲉ. *Quotations;* Ps. xliv. 1, lxxxv. 2, lxv. 18, xxxiii. 13, Am. v. 12.

231.

Or. 3581A(58).—Parchment; an almost complete leaf, ruled and paged ⲡⲓⲍ., ⲡⲓⲏ; $8\frac{3}{4} \times 8$ in. The text, in two columns of 30 lines each, is written in a regular, square hand (*cf.* Hyvernat, *Album*, pl. v. 1, to which the resemblance is very close but which is without initials or ornaments; *v.* Zoega 373). Initials project but are not enlarged and are accompanied by scrolls in red. A horizontal stroke in the left margin marks certain paragraphs. In the Paris collection Vol. 130[2] foll. 32—37 are probably from the same MS.

From Aḫmîm. [Budge.]

From a Homily upon the wisdom and works of the saints. How could they enjoin holiness unless they themselves had acted righteously? Their words witness their deeds. *Quotations*[1]; Mt. xiii. 54 *or* Lu. ii. 47, Ps. lxxxi. 3(?), Am. v. 15, Ps. cxviii. 3, ib. 113, ib. 104 *or* 128, ib. 133, Mt. vii. 21, Ja. ii. 20, ib. 26.

232.

Or. 3581A(59).—Parchment; two complete and two damaged leaves; ruled and paged —, —, —, —; ⲥⲓⲅ, ⲥⲓⲁ; ⲥⲓⲅ, ⲥⲓⲁ; $10\frac{3}{8} \times 8\frac{3}{8}$ in. The text, in two columns of 28 lines each, is written in a very regular hand (*cf.* Hyvernat, *Album*, pll. iii. or iv. 1).

[1] The number and unbroken sequence of these may be a reason for identifying this fragment with the above cited Borgian MS. (*v.* Zoega *l.l.*), which contains Epistles of Horsiese.

Initials are but very slightly enlarged; they are accompanied by neat floral ornaments in red and green which are also appended to some letters in the lowest lines of the page. In the Paris collection Vol. 130[2] foll. 38—43, 49—68, 106—109 are apparently from the same MS.

From Aḫmîm. [Budge.]

From a Homily, addressed apparently to a monastic congregation.

The danger from wicked strangers who would make you, with your evil-doing, their heirs, so that you shame Christ's and the saints' testimony. Those that sin in secret; the great damnation of those in authority that do not expel nor chastise the sinners but conceal them. It is high time to turn to righteousness, to study the word and so bear good fruit for Christ who saved you.

Your fasts and vigils, done in His name, for your salvation. I have eaten my bread and honey,—your blessings and prayers; I have drunk my wine and milk,—your acts of love, peace and mercy, done that Christ may bless you and you partake of Him in purity and virginity. For He became your father and ye His sons and daughters, that through you others may be glorified. Ye are His heirs like the fathers, prophets and apostles.

He shall glorify you like the prophets, apostles and saints. For they blessed Him in their sufferings, just as ye in mind and body suffer, contending with this deadly *ἀνομία*. Yet we have not shed our blood for the truth, like the saints in whose image our fathers trained us, bequeathing us their spirit to be our companion. *Quotations;* Mat. iii. 10 *or* Lu. iii. 9, Ps. cv. 5, 1 Pet. ii. 21, *ib.* iv. 1 and p. — (1*b*), ⲙⲛⲟⲩⲁ ⲉⲃⲟⲗ ⲉϥ-ϩⲟⲟⲩ ϩⲓⲟⲩⲧⲙⲛⲧⲥⲃⲱ ⲧⲁⲣⲟⲙⲛⲉⲟⲟⲩ, ⲧⲏⲣϥ ⲃⲱⲕ ⲉⲃⲟⲗ [ⲙ]ⲙⲟϥ.

The following are specimens of the texts;

P. — (1). ⲉⲧⲣⲉϥⲥⲛⲧⲙⲛⲧⲥⲃⲱ ⲉⲛⲁⲩⲱⲟⲩ ϫⲓⲥⲱⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲛ̄ⲧⲏⲩⲧⲛ.

ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲙⲛⲣ ⲙⲙⲁϥ (*sc.* ⲡⲉ-ⲭ̄ⲥ ⲓ̄ⲥ).

ⲙⲡⲱⲧⲛ ⲛⲉⲧⲣⲙⲛⲟⲃⲉ ϩⲙⲟⲧϩⲱⲟⲩ ϩⲣⲁⲓ ⲙⲡⲙⲧⲛ ϩⲁϩⲧⲛ ⲛ ϩⲁϩⲧⲙⲧⲙⲧⲛ.

P. — (2). ⲛⲉⲧⲉⲟⲩⲙⲧⲁⲩ ⲙⲙⲁⲩ ⲙⲡⲉϫⲟⲩ-ⲥⲓⲁ .... ⲟⲩⲧⲉ ⲙⲙⲟⲩⲙⲛⲟϫⲟⲩ ⲉⲃⲟⲗ ⲟⲩⲁⲉ ⲙⲙⲟⲩ-ⲛⲁⲓⲁⲉⲓⲧⲉ ⲙⲙⲟⲟⲩ ϩⲙⲡⲉϩⲛⲟⲩ ⲛ ϩⲙⲡⲉϩⲛⲟⲩⲉⲣⲟⲩⲃ ⲙⲙⲟⲩϫⲙⲟ ⲙⲙⲟⲩⲥⲃⲱ ⲙⲙⲡⲉϩⲣⲓⲥⲧⲟⲥ ⲉⲧⲁⲩⲱⲟⲩ ⲉⲧ-ⲣⲉⲩⲥⲱⲙⲁ ⲛϩⲉⲛϩⲃⲏⲟⲩⲧⲉ ⲉⲧⲙⲛⲧⲛⲁ ⲙⲡⲓⲱⲧⲁⲛⲟⲓⲁ.

P. ⲥⲙⲁ̄. ⲉⲧⲣⲉϥⲛⲓⲕⲟⲟⲩⲧⲉ ϫⲓⲧⲁⲅⲓⲟ ⲉⲃⲟⲗ ϫⲓⲧ̄ⲛ̄-ⲧⲏⲩⲧⲛ.

P. ⲥⲙⲁ̄. ⲁⲩⲱ ⲧⲁⲓⲧⲉ ⲟⲉ ⲉⲓⲧⲁⲙⲉⲛⲉⲓⲟⲧⲉ ⲉⲓⲧ-ⲧⲁⲩⲥⲟⲟⲩϩⲓ ⲉϩⲟⲩⲏ ⲉⲃⲟⲗ ϫⲓⲧⲙⲙⲟⲩⲧⲉ ⲩⲁⲛϩⲧⲛ ⲛϩⲓⲥⲉ ⲙⲙⲁⲁⲩ ϫⲓⲧⲉⲩⲙⲙⲁⲩ ⲩⲁⲛϩⲧⲛ.

233.

Or. 3581A(60).—Parchment; a complete leaf, paged ⲕⲏ, ⲁ̄; $12\frac{1}{4} \times 9\frac{1}{8}$ in. The text, in two columns of 25—27 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxvi, but the resemblance is not close). Initials are enlarged and, with stops &c., are painted red. Only one side of the letter ϕ is red.

From Aḫmîm. [Budge.]

From a Homily.

The rich will honour Him that is rich in charity; the poor, her that bare Him who shall enrich us in righteousness; servants, Him that humbled (ⲙⲟϩⲧ ⲉⲃⲟⲗ) Himself; we priests, her that bare for us the eternal Priest. For us too it is more terrible if we draw nigh Him, yet in sin are far off. Let us therefore pray (*παρακαλεῖν*) her to intercede (*πρεσβεύειν*) for us before her son, the true God, that He may cover our sins in the sea (*πέλαγος*) of His love and take from us

this stony heart. *Quotations;* Phil. ii. 7, Heb. vii. 17.

234.

Or. 3581A(61).—Parchment; a fragment; 7×9 in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, i, tab. xiv for the type). The long, straight tail to ⲩ is characteristic. Initials are slightly enlarged.

From Aḫmîm. [Budge.]

From a Homily of a hortatory character. The crime of Judas, who agreed with the high-priests to betray his God, is referred to.

235.

Or. 3581A(62).—Parchment; a fragment; $13\frac{1}{2}\times 8\frac{1}{2}$ in. The text is in two columns of 30 lines each. The same scribe also wrote no. 169 *above* and Vol. 130^{3} fol. 1 and 129^{12} fol. 3 in the Paris collection.

From Aḫmîm. [Budge.]

From a Homily. The passage here preserved deals with charity to the poor, whose gratitude (? ⲥⲙⲧⲟ) should be our treasure rather than the cares of this fleeting world. For Christ came and died for the poor man and for him the sun shines and the earth gives its fruit. Give not thyself to idleness and luxury. Hast thou heard my words and yet remainest in sloth and sin? *Quotations;* Mt. vi. 21, Prov. iv. 16, Mt. v. 3, 1 Cor. xv. 50.

236.

Or. 3581A(63).—Parchment; one complete leaf, ruled and paged ⲣⲕⲍ, ⲣⲕⲏ; $12\frac{3}{4}\times$ 10 in. The text, in two columns of 32 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii for the type). Initials are enlarged and, together with stops, the letter ⲫ &c., coloured red. Ornaments in the margin are in red or red and green.

From Aḫmîm. [Budge.]

From a Homily, apparently on obedience to God.

When Jeroboam had made the two golden calves, did God blame those who refused them homage as disobedient to the king? He rather justified them and at last utterly destroyed the king and his house. Did He not also benefit the midwives that disobeyed Pharaoh and the three saints that refused to worship Nebuchadnezzar's image? The Apostle (Paul) does not say, Obey to-day and sin to-morrow against God; but rather fear the powers of the world only when doing evil. *Quotations;* 1 Kg. xiv. 10, Ex. 1. 16, Rom. xiii. 3, Prov. xvi. 12, ib. xxv. 5.

The dialect of this text has Mid. Egyptian tendencies; *cf.* the forms ⲙⲙⲁϥ=ⲙⲙⲟϥ, ⲙⲙⲁⲓ= ⲙⲙⲟⲓ, ⲛⲁⲛⲟⲩⲃ=ⲛⲁⲛⲟⲩϥ.

237.

Or. 3581A(64).—Parchment; a fragment; $7\frac{3}{4}\times 8\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. xiii; but in our fragt. the letters are smaller and finer, the tail of ⲩ is short, while that of ϥ is sometimes carried to the left). Initials are enlarged and sparingly coloured with red, as are also stops &c.

From Aḫmîm. [Budge.]

Presumably from the end of a Homily. May Christ take us to His kingdom and may He bless him that shall take thought for this choice gift (δῶρον).

Pray to thy Son for us, that He have mercy on us all at His dread judgment seat (βῆμα). For we daily need His mercy, especially on that terrible day. The shepherds became worthy (ἄξιος), the magi became holy (ἅγιος), Salome became free (ἐλεύθερος).

Of the subsequent words concluding the text these only remain; "Virgin Mary, pray thou to Him."

238.

Or. 3581A(65).—Parchment; part of a leaf, ruled for alternate lines; $11\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in two columns of about 32 lines each, is written in a small, regular hand (*cf.* Ciasca, i, tab. xvii and Hyvernat, pl. xi. 3). Initials are moderately enlarged and, with stops, the letter ⲫ &c., are coloured red. Probably from the same MS. as *Clar. Press*, no. 44.

From Aḫmîm. [Budge.]

From a Homily exhorting to repentance, since none can know the day of death, and recalling God's unfailing judgment on sinners, as when He gave Jerusalem to Nebuchadnezzar or destroyed Sodom. He will finally divide the sheep and goats, save the believing and consign the wicked to the devil. Sinners deceive themselves in relying upon God's mercy, thinking that occasional good deeds can counteract their sins, as men in the market (ἀγορά) barter one with another. *Quotations;* Ez. xi. 21, Jer. xiii. 14.

239.

Or. 3581A(66).—Parchment; two complete leaves, paged ϭ, ϛ; ιϛ, ιϐ; $13 \times 9\frac{3}{4}$ in. The text, in two columns of 31 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii). Initials vary in size and, with stops, the letter ⲫ, marginal ornaments &c., are coloured red.

From Aḫmîm. [Budge.]

From a Homily.

P. ϭ. Christ showed forbearance so as to encourage those who are stedfast (ὑπομένειν) in trouble that they may fight till death for the truth. When crucified He was found to have but one garment. What pauper but has two? For us He gave up everything, even His body. Samson found water in the ass's jaw-bone ⲛⲉⲣⲟⲩⲟⲟⲩⲉ; Christ asked drink of a woman; David ate the shew-bread; in vain Christ sought food of the fig-tree, for He fulfilled all humility. Each saint attained to some virtue (ἀρετή); none bore them all. *Quotations;* Joh. xviii. 11 ("... shall I not drink it with joy?"), Mt. xxvi. 53 ("... angels in place of twelve apostles"), ib. v. 48, ib. viii. 20, Jud. xv. 18, Ps. lxxxviii. 7.

P. ιϛ. He sought not His own good but that of many. Paul reminds us of His poverty; let us follow Him and obtain eternal life. Isaiah saw His humility; yet men heeded not His grief and their own salvation and the chiefs of the Jews turned from Him. He bore our troubles and is gone to heaven whence He came. What prophet thus maltreated but was wroth? What rich man showed such philosophy (φιλοσοφεῖν) in poverty? Creator of all, He went without house, clothes, city, occupation (trade) or money. The purse of charity He entrusted to Judas. During thirty years in the world never a hard word (did He utter). *Quotations;* Mk. viii. 3, Ps. lxxxviii. 9, 2 Cor. viii. 9, Is. liii. 2, Hebr. xii. 2.

240.

Or. 3581A(67).—Parchment; a fragment; $11\frac{1}{4} \times 4\frac{1}{2}$ in. The text, in two (?) columns, is written in an upright hand (*cf.* Ciasca i, tab. xiii, though there the script is somewhat larger than ours). Initials, stops, the letter ⲫ &c. are in red; marginal ornaments in red and green.

From Aḫmîm. [Budge.]

Presumably from a Homily. Too little of the text remains to allow of analysis. Two passages are repeated upon the margins in a small, sloping hand. One of these is; ⲥⲧ-ⲭⲏⲩⲕⲁⲕ ⲉⲃⲟⲗ ⲥⲓⲭⲏⲙⲓⲕⲟⲟⲩ ⲉⲧⲭⲟⲟⲥ ⲉⲧⲟⲩⲧⲉⲥⲣⲁⲁⲩⲏⲉ ⲉⲙⲟⲟⲩⲉ ⲥⲙⲛⲧⲉⲣⲙⲓ ⲉⲧⲉⲩⲩⲉ ⲉⲧⲥⲟⲟⲩⲧⲛ ⲛⲁⲓ. *Quotation;* Mat. xi. 27.

241.

Or. 3581A(68).—Parchment; a fragment from the top of a leaf, ruled and paged $\overline{\text{ρqr}}$, $\overline{\text{ρqa}}$; $5\frac{1}{4} \times 11$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. xiii, though there the characters are larger than ours). The initials are enlarged and, with marginal ornaments, stops &c., are coloured red.

From Aḫmîm. [Budge.]

From a Homily here treating of Christ's birth and the Resurrection.

It deals with Aaron's budding rod, that bore fruit as well as leaves; with the natural period of conception contrasted with the conditions of the Resurrection,—the former gradual, the latter sudden. Let God's power persuade (*πείθειν*) the faithless. (At the Resurrection man's) nature (*φύσις*) and being (*οὐσία*) are exchanged. This is no semblance (*φαντασία*)[1] but a reality, according to God's command.

[1] This may date the text after Severus' visit to Egypt.

242.

Or. 3581A(69).—Parchment; an almost complete leaf, ruled and paged $\overline{\text{ρκο}}$, $\overline{\text{ρλ}}$; $13\frac{1}{2} \times 10$ in. The text, in two columns of 29, 30 lines each, is written in an upright, somewhat uneven hand (*cf.* Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments &c., are coloured red.

From Aḫmîm. [Budge.]

From a Homily. The passage here preserved treats of Enoch who, while he like Adam lived by the sweat of his brow, kept God's law, fearing himself to fall under a like accusation (*κατηγορία*). Thus he won God's love and was taken in the body to heaven. He had not himself heard God's command to Adam, for Adam had not then begotten children; nor had he read of it. But he had heard of it from his fathers.

243.

Or. 3581A(70).—Parchment; a fragment; $10\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, i, tab. xiii). Initials, stops &c., are in red.

From Aḫmîm. [Budge.]

From a Homily or Epistle, the subject of which cannot be determined. A former work of the writer (ⲡⲁϣⲟⲣⲡ ⲙⲡⲣⲁⲫⲏ) is referred to. *Quotations;* "There is nothing in their hand of all their reward (*or* pay)" and Gal. vi. 7, Lu. xvi. 23-25.

244.

Or. 3581A(71).—Parchment; a complete leaf, ruled and paged(?); $12 \times 9\frac{3}{4}$ in. The text, in two columns of 31 lines each, is written in an upright hand (*cf.* Ciasca i, tab. xiii). The initials vary in size and, with

stops, the letter ϕ, marginal ornaments &c., are coloured red.

From Aḫmîm. [Budge.]

From a Homily upon Easter.

He raised Lazarus, but the glory of His own resurrection is another ⲟⲩⲉⲧ. He expelled many devils, yet even they obtained salvation. Many wonders He did, but was not that before His resurrection? Did he not say to Zacchæus, 'Salvation be to this house to-day'? There is salvation for the world to-day, whenceforward, after He has overcome the Devil, we have boldness (*παῤῥησιάζεσθαι*) in Christ's name. Our death is honourable because of to-day; for we shall rise again. To-day is Hell spoiled, the souls of the ancients return to their resting-places, the air (*ἀήρ*) nourishes the fruit, the birds spread ⲧⲁⲁⲧⲉ and strengthen their wings, the beasts look from their holes and see the world rejoicing. To-day David stepped into the midst saying, 'Let the heavens &c.' (Ps. xcv. 11—13). To-day the eyes of the blind see.

245.

Or. 3581A(72).—Parchment; a fragment; 12×10¼ in. The text, in two columns of 34—36 lines each, is written in an upright, seldom uneven hand (*cf.* Ciasca i, tab. xiii). The ink is now brown. The initials, much enlarged, with stops, letter ϕ &c., are in bright red; the marginal ornaments in red and green.

From Aḫmîm. [Budge.]

The end of a Homily upon Easter, exhorting not to destroy the benefits of Lent by over-indulgence now and to make peace with enemies. In Paris Vol. 131[4] fol. 166 contains a part of the same work. The following are specimens of the text;

Fol. *a*. ⲛⲁⲓⲛⲉ ⲛⲉϩⲣⲟⲟⲩ ⲙⲡⲁⲛϫⲟⲉⲓⲥ ⲧⲁⲓⲏⲟⲩ ⲁⲩⲱ ⲁϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲓⲛⲉⲥⲧⲏⲟⲩⲧ ⲙ̀ⲡⲛⲏⲧ.

ⲉⲛⲉⲓⲁⲙ ⲁⲛⲓ (1 or 2 let.) ⲩⲱⲟⲛⲉ ⲉⲧⲣⲉ[ⲙ]ⲧⲩⲡⲟⲥⲉⲓⲟⲩⲟⲓ ⲉ[ⲛ]ⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓ[ⲟⲛ] ⲙⲧⲙⲛ̀ⲧ ⲉⲃⲟⲗ ϩⲓⲛⲉⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ϧⲥⲟⲟⲩⲧⲙ ⲅⲁⲣ ϫⲉⲁⲧⲉⲧⲙ-ⲛⲥⲓⲥⲉ ⲙⲙⲁⲧⲉ ϩⲓⲧⲙⲛⲧⲥⲱⲧⲡ ⲙ̀ⲡⲧⲙⲛⲧⲙⲁⲓⲟⲩⲱⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲙⲁⲩⲁⲣⲉ ⲙⲛⲧⲣⲱⲙⲉ ⲙⲙⲁⲩⲁⲣⲉ ⲛⲥⲱⲟⲩⲛ ⲛⲧⲟⲟⲩ ⲛⲟⲩⲟⲩ[ⲛⲟ]ⲩ ⲛⲟⲩⲱⲧ (2 or 3 let.) ⲙⲡⲧⲁⲕⲟ . . ⲙⲙⲉⲧⲙⲁⲥⲕⲏ[ⲥⲓⲥ] ⲙⲙⲉⲧⲙⲛ (2 or 3 let.) ⲧⲓⲁ ⲉⲧⲟⲩⲏ ⲛ[ⲟⲩ]ⲟⲩⲛⲟⲩ ⲛⲟⲩⲱⲧ ⲙⲡⲣⲧⲣⲉⲙⲉ-ϩⲟⲩⲥⲟⲩⲱⲟⲩⲛ ϩⲓⲥⲱ ⲙⲙⲛⲉⲥⲡⲁⲧⲁⲗⲁⲗⲓⲁ (*σπαταλαλία*) ⲧⲁⲕⲟ ⲙⲙⲉⲙⲛⲟⲟⲩ ⲙⲙⲉⲗⲗⲟⲩⲥ ⲛⲁⲣⲁⲟⲟⲛ ⲙ̀ⲡⲣϧⲟⲟⲥ ϫⲉⲛ[ⲃⲱⲗ] ⲉⲃⲟⲗⲛⲉ ⲛⲟⲟⲩ [ⲛ]ⲧⲙⲃⲱⲗ ⲉⲃ[ⲟⲗ] ⲙⲙⲟⲟⲩⲉ.

Fol. *b*. ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲛⲉϩϫⲟⲉⲓⲥ $\overline{\text{ⲓⲥ}}$ ⲡⲉⲛ$\overline{\text{ϫⲥ}}$ ⲡⲉⲛ-ⲧⲁϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲓⲛⲉⲥⲧⲏⲟⲩⲧ ⲙⲙⲟⲟⲩ ⲉϥⲉϩⲣⲉ ⲉⲣⲟⲛ ⲉⲙⲫⲟⲣⲉⲓ ⲛⲟⲃⲥⲱ ⲙⲡⲙⲁⲛⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧ ⲙ̀ⲡⲣⲁⲩⲉ ⲙⲙⲏⲁⲛ ⲁⲛⲟⲛ ϩⲱⲟⲛ ⲙⲧⲙⲣⲁⲩⲉ ⲙⲙⲏⲁⲩ ⲁⲩⲱ ⲟⲛ ⲛⲥⲧⲣⲉⲙⲛⲟϫⲛ ϩⲓⲙⲁⲥⲁⲧⲓⲟⲛ ⲙⲡⲙⲁⲛⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧ ⲙⲙⲉⲙⲉ-ⲫⲓⲟⲥ ⲛⲥⲥⲧⲙⲧⲟⲩ[ⲛⲥ].

The final words are ⲙⲙⲛ[ⲛⲉⲙⲟⲩ ⲛⲁ]ⲣⲁⲟⲟⲥ [ⲙⲙⲉⲙⲉⲛ]$\overline{\text{ⲛⲁ}}$ ⲉⲧⲟ[ⲩⲁⲁⲃ ⲙⲡⲉϥ]ⲧⲁⲓⲣⲟ ⲛ (3 or 4 let.) ⲁⲩⲱ ⲛⲥⲱ[ⲙⲟⲟⲩ]ⲥⲓⲟⲛ ⲧⲉⲛⲟⲩ ⲁⲩⲱ [ⲯⲁ-ⲟⲩ]ⲟⲟⲩⲩ ⲙⲙⲁ [ⲯⲁ]ⲉⲓⲛⲉ ⲛⲉⲛⲓⲥ [ⲥⲁ]ⲙⲙⲁ.

Quotations; Lu. xx. 30, Mt. v. 23, 24.

246.

Or. 3581A(72).—Parchment; a fragment, ruled; 11½×8¾ in. The text, in two columns, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii, though there the characters are much heavier than ours). Initials are enlarged and, with stops, the letter ϕ, marginal ornaments &c., are coloured red.

From Aḫmîm. [Budge.]

From a Homily upon Easter identical with that of which the preceding no. was another copy. The passages preserved in both fragments happen to be in part identical.

247.

Or. 3581A(73).—Parchment; four complete leaves, ruled and paged ϭ—ιϐ, and one fragmentary leaf; 13½×10½ in. The text, in two columns of 35—38 lines each, is written in an upright hand (*cf.* Ciasca, i, tab. xiii, though there the script is larger than ours). Initials are enlarged and, with stops, the letters ⲫ and occasionally ⲟ, ornaments &c., are coloured red. Probably from the same MS. as Leyden no. 66.

From Aḫmîm. [Budge.]

From a Homily.

Mammon (ⲙⲁⲙⲱⲛⲁⲥ) represents the works (ἐργασία) of the world which we must forsake or we cannot serve God. What is His service but a clearing the heart of extraneous things, pleasures (ἡδονή) &c. at times of prayer and praise? For these hinder the soul in the ἀήρ from meeting (ἀπαντᾶν) God, forming around it a wall of darkness. Two constituent elements (ὕλη) possess the soul; an outer or worldly and an inner or passionate (ἐμπαθής). Until the soul is free of the former, the latter cannot be disposed of. Christ knew that both are ruled by the will (*or* desire) and He bade us expel it. If the soul heed outward things, the mind (νοῦς) dies and the passions (πάθος) carry on their work; but if desire be expelled, the mind will arise and give heed to the soul which is here like a young wife, idle in her husband's absence but careful of her duties under his oversight. God, by becoming man, would rid us of (καταργεῖν) both these elements (ὕλη). Thou seest, brother, that He would have us dwell in him by works (πρᾶξις), He in us through purity. One will say, I am in Him through baptism and cannot do acts. Baptism is for destroying sin, for Christ and sin cannot dwell together. So when a woman's husband is dead, it is no sin that she marry another. If we do no sin, we may know that God is in us. He must be in him that would do(?) acts (πρᾶξις). When the soul is freed, it traverses the hindrances of the ἀήρ and partakes of God's spirit which supplies (χορηγεῖν) it and gives it peace for ever. We must become as children, whose virtues the Lord describes. But as they grow, evil (κακία) enters in. We, like children, are under the world's elements (στοιχεῖον). But Paul taught us to leave childish desires (ἐπιθυμία). *Quotations;* Mt. vi. 24, Lu. xiv. 33 (*for* ὑπάρχοντα, ⲟⲩⲱϣ "desires"), Eph. v. 23, 1 Cor. xi. 7 ff., 2 Cor. vi. 16, Mt. xviii. 19, Joh. xv. 4, Col. ii. 12, Rom. viii. 10, 1 Cor. vi. 16, 17, 1 Joh. iii. 9, Mt. xviii. 3, 1 Pet. ii. 2, Eph. iv. 14, 15, 1 Cor. iii. 1, 2, Gal. iv. 1, 2, 2 Tim. ii. 22, 1 Cor. xiv. 20, 1 Pet. ii. 1, 2.

The Fragt. Those baptised have taken Christ upon them. Is not He known by His purity and dwells He not with the pure? How to be pure? By ceasing from evil. As soon as man repents God receives him like the prodigal ..... God knows the time to hear our appeal, as the judge heard the widow. But let us know, brethren, what we are asking. *Quotations;* Lu. xviii. 2, Mt. vii. 7.

248.

Or. 3581A(74).—Parchment; a complete leaf, ruled and paged ριϐ, ριϛ; 14¼×11¼ in. The text, in two columns of about 34 lines each, is written in an upright but irregular hand (*cf.* Ciasca, i, tab. xiii, but ϯ is without dot). Initials vary in size and, with stops, the letter ⲫ, ornaments &c., are painted red.

From Aḫmîm. [Budge.]

From a Homily dealing apparently with the problem of the relations between soul

and body. The writer aims at determining the meaning of the term καθείκων (used as a substantive). The first phrases are;

What is that like which is seen and touched? It will be like that which is unseen. And if (κἄν) thou sayest the καθείκων is not the body (σῶμα), yet did He form man of dust (χοῦς) and both the earthy (χοικόν) and the spiritual (ψυχικόν) are called man. We understand (νοεῖν) that the soul is a created thing, like (?) the body; but in what way created if it was breathed into its (the body's) face? And do we not also say (the soul) is a part (μέρος) of God and is not foreign to the breath? But how shall we understand this delicate matter? God only knows. As for us, we believe (πιστεύειν) in God alone without wicked thoughts or over-anxiety (περίεργος). *Quotations;* Gen. ii. 7, Hebr. iv. 12, Rom. vii. 23, 1 Cor. xiv. 15.

249.

Or. 3581A(75).—Parchment; a fragment, ruled; 6½×9 in. The text, in two columns, is written in a singularly neat even hand (*cf.* Ciasca, ii, tab. xxiii for the type, but the resemblance is not close). Initials are slightly enlarged. The letters ⲙ, ⲛ, ⲭ have looped prolongations into the left margin.

From Aḫmîm. [Budge.]

From a Homily, containing a reference to Cant. ii. 15. The following phrases occur;

ⲡⲭⲟⲉⲓⲥ ⲛⲁⲍⲁⲣⲉⲍ ⲉⲣⲟⲟⲩ ⲧⲉⲛⲟⲩ ⲍⲓⲭⲓⲛⲓⲕⲁⲍ ⲁⲩⲱ ϥⲛⲁⲭⲓⲧⲟⲩ ⲟⲩ ⲉⲍⲟⲩⲧⲛ ⲟⲩⲣⲁⲩⲉ ⲛⲟⲩⲧⲟⲩ ⲟⲩⲛⲧⲟⲩ ⲛⲍⲏⲧ ⲛⲟⲩⲧⲟⲩ ⲟϥⲛⲓⲧⲉⲣⲟ ⲛⲟⲩⲧⲟⲩ ⲧⲁⲓ ⲛⲧⲁϥ ⲉⲣⲏⲧ ⲙⲡⲟⲥ ⲙⲡⲉⲥⲧⲏⲟ ⲙⲡⲟϥ.

ⲉⲩⲭⲉⲑⲣⲟⲡⲉⲥⲧⲭⲟⲗⲟ ⲟⲩ ⲙⲡⲁⲓ ⲟ ⲡⲟⲥ ⲙⲡⲉⲥⲧⲙⲩⲉ ⲙⲡⲙⲏⲧⲉ ⲟⲩⲁⲩⲁⲟⲟⲩ ⲛⲍⲟⲩⲟⲩⲛⲟ ⲕⲁⲓ ⲣⲁⲣ ⲉⲁⲭⲱ ⲁⲛ ⲙⲡⲁⲓ ⲍⲁⲣⲟϥ ⲛⲁⲩⲁϥ ⲟⲩⲉ ⲙⲡⲟⲍⲱⲟⲩ-ⲕⲟⲟⲩⲧⲟ ⲙⲡⲙⲉ ⲙⲡⲙⲁϥ.

250.

Or. 3581A(76).—Parchment; a fragment, ruled and paged ⲛⲁ, [ⲛⲃ]; 12¾×9¾ in. The text, in two columns of 32 lines each, is written in an upright hand (*cf.* Ciasca i, tab. xiii for the type). Initials, stops and the letter ϕ, are in red.

Probably from Aḫmîm. [Griffith.]

From a discussion between an Archbishop and a Jew upon Christ's Passion and Resurrection.[1] The following is the text;

P. ⲛⲁ. ▮ ⲱ]ⲥⲏϥ ⲙⲡ[ⲙ]ⲕⲟⲗⲁⲡⲟⲥ ⲛⲉⲙⲧⲁⲩ-ⲕⲟⲟⲩⲥϥ ⲁⲕⲉⲙⲉ ⲧⲉⲛⲟⲩ ⲉⲙⲭⲟⲕ ⲛⲧⲉϥⲙⲛⲧⲁⲥⲧⲟⲥ (αἰδώς?) ⲉⲩⲭⲉⲕⲟⲩⲧⲟⲩ ⲉⲉⲙⲉ ⲍⲱⲟⲩϥ ⲉⲙⲭⲟⲕ ⲛⲧⲉϥⲙⲛⲧⲙⲁⲥⲉ ⲥⲛⲟⲧⲉ ⲧⲁⲧⲁⲡⲟⲕ ⲕⲁⲧⲁ ⲟⲉ ⲛⲧⲁ-ⲡⲁⲩⲗⲟⲥ ϫⲟⲟⲥ ⲭⲉ ... (Hebr. ix. 19) ⲙⲙⲏⲉ ⲛⲉⲟⲩⲉ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲙⲉⲅⲣⲁⲧⲏⲥ (ἐγκρατής) ⲙⲙⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲉⲙⲧⲁⲩⲧⲁⲯⲟⲟⲩϥ ⲉⲧⲃⲏⲏⲧϥ ⲭⲉϥ[ⲙⲛⲧ] ⲁⲩⲱ ⲁⲧⲛⲁϩⲧⲏⲥⲧⲉⲛⲟϥ ⲉⲃⲟⲗ ⲙⲟⲟ ⲙⲙⲉⲛⲟⲩⲉ ⲟⲧⲉⲙⲉⲃⲁⲗⲙⲏⲙⲉ ⲙⲛⲁⲥⲉ ϫⲱⲟⲩⲙⲛⲉ ⲓⲏ ⲛⲧⲁⲛⲟⲕⲉⲓⲟⲧⲉ ⲙⲟⲟⲩⲧϥ ⲁⲛⲉϥⲥⲛⲟϥ ⲧⲃⲃⲟ ⲙⲛⲁⲛⲁⲓ ⲧⲙⲟⲩ ⲟⲥⲱⲣⲉⲓ ⲛⲁⲕ ⲙⲡⲉⲥⲥⲛⲟϥ ⲛⲁⲃⲉⲁ ⲛⲧⲁ-ⲛⲉϥⲥⲟⲛ ϫⲟⲧⲃⲉϥ ⲙⲙⲉⲛⲟⲟⲩ ⲙⲟⲩⲟⲃⲓⲩ ⲉⲣⲉⲙⲡⲓ ⲙⲙⲏⲛⲁⲧⲙⲁ ⲩⲟⲩⲧⲟ ⲉϫⲱϥ ⲙⲡⲟⲧⲉⲩⲟⲩⲟⲟⲩⲟⲩ ⲉⲥⲱ ⲙⲟⲩⲧⲥⲧⲁⲧⲓ[ⲁⲟ] ⲙⲟⲩⲱⲧ [ⲉⲃⲟⲗ] ⲛⲍⲏⲧ[ϥ 7 or 8 lines] (p. ⲛⲃ.) ▮ⲟⲩⲱⲟⲩ ⲛⲣⲟϥ ⲁϥⲱⲓⲕ ⲉⲡⲥⲱϥ ⲛⲁⲃⲉⲁ ⲙⲟⲩⲟⲩⲛⲟⲩ ⲙⲟⲩⲱⲧ ⲁⲕⲉⲙⲉ ⲧⲉⲛⲟⲩ ⲭⲓⲧⲟϥⲙⲉ ⲧⲁⲣⲭⲏ ⲁⲩⲱ ⲏⲭⲟⲕ ⲕⲁⲧⲁ ⲟⲉ ⲍⲱⲟⲩϥ ⲟⲧⲉⲙⲉ ⲛⲥⲧⲟ ⲙⲙⲟⲟⲩ ⲉⲡⲓⲕⲓⲧⲟⲥ ⲍⲙⲟⲗⲁⲥⲥⲁ ⲧⲁⲓⲧⲉ ⲟⲉ ⲙⲡⲓ̅ⲥ ⲉⲫⲟ ⲙⲙⲟⲟⲩ ⲙⲛⲁⲣⲁ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲙ-ⲛⲉⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲙⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲙⲡⲁⲧⲁⲩⲉⲁⲓⲕⲓ ⲧⲏⲣⲥ ⲙⲛⲁⲓⲧⲉ[ⲁⲟⲥ] ⲙⲙⲁⲣ[ⲭⲁⲣⲭ]ⲉⲁⲟⲥ [about 12 lines ⲙⲟ]ⲟⲩⲧϥ ⲁⲧ[ⲕⲁⲁϥ] ⲍⲙⲡⲧⲁϕ[ⲟⲥ ⲉⲧ]-ⲃⲏⲟⲩ ⲙⲡ [3 or 4 letters] ⲧⲱⲟⲩⲧⲛ ⲛⲉϫⲉ ⲡⲁⲣ-ⲭⲏⲙⲓⲥⲕⲟⲡⲟⲥ ϫⲁⲣⲓⲧ ⲉⲣⲉⲧⲉⲛⲏⲙⲥⲧⲓⲥ ⲩⲟⲩⲉⲓⲧ ⲛⲧⲱⲟⲩⲧⲛ ⲛⲟⲉ ⲙⲧⲱⲟⲩⲧⲛ ⲉⲩⲛⲟⲙⲉ ⲙⲙⲉϥⲧⲱⲟⲩⲧⲛ ⲛⲧⲁⲟⲩⲧⲛ ⲙⲙⲟⲙⲉ ⲛⲁⲓ ⲉⲣⲉⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲣⲩⲁ

[1] Lord Crawford's fragt. no. 48 has part of a similar discussion in Bohairic dealing with Joseph in Egypt, the manna and the bread of life.

ⲛⲧⲉϥⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲙⲟⲛⲉⲛⲁⲓ ⲛⲧⲁϥⲟⲩⲟⲓⲛϥ ⲉⲟⲩⲟⲛⲁⲥ ⲙⲙⲁⲥⲁⲩⲙⲟⲩⲧⲉ ⲛϩⲟⲟⲩ ⲉⲧⲣϩⲓⲛ ⲉⲧⲃⲏⲏⲩⲧⲉ ⲙⲙⲁⲡⲉⲕⲣⲉⲛⲟⲥ ⲙⲙⲟⲩⲛⲉ ⲡⲁⲓ ⲉⲧⲁⲓⲁⲣⲧⲉ ⲛⲧⲟⲩⲛ ⲛⲉⲥⲟⲙⲁⲥ ⲉⲧϯ

251.

Or. 3581A(77).—Parchment; a fragment; $9 \times 8\frac{3}{4}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. xvi, which is by the same scribe). Stops are red and red dots accompany the initials. In the Paris collection Vol. 129^{13} foll. 37, 58, Vol. 129^{17} foll. 4—8, Vol. 131^{5} foll. 63, 113, Vol. 131^{6} fol. 97 are by the same scribe.

From Aḫmîm. [Budge.]

From a hortatory Homily or Epistle. *Quotations;* Mt. iv. 10, Lu. x. 20, Mt. vii. 22. One of the Paris fragments relates the story of Joseph and his brethren.

252.

Or. 3581A(78).—Parchment; fragments of two not consecutive leaves, ruled for alternate lines; $13 \times 8\frac{1}{2}$ in. The text, in two columns of 31 lines each, is written in a peculiar hand, which might be placed in Zoega's 5th or 6th class. The rounded letters are strongly curved, while straight lines end in unusually heavy points. Initials are in red and some are accompanied by small scrolls in red, green and yellow. Stops are red. In the Paris collection Vol. 130^{5} fol. 126, Vol. 131^{4} foll. 129—132, Vol. 131^{7} fol. 43 and perhaps others are by the same scribe.

From Aḫmîm. [Budge.]

From a Homily. The passages preserved treat (fol. 1) of the ill usage and mockery suffered by (the saints?), of rejoicing at the fall of one's enemies; (fol. 2) of the equal glory of the persons of the Trinity, of the glory of Moses' face and the still greater glory of Christ's, who is the fulfilment of the law and the prophets. *Quotations;* Ps. xxxiv. 21 (not exactly), Joh. i. 14, Is. xi. 2, Exod. xxxiv. 35.

253.

Or. 3581A(79).—Parchment; two complete leaves, paged $\overline{\text{ⲛⲉ}}$—$\overline{\text{ⲟⲙ}}$; 13×10 in. The text, in two columns of 29—31 lines each, is written in a large, thick hand (*cf.* Zoega, tab. iv, no. xix). Initials are enlarged and sometimes ornamented, as are also certain letters in bottom lines. In the Paris collection Vol. 130^{5} foll. 54, 57, 70, Vol. 131^{3} foll. 66, 67, Vol. 129^{14} foll. 46—51 are probably from the same MS.

From Aḫmîm. [Budge.]

From a Homily, addressed apparently to monks and clergy and treating of purity and of the marriage of the clergy. The following are specimens of the text;

P. $\overline{\text{ⲙⲍ}}$. ⲉⲓϣⲁⲛϩⲟⲟⲥ ϫⲉⲁⲧⲉⲅⲣⲁⲫⲏ ⲧϣⲓ ⲉⲡⲧⲃⲃⲟ ⲙⲡⲥⲱⲙⲁ ⲉⲧⲃⲉⲡⲉⲧⲉⲟⲩⲛⲟⲩⲟⲩ ⲙⲛⲟϥ ⲉϥⲓ ⲙⲙⲡⲉⲧⲉⲙⲛⲟⲩⲟⲩ ⲙⲛⲟϥ ⲉⲙⲛⲁϣϫⲟⲟⲥ ⲟⲛ ϫⲉⲟⲩ ⲉⲧⲃⲉⲡϫⲙⲛⲟⲩⲟⲩⲥ ⲁⲣⲁ ⲙⲙⲁϫⲟⲟⲥ ϫⲉⲡⲉⲧⲉⲙⲛⲟⲩⲟⲩ ⲙⲛⲟϥ ⲉⲣⲡⲁⲓⲕⲁⲓⲟⲛ ⲙⲁⲣⲉϥⲣⲡϫⲙⲛⲟⲩⲟⲩⲥ ⲙⲁⲣⲉϥⲧⲱⲣⲡ ⲁⲉ ⲟⲛ ⲡϫⲉⲡⲉⲧⲉⲙⲛⲟⲩⲟⲩ ⲙⲛⲟϥ ⲉϫⲉⲧⲙⲉ ⲙⲁⲣⲉϥϫⲓⲥⲟⲩⲁ ⲙⲁⲣⲉϥϫⲓⲟⲩⲉ ⲁⲉ ⲟⲛ ⲛϥⲣⲁⲛⲁⲩ ⲙⲙⲟⲩϫ ⲁⲩⲱ ϫⲉⲡⲉⲧⲉⲙⲛⲟⲩⲟⲩ ⲙⲛⲟϥ ⲉⲧⲙⲣⲙⲟⲃⲉ ⲙⲙⲁ ⲙⲁⲣⲉϥϫⲟⲕⲟⲩ ⲉⲃⲟⲗ.

P. $\overline{\text{ⲙⲏ}}$. ⲟⲩⲱ ⲉⲣⲟⲓ ⲧⲉⲛⲟⲩⲙⲉ ⲙⲡⲣⲁⲛⲟⲥ ⲉⲧⲥⲟⲩⲟⲣⲣ ⲉϥⲙⲁⲩ ⲛⲟⲓ ⲡⲣⲁⲛⲟⲥ ⲉⲧⲙⲁⲛⲟⲩϥ ⲛⲧⲁⲡϫⲟⲉⲓⲥ ⲧⲁⲁϥ ⲙⲙⲉⲧⲣⲟⲟⲙⲉ ⲉⲣⲟϥ ⲉϫⲙⲡⲥⲱⲟⲩ ⲁⲩⲱ ⲉϥⲧⲟⲟⲙⲉ ⲉⲣⲟⲟⲩ ⲉϫⲙⲥⲟⲩ ⲉⲧⲃⲏⲟⲩ ⲁⲉ ⲁⲓϫⲟⲟⲥ ϫⲉⲧⲱⲟⲙⲉ ⲙⲏ ⲉⲃⲟⲗ ⲁⲙ ϫⲉⲡⲁⲛⲏⲙⲉ ⲁⲙ ⲡⲣⲱⲙⲉ ⲉⲧⲙⲙⲁⲩ ⲛⲉⲙⲧⲁⲧⲉⲣⲡⲓⲧ ⲙⲡⲧⲃⲃⲟ ⲁⲩⲕⲧⲟⲟⲩ ⲉⲡⲁⲩⲟⲩ ⲕⲁⲓ ⲉⲣⲩⲁⲛⲟⲙⲓⲁ ⲙⲙⲉⲙⲧⲁⲧⲡⲉⲓϫⲙⲙⲁ ⲉϫⲟⲟⲩ

χεμοπλχος ϯπχιπε ϩιωογ ατω ηεεογοολογ ππιεωχ τηρϥ ηεεχιεϩιε ν ηεεχιϩλι ετκρπλ ηλγ ερεηογτιηε ογν ετεππιτϥεϩιε ηλρογ ελτκλοιχ ϩιχωϥ. *Quotations;* none, but a reference to Rom. ix. 29.

254.

Or. 3581A(80).—Parchment; a fragment; 8½×10¾ in. Written by the same scribe and possibly belonging to the same MS. as the preceding number.

From Aḫmîm. [Budge.]

From a Homily. The passage is in praise of Virginity which the author apostrophises in a series of paragraphs; for example; ω τπητπλρθενος τελετογερος ηογωωπ ατω τπολιτεια ππατιογ ω τπητπλρθενος ηρηε ππηογτε[, ω τπητπλρθενος ηχηπ ηρεϥκλρπος ατω τϩλογε ηλτρϩτηε[, ω τπητπλρθενος τελειε ετταχρηγ ετϥι ϩληρρο.

255.

Or. 3581A(81).—Parchment; a complete and an incomplete leaf, paged ō, ī; ιλ, ιβ, and a fragment; 12¾×10¼ in. The text, in two columns of about 30 lines each, is written in the same hand as the two foregoing numbers. Here however the initials, stops &c. are coloured red or yellow; some of the former having coarse scrolls in those colours, while similar but smaller ornaments are sometimes attached to the letters ρ, τ, ϥ in bottom lines. In the Paris collection Vol. 131[6] fol. 13, Vol. 131[8] fol. 125, Vol. 131[7] foll. 25, 48, Vol. 131[3] fol. 98 are from the same MS. and refer to the 1st of our leaves, while Vol. 130[5] foll. 71, 72, Vol. 131[5] fol. 86, Vol. 132[1] fol. 46 and also Cairo no. 8314 refer probably to the second.

From Aḫmîm. [Budge.]

From one or more Homilies.

P. ō. The "song" in Is. v. 1 is made to refer successively to various utterances of Christ (? Mt. iii. 10 *or* Lu. iii. 9, Lu. xiii. 8, 9, Lu. xv. 4—7), the quotations being followed by these words;

ατετηλγ ελ[ε]λλοο ητετν[ωτ]ελ ηηορ-ρλη[ογ] ηηειρεϥχ[ω λγ]ω ηετογοωϥ [ε]ϣωτν κλλλος ϩηογπηπτρηϩητ ηογρεϥχω γλρ λιηε ελτρε[η]ετϣωτν ερογ ϩτλληε (ἠδύνειν) ϩηογ-ϩτλοηη λλλλ γλϥτρετρηε ϩηογτηκλϩ ηϩητ ελεϥ† ηογοτηοϥ λν ελϩητ ηηετϣωτν ερογ ϩηογϩλοσ ατω ελ† ηογτηκλϩ ηϩητ ελετϩητ ϩηηρπηεεγτε ηηκολλακις ηεϥϣηε ηχω †χρογ λν ηηετϣωτν ε[ρογτ].

P. κλ. The text here treats of Jacob's mourning for Joseph, who in prison was sad at the thought of his father, his young brother and his own misfortunes. But God heard his prayer, brought him out of prison and made him a king (*sic*), while the ruler of the prison set him over all the prisoners.[1]

The Fragt. Presumably from a Homily, though the following phrase seems to belong to a narrative; [ογταηοκογιτοσηε ητερογϣοκ λε ηπγλχε ετλγε ετογτωγ ετωϩ ητηε ηηη-σολ [λ]ογτωγβ ηλτ [ητ]ειϣε χε[. *Quotations;* Is. xi. 1, Ps. cix. 4.

256.

Or. 3581A(82).—Parchment; three complete leaves, ruled and paged ριο—ριϥ; ϣκλ, ϣκβ; 13½×11¼ in. The text, in two columns of 33 lines each, is written in a regular hand (*cf.* Ciasca, i, tab. i or ii, tab. xxvi, but the resemblance is not close). Initials are enlarged more or less elaborately and accom-

[1] I suspect that Zoega no. cclxxx, the writer of which appears to have dwelt in Jerusalem, may be from the same MS. as this.

panied sometimes by scrolls in ink. There are some similar scrolls in the lower margins. By the same scribe and probably from the same volume as the Epistles of Apa Esaias, no. 181 *above*.

From Aḫmîm. [BUDGE.]

From one or two Homilies.

P. $\overline{\text{ρπ̄ϑ̄}}$. Abraham is 'the father of many nations,' Sarah 'strength'; again Abraham is 'the mind' (*νοῦς*), Mamre 'the height,' Sarah 'the soul' (*ψυχή*), while the tent (*σκηνή*) to which the soul flies is the protection (*lit.* shadow) of God. So long as it was with Sarah after the manner of women, she could not conceive Isaac. So long as the region of Sodom is inhabited ϭορϭ and watered ⲉⲥⲧⲥⲏⲧ, she remains barren; but after that Sodom's cry goes up, the mind overcomes ⲡⲛⲉⲧⲡⲉ the passions (*πάθος*) and becomes a grain of mustard &c. After Sodom's destruction and Lot's rescue, Sarah bore Isaac, 'joy;' that is, the soul when purified obeys (*ὑποτάσσειν*) the mind and brings forth joy. Sarah was now no more a prey to violence, for she had received heaven's pledge. After Pharaoh's attempt and she being now old ⲛⲧⲉⲣⲉⲥⲡⲱϩ ⲁⲉ ⲉⲙⲙⲟⲩ ⲛⲥⲓ, Abimelech coveted her; but God proved (*ἐτάζειν*[1]) him. Let there be no return to old (sins) once abandoned. This the saints strove to reach. There can be no love (*ἀγάπη*) while we care for worldly things; for we cannot drink of Christ's cup and of the devil's. Isaiah found he could not please God while in the distractions (*παρασπασμός*) of the world. *Quotations;* Mt. xiii. 33, Lu. xiii. 19, Gen. xii. 15, Col. iii. 9, 1 Cor. x. 21, Is. xxvii. 4, xxix. 4, xxvi. 16, xxxiii. 14, 15, 16, *ib.* 18, *ib.* 7, i. 26.

[1] The form ϩⲧⲁⲁϫⲟ recurs as ϩⲥⲧⲁϫⲟ for *ἐξήτασας*, Sap. Solom. xi. 11. Elsewhere this is rendered by ϫⲓⲛⲉ.

P. $\overline{\text{ϭⲕⲁ}}$. Be humble ⲁⲣⲓⲕ ⲙⲉⲗⲗⲭⲓⲥⲧⲟⲛ in speech and ignorant among the learned and God will grant thee wisdom (*σοφία*). Remember, beloved brother, the struggle for virginity (*παρθενεία*); fight therein till death; for it is no small thing on earth and unspeakably honoured in heaven. Virginity and marriage are as strength and weaknèss. The Apostles forsook all earthly honours and ties; unlike the rich young man. God commends those that become eunuchs for the kingdom of heaven's sake. Marriage is honourable and the (marriage) bed pure if there be (? also) works (*πρᾶξις*) of the kingdom of heaven.

The first sentence on this leaf is obscure; ⲥⲉϩⲧⲕ ⲙϩⲁϩ ⲙⲥⲟⲛ ⲙⲧⲙⲏⲧⲉ ⲙϩⲉⲙⲙⲏⲛⲩⲉ ⲉⲧⲣⲁⲭⲉ ϫⲉⲙⲙⲉⲛϫⲁϫⲉ ⲁⲗⲗⲁ ⲛϩⲟⲉⲓⲙ ϩⲙⲛⲉⲧⲉⲙⲣⲙⲉⲉⲧⲉ ⲉⲣⲟϥ ⲁⲙ.

Quotations; Mt. xix. 22, Lu. xiv. 33, *ib.* 20, Joh. xiv. 2, Is. lvi. 4, 5.

257.

Or. 3581A(83).—Parchment; an almost complete leaf, ruled (pricked in centre) and paged $\overline{\text{ⲧⲕⲍ}}$, $\overline{\text{ⲧⲕⲏ}}$; $13 \times 10\frac{3}{4}$ in. The text, in two columns of 36 lines each, is written in a fine, regular hand (*cf.* Hyvernat, *Album*, pl. iv. 2, our MS. showing only the rounded forms of ⲩ and ⲣ). There are no enlarged letters. Probably from the same MS. as Lord Crawford's fragt. 36[1] and in the Paris

[1] Lord Crawford's fragt. is from an interesting Homily upon Joseph, Mary and Christ's birth in which use is made of the parable of the pearl (Mt. xiii. 45,) in the manner of S. Ephraim (*v.* Usener, *Die Perle* 1892). This fragt. shows on all but the first page a number of small coloured ornaments, while ours has none. In other respects they seem to be identical. For the former *cf.* Forbes Robinson, *Copt. Apocr. Gosp.*, pp. xxii, 196, 235. Of the Paris texts, some are attributed to Peter of Alexandria, others to Severian of Gabalà.

collection Vol. 129[15] foll. 11—16, Vol. 130[5] fol. 132, Vol. 131[1] fol. 30, Vol. 131[3] foll. 77—80, Vol. 131[4] foll. 112—119, Vol. 131[6] fol. 78, Vol. 132[1] fol. 56.

From Aḫmîm. [Budge.]

From a Homily of which this passage deals with Christ's church immovable upon the rock of the martyrs' faith. The following are specimens of the text;

P. ⲧⲕⲍ. ⲁⲩⲱ ⲙⲡⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲁⲩⲥⲱⲕ[ⲛ]ⲉⲧⲥⲙⲏ-ⲣⲟⲟⲧⲉ [ⲛ]ⲛⲟⲩⲍⲉ ⲉⲃⲟⲗ [ϩ]ⲓⲧⲛⲓⲥⲧⲓⲥ[3 or 4 let.] ⲧⲣⲉ ⲙⲙⲁⲓ[2 or 3 let.]ⲁⲓⲱⲛ [3 let.]ⲛⲧⲉ [ⲛ]ⲁⲣⲣⲉ ⲥⲉⲥⲱⲧⲥ ⲉϫⲱ ⲛⲥⲉⲥⲩⲥⲧⲁⲗ (σύρειν) ⲁⲛ ⲙⲡⲁⲍⲟ ⲧⲥⲁⲣⲝ ⲱϫⲙ ⲛⲥⲁⲛⲍⲁⲗⲓⲥⲕⲉ ⲁⲛ ⲛⲟⲩ ⲧⲙⲓⲥⲧⲓⲥ ⲟⲩⲧⲥⲙⲙⲉⲧⲉ ⲧⲥⲟⲟⲩ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲍⲣⲁⲓ ⲅⲁⲣ ⲉϫⲛⲧⲉⲓⲙⲉⲧⲣⲁ &c. (Mt. xvi. 18) ⲡⲣⲟⲥⲧⲭⲉ (προσέχειν) ϩⲛⲟⲩⲧⲟⲣϫ ⲉⲡⲉⲩⲁϫⲉ ⲉⲫⲙⲟⲩⲧⲉ ⲉⲙⲛⲧⲁⲓ ⲛⲁⲛⲓⲧⲉ ϫⲉⲙⲕⲙⲁⲧⲙⲟⲥ ⲉⲧⲭⲓ ⲉϩⲟⲩⲛ ⲉⲙⲛⲟⲩ ⲙⲙⲁ ⲟⲉ ⲧⲉⲛⲟⲩ ⲙⲙⲁⲩ ⲉⲧⲫⲁⲕⲙⲁⲧⲙⲉⲧⲉ ⲛⲉⲧⲙⲁϯ ⲛⲉⲫⲟⲧⲟⲃⲓ ⲁⲓ ⲉⲁⲗⲙⲓⲧⲉ ⲛⲟⲉ ⲅⲁⲣ ⲙⲙⲁⲩⲁⲓ ⲙⲧⲛⲟ-ⲁⲓⲥ ⲙⲧⲟⲟⲩ ⲛⲥⲧⲟ ⲙⲍⲙ ⲙⲧⲟⲩⲙⲃⲟⲕ ⲉϩⲟⲩⲛ ⲉⲧⲙⲛⲁⲓⲥ ⲧⲁⲓⲧⲉ ⲟⲉ ⲙⲡⲉⲧ[ⲟ] ⲡⲣⲉⲫϫⲙⲟⲥⲓϯ [ⲉ]ϩⲟⲩⲛ ⲉⲙⲛⲟⲩ.

P. ⲧⲕⲏ. ⲟⲩⲟⲧⲉⲙⲉ ⲛⲉⲓⲉⲩⲁϫⲉ ⲙⲁⲓ ϫⲉⲥⲉⲙⲙⲏⲉ ⲙⲙⲁⲁⲥ ⲛⲟⲩⲧⲟⲥⲓⲏ ⲙⲙⲁ ⲉⲙⲉⲣⲉⲓⲉⲩϫⲣⲟ ⲉⲣⲟⲥ ⲉⲙⲉⲥ ⲉϩⲁⲛⲉϫⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲛⲉⲥⲉⲩⲉⲙϩⲁⲥⲉⲙⲉ ⲉϩⲁⲙⲍⲟⲉ[ⲙ] ⲁⲗⲗⲁ ⲛⲉⲥⲉⲟⲙⲉ ⲉⲙⲉⲥⲙⲏ ⲥⲉⲙⲉϫⲥⲟⲧⲉ ⲉⲣⲟⲥ ⲁⲗⲗⲁ ⲛⲉⲥϫⲓⲥⲁⲓ ⲉ[ⲟ]ⲣⲕⲟⲧⲉ ⲉⲣⲟⲥ ⲁⲁ[ⲁⲁ] ⲙⲁⲣⲉ(*lege* ⲛⲉⲣⲉ) ⲡⲓⲧⲣⲟⲥ ⲕⲙ ⲁⲩⲱ ⲁϩⲣⲟⲓ [ⲙ]ⲧⲁⲧⲟ ⲙⲙⲁⲓ ⲉⲧⲥⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲧⲁϫ[ⲣⲁ]ⲉⲓⲧ ⲉϩⲟⲩⲃ ⲙⲙⲁ [ⲟⲩ]ⲅⲁϫⲉ ⲛⲟⲩⲧⲟⲩ ⲛⲉⲙⲧⲁⲛⲟⲩⲧⲱ[ⲧ] ϫⲟⲟⲩ ⲁⲩⲱ ⲫⲙ[ⲙⲁ] ⲉⲃⲟⲗ ⲛⲉⲙ ⲛⲟⲩ[ⲡⲣ]ⲣⲟⲥ ⲉⲫⲧⲁϫⲣⲓⲧ ⲟⲩⲙⲣⲙⲁ ⲙⲡⲉ[ⲣⲁⲛ]ⲟⲥ ⲙⲧⲁⲩⲧⲧ[ⲱⲟⲩ]ⲙⲙⲁⲥ ⲁⲩⲱ ⲙⲙ[ⲟⲩ]-ⲉⲩⲟⲩⲟⲩⲟⲩ ⲉⲣⲟⲥ.

258.

Or. 3581A(84).—Parchment; two complete leaves, ruled but not paged; $14\frac{1}{2} \times 11\frac{1}{2}$ in. The text, in two columns of 34 lines each, is written in a regular hand (*cf.* Ciasca ii, tab. xxv or Zoega, tab. iii, no. xii, though our script is wider spread). Initials are enlarged but plain. In the Paris collection Vol. 130[5] foll. 94, 95 are by the same scribe.

From Aḫmîm. [Budge.]

From a Homily. The passage preserved treats of various occasions on which the robes of biblical personages — patriarchs, priests, prophets, apostles, angels, Christ,—are mentioned; the following words do not help in recognizing the general intention of the work;

ⲧⲙⲛⲁⲩ ⲁⲉ ⲟⲛ ϩⲙⲛⲉⲅⲣⲁⲫⲏ ⲉⲧⲙⲛⲧⲁⲣⲁⲟⲟⲩ ⲙⲙⲏⲟⲩⲧⲉ ⲉϩⲟⲩⲏ ⲉⲙⲟⲧⲥⲟⲩⲧⲟⲛ ϩⲙⲛⲉⲥⲧⲙⲛⲧ ⲉϩⲟⲩⲏ ⲉⲣⲟⲩ ⲛⲉⲃ ⲙⲧⲁϥⲭⲟⲟⲥ ⲉⲧⲣⲉⲩⲕⲁⲁ ⲕⲁϩⲙⲧ &c.

ϩⲙⲛⲁⲩⲙⲓ ⲁⲉ ⲟⲛ ⲙⲙⲉϥⲙⲏⲧⲩⲁⲛⲓⲥⲧⲏⲩ ⲉϩⲟⲩⲏ ⲉⲙⲉⲧⲣϩⲟⲧⲉ ϩⲙⲧⲩ ⲁϥⲭⲟⲟⲥ ⲭⲉⲟⲩⲥⲧⲟⲗⲏ ⲛⲅⲟⲟⲩ &c.

ⲉϥⲁⲗⲁⲣⲏⲉ ⲁⲉ ⲟⲛ ⲙⲙⲉϥ ⲛⲟⲩ ⲛⲉⲧⲥⲟⲟⲩⲛ ⲙⲙⲟⲩ ⲛⲁⲩ ⲛⲉⲧⲥⲱⲧⲉ ⲙⲙⲟⲩ ⲭⲉⲫϫⲁⲕⲁⲁⲧ ⲅⲁϫⲟⲟⲥ ⲛⲅⲟⲟⲩ ⲭⲉⲁⲓⲕⲁⲁⲧ ⲕⲁϩⲙⲧ &c.

Quotations; Gen. xxviii. 20, 22, xlv. 22, Mt. xvii. 2, Mk. ix. 3, Joh. xix. 23, Mt. xxviii. 3, Lu. xxiv. 4, Mt. xxi. 7, Ezech. ix. 2, Dan. x. 5, vii. 9, Lev. xvi. 4, Ex. xix. 10, 11 (?), Gen. xlix. 11, Ac. xii. 8, Prov. xxvii. 13, Zech. iii. 4, 5, Is. lxi. 3, Cant. v. 3, Is. xx. 3, 4.

259.

Or. 3581A(85).—Parchment; a complete leaf, ruled and paged ⲡⲟⲉ, ⲡⲟⲋ; $13\frac{3}{8} \times 10\frac{1}{4}$ in. The text, in two columns of 32 lines each, is written in a regular hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with stops, the letter ⲫ and the marginal ornaments are coloured red or red and yellow. From the same MS. as Zoega, no. ccxci and in the Paris collection Vol. 131[3] foll. 3—16, Vol. 129[18] foll. 95—97 and perhaps Vol. 131[6] foll. 72—74.

From Aḫmîm. [Budge.]

From a collection of short Homilies upon personages of the Old and New Testaments. Our fragt. contains the end of a Homily upon S. Peter and the beginning of one upon S. Andrew.

In heaven there are no bolts ⲟⲩⲁⲉ ⲟⲩ ⲙⲡⲉⲛⲱ[1] ⲟⲩⲁⲉ ⲡⲟⲩϫⲁⲟⲥ, for there are no thieves; all is peace and agreement (*συμφωνία*). Peter's keys are good works. If he sees a sinner in despair, he opens the gate and invites repentance. I too have thrice denied the Lord and He has forgiven me. Repent and God will forgive thee and take thee to heaven.

Andrew was the most fiery of the apostles. If a city received not his preaching, he was wroth (and wished) that a fire from heaven might burn it. Hence another apostle was sent with him to remind him of the Lord's command to preach to all nations.

The words introducing the second homily are ⲁⲛϥⲁϫⲉ ⲥⲧⲃⲉⲡⲉⲧⲣⲟⲥ ⲡⲛⲟⲩ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲁⲣⲉⲛϥⲁϫⲉ ⲟⲛ ⲥⲧⲃⲉⲁⲛⲇⲣⲉⲁⲥ.

260.

Or. 3581A(86).—Parchment; a fragment; 10×9¼ in. The text, in two columns, is written in a regular, upright hand (*cf.* Ciasca i, tab. i). Initials are moderately enlarged and, with stops, the letter ϕ &c., are coloured red.

From Aḫmîm. [Budge.]

From a Homily.

I am in company with the Apostles, Prophets and Patriarchs, while the Judges (*κριτής*) declare for Jesus ϯⲙⲁⲥⲓⲛ ⲉⲓ̅ⲥ̅ in sounding the trumpet (*σαλπίζειν*). I recalled the dread judgment and my whole body —? ⲧⲁϩⲉⲥⲓⲕ and my spirit was disturbed. What shall I then do? ..... (sinners) shall go to the Valley of Jehoshaphat (Joel iii. 2, 12) and receive the reward of their deeds. Hast thou considered, oh man, the terror of that hour when each is weeping for sin? ..... (and they) separate them, one weeping for the other, the Apostles even and Saints weeping as they judge, ... murderers being sent to a place of weeping and gnashing ϧⲁϩϧ of teeth, thieves to cold and nakedness, slanderers (*καταλαλία*) to outer darkness.

[1] This is hierogl. *v.* Crum (Erman) in *Aeg. Zeitschr.* 1898.

261.

Or. 3581A(87). — Parchment; a fragt., ruled and paged ϩⲉ̅, ϩⲋ̅; 9¼×10¼ in. The text, in two columns, is written in an uneven hand (*cf.* Ciasca i, tab. xiii for the type). Initials vary in size and, with stops &c., are coloured red. The ornaments ⩾ are in red and green.

Probably from Aḫmîm. [Griffith.]

From a Homily, referring to Christ's birth, prophecies and passion. The writer asks the Jews why they condemned Him. The following are examples of the text, which, in the form ⲙⲙⲁⲩ, shows a Mid. Egyptian tendency;

p. ϩⲉ̅. ⲙⲡⲁⲧⲉⲥⲣⲙⲛⲧⲏ ⲛⲣⲟⲙⲡⲉ ⲉⲧⲉⲧⲁⲓⲧⲉ ⲛⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲁⲧⲧⲱⲗⲙ ⲁϥⲭⲓ ⲙⲁϥ ⲛⲟⲩⲥⲁⲣϫ ⲛⲣⲉϥⲯⲉⲛϩⲓⲥⲉ ⲛⲟⲉ ⲙⲧⲱⲟⲩ ⲁⲩⲱ ⲛϩⲱⲙⲟⲟⲩⲥⲓⲱⲟⲩ ⲙⲙⲁϥ[1] ⲕⲁⲧⲁ ⲡⲟⲩⲱⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲉϥⲉⲓⲱⲧ ⲁϥⲃⲱⲕ ⲉϩⲟⲩⲛ ⲙⲙⲏ ⲙⲙⲁϥ ϩⲛⲧⲉⲥⲙⲛⲧⲣⲁ (*μήτρα*). ⲁⲛⲉⲣⲯⲙⲏⲣⲉ ⲛⲉⲙⲟⲟⲩ ⲙⲧⲉⲫⲙⲛⲧⲛⲟⲩⲧⲉ ⲉ-ⲧⲟⲩⲁⲁⲃ ⲉⲁϥⲧⲥⲁⲃⲉⲛⲉϥⲙⲁⲟⲛⲧⲏⲥ ⲉⲛⲉⲧⲛⲁⲯⲱⲟⲩⲛⲉ ⲙⲡⲁⲧⲟⲩⲯⲱⲟⲩⲛⲉ.

p. ϩⲋ̅. ⲉⲧⲃⲉⲟⲩ ⲧⲉⲧⲙⲕⲣⲓⲛⲉ ⲙⲡⲉϫ̅ⲥ̅ ⲱ ⲡⲓⲟⲩ-ⲗⲁⲓ ⲧⲁⲩⲉⲧⲁⲓⲧⲓⲁ ⲉⲣⲟⲓ ⲱ ⲛⲁⲧⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ⲛⲉⲧⲛⲁⲁⲡⲟⲗⲟⲅⲓϫⲉ ϩⲁⲣⲟϥ ⲉⲛⲕⲣⲓⲛⲉ ⲙⲙⲁϥ ⲛⲉϩⲁⲩ ϧⲉⲁϥϧⲟⲟⲥ. ϧⲉⲁⲓⲟⲕⲛⲉ ⲡⲩⲛⲣⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲧⲁⲓ ⲟⲩⲛⲧⲉ ⲧⲉϥⲁⲓⲧⲓⲁ ⲱ ⲡϩⲉⲑⲛⲟⲥ ⲛⲁⲧⲥⲃⲱ.

262.

Or. 3581A(88).—Parchment; a large (*α*) and a small fragt. (*β*). the latter, paged ⲁϫ̅, ⲁⲓⲏ̅, is the first of a quire; 11¼×9¾ in.;

[1] ϥ erased.

ruled at wide intervals. The text, in two columns of more than 28 lines each, is written in a rather uneven hand, leaning slightly to the right (*cf.* Ciasca i, tabb. iii and x for the type). Initials, unornamented, are a little enlarged and project. The *Clar. Press* MS. no. 54 and in Paris, Vol. 78, foll. 16, 17, 52, 53, Vol. 129^{16}, foll. 77, 102, Vol. 131^{6}, fol. 92, Vol. 131^{7}, foll. 3, 19 are by the same scribe, though the *Clar. Pr.* leaves at any rate cannot (*cf.* their paging) be from the same work. Nor can more be said as to the present two fragts.

From Aḫmîm. [Budge, Horner.]

(*α*). From a Homily or Epistle, addressed to monks, *quoting* Deut. xxxiii. 10, 11 and referring to the teaching of Mat. x. 37, 38. The following are passages of the text;

[illegible]

(*β*) Apparently from a Homily. It shows the following unidentifiable *quotation;*

[illegible]

263.

Or. 3581A(89).—Parchment; four fragments; ruled; the largest, $8 \times 9\frac{3}{4}$ in. The text, in two columns, is written in a large, somewhat irregular hand (*cf.* Hyvernat, *Album*, pl. ix. 1). Initials are slightly enlarged. Where ⲛ begins a line, it has a loop projecting to the left; where ⲁ, ⲩ, ⲣ, ⲥ end lines, their tails project to the right. The sequence of the foll. is uncertain. In the Paris collection Vol. 130^{5} foll. 52, 109, 112, 116—119, 131 appear to be from the same MS.

Probably from Aḫmîm. [Griffith.]

From a Homily, apparently rebuking vice (? in a monastic congregation). The following are specimens of the text;

fol. 2. [illegible]

fol. 3. [illegible]

fol. 4. [illegible]

264.

Or. 5438(1).—Parchment; four very small leaves, ruled; $2\frac{3}{4} \times 2\frac{1}{2}$ in. The text, in a single column of 14 lines, is written in a minute hand (*cf.* Ciasca i, tab. vi for the type). There are no enlarged initials, the paragraphs being occasionally indicated by a

simple, angular mark (*cf.* Hyvernat, *Album*, pl. ii. 1).

From Aḫmîm. [Grenfell.]

From a Homily or Epistle, containing praise of and precepts for the ascetic life. The reader is frequently addressed as ⲡⲉⲃⲓⲏⲓ (*ταλαίπωρος*). The efforts of the ascete towards God are likened to a lion hunting his prey. The following is the text, some of which is obscure or illegible;

fol. 1 *a*. ⲛⲉⲟⲩⲥⲁⲃⲉ ⲉϥϩⲓ[ⲧⲉ]ϥⲣⲓ ⲧⲉϥⲣⲓ ⲙⲉⲥ [ⲛⲥ]ϩⲛⲟⲩⲧϥⲉ ⲙⲛⲁⲩ [ⲛ]ⲁⲓ ⲉⲃⲟⲗ ϩⲓⲛϧⲁⲣⲡⲟⲥ ⲙⲛⲉϥⲥⲃⲱⲛⲧⲉ ⲉⲧⲙⲁⲛⲟⲩⲟⲩ ⲛⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲁⲩⲟⲩⲟⲓϩ ⲛⲁϥ ⲉⲃⲟⲗ ⲛϩⲏⲧⲥ ⲁⲡⲁⲅⲅⲉⲗⲟⲥ ⲙⲡϧⲟⲉⲓⲥ ⲟⲩⲟⲓϩ ⲉⲃⲟⲗ ⲛⲧⲉⲭⲁⲣⲓⲁⲥ ϩⲓϫⲟⲩⲧⲏ ⲙⲛⲉⲟⲩⲥⲓⲁⲥⲧⲏ[ⲣⲓ]ⲟⲛ ⲙⲡⲛⲟⲩϩⲏⲙⲉ ⲁⲛⲁⲣ[ⲅⲉⲗ]ⲟⲥ ⲃⲱⲕ ⲉϫⲟⲩⲧⲏ (fol. *b*.) ⲉⲡⲏⲓ ⲛⲁⲱⲧ ⲁⲡⲁⲅⲅⲉⲗⲟⲥ ⲟⲩ ⲃⲱⲕ ⲉ[ϫⲟⲩⲧⲏ ⲉⲛ]ⲏⲓ ⲛⲧⲟⲃⲓⲁⲥ [ⲁ̀ⲧ]ⲱ ⲧⲱⲃ[ⲓⲁⲥ] ϩⲙⲛ[ⲉϥ]ⲏⲓ ⲁϥⲃⲱⲕ ⲟⲩ ⲉϫⲟⲩⲧⲏ ⲉⲡⲏⲓ ⲙⲙⲁⲛⲱⲟⲉ ⲧⲉⲛⲟⲩ ⲟⲩⲉ ⲛⲉⲃⲓⲏⲓ ⲙⲡⲣⲧⲁⲕⲉ[ⲡⲉ]ϩⲙⲟⲧ ⲛⲧⲣⲓ ⲟ . . . ⲧⲁ . . . ⲛⲓⲙ ⲛⲁⲩⲱ[ⲡⲉ] ⲛϩⲛⲧ[ⲥ] . ⲙⲛ . . . . ⲙⲡⲉ̀ . . ⲩⲟⲓ . . . . . ⲁϫⲏ . . . ⲟⲧ . . . .

fol. 2 *a*. ⲛⲉⲙⲧⲁⲡⲙⲟⲩⲧⲉ ⲛⲧⲕ ⲉϫⲱϥ ⲁⲙⲁϩⲧⲉ ⲙⲙⲟϥ ϩⲙⲟⲧϩⲩⲡⲟⲙⲟⲛⲏ ⲙⲡⲣⲕⲁⲡϩⲛⲧ ⲉⲃⲟⲗ ⲙⲡⲣⲁ[ⲛⲉⲓ ⲉⲡⲥϩⲙⲟⲧ ⲩⲁⲛⲧⲕⲃⲱⲕ ⲉϩⲣⲁⲓ ⲩⲁⲙⲙⲟⲩⲧⲉ ϩⲙⲟⲧⲟⲩⲛⲟϥ ⲙⲙⲟⲧϫⲣⲟ ⲕⲁⲓ ⲅⲁⲣ ⲩⲁⲣⲉⲙⲙⲟⲩⲧⲓ ⲉⲓ ⲉⲃⲟⲗ ϩⲓϫⲛⲁⲓⲉ ⲩⲁϥⲕⲁⲛⲉϥⲥⲁⲧ ϩⲓϫⲙⲙⲉϥⲧⲁⲟⲩⲉ ⲉϥⲭⲁⲙⲁⲁⲧ[ⲉ ⲙ]ⲡⲉⲙ-(fol. *b*.)-ⲧⲁϥⲉⲓ ⲉⲃⲟⲗ ⲉⲧⲃⲏⲏⲧϥ ⲩⲁϥⲙⲟⲟⲩⲉ ⲉϩⲣⲁⲓ ϩⲙⲟⲧⲡⲁⲣⲣⲏⲥⲓⲁ ⲧⲉⲛⲟⲩ ⲟⲩⲉ ⲙⲡⲣⲕⲁⲡϩⲛⲧ ⲉⲃⲟⲗ ϩⲙⲡⲉⲓⲕⲟⲥⲙⲟⲥ ⲩⲁⲛⲧⲕ-ⲙⲟⲟⲩⲉ ⲉϩⲣⲁⲓ ⲩⲁⲙⲙⲟⲩⲧⲉ ϩⲙⲟⲧⲭⲣⲟ ⲱ ⲛⲉⲃⲓⲏⲓ ⲉⲕⲩⲁⲛⲧⲟⲟⲩⲕ ⲉⲡϫⲟⲉⲓⲥ ⲙⲁⲧⲁⲁϥ ⲡϫⲟⲉⲓⲥ ⲟⲩ ⲛⲁⲟⲩⲱ [ⲙ]ⲙⲁⲕ ⲉⲧⲣⲉⲕⲣⲣⲣⲟ ⲙⲙⲁϥ ⲧⲉⲓ[ⲟⲩ] ⲟⲩⲉ ⲛⲉⲃⲓⲏⲓ

fol. 3 *a*. . . . ⲙⲙⲉ ⲛⲁⲓⲛⲉ . . ⲟⲩⲟⲃⲃⲓⲟ ⲁⲉ ⲛⲟ[ⲛⲟ]ⲙ ⲡⲱⲧ ⲛⲁⲕ ϩⲙ . . . ⲟⲟⲩ ⲛⲉⲕⲟⲃ[ⲃⲓⲟ] . . ⲉ ⲛⲉⲟⲩⲟⲉⲓⲩ . . ⲁⲕⲛⲉ ⲁⲩⲱ ⲧⲉⲕⲣⲓ ⲛⲁⲩⲱⲛⲉ ⲛⲁⲕ ⲛⲟⲩⲧⲙⲏⲏⲙ ⲉⲥⲛϩⲟⲧ ⲛⲥⲣⲟⲩⲉⲓⲉⲣⲟ ⲉⲥⲧⲃⲃⲏⲩ ⲛⲁⲕ ⲛⲓⲩⲱⲛⲉ ⲛⲟⲩⲟⲁⲗⲁⲥⲥⲁ ⲉⲥⲟⲛϩ ⲛⲓⲩⲱⲛⲉ ⲛⲟⲩⲙⲟ-ⲁⲓⲥ ⲉⲥⲟⲣϫ ϩⲓⲥⲟⲩⲧⲙ ⲁⲩⲱ ϩⲓⲃⲟⲗ (fol. *b*.) ⲉⲥⲟⲩⲟⲣⲟ ϩⲙⲙ[ⲱⲙ]ⲉ ⲛⲓⲧⲙⲉⲓⲙⲉ ⲉⲧ[ⲉⲧ]ⲙⲡⲣⲙⲙⲁⲟ [ⲉⲣⲉ]ⲡ-ⲩⲓⲕ ⲛⲧⲥⲟⲫ[ⲓⲁ] ⲛⲁⲩⲱⲛⲉ ⲛϩ[ⲛⲧⲕ][1] ϩⲙⲧⲣⲓ ⲉⲕⲁ-ⲙⲁ[ϩⲧⲉ] ⲛⲧⲉⲥⲃⲱ ϩⲙⲟⲧⲟⲃⲃⲓⲟ ⲛⲓϧⲟⲟⲩ ϩⲱⲱ[ⲕ] ⲟⲛ ϫⲉⲱ ⲡⲩⲓⲕ ⲛⲧⲙⲛⲧⲣⲙⲙⲁⲟ ⲙⲡⲧⲥⲟⲫⲓⲁ ⲛⲓⲣⲣⲣⲟ ⲙⲛⲛⲟⲧⲧⲉ ϩⲙⲧⲣⲓ ⲉⲕⲟⲙⲕⲟ ⲙⲡⲉⲕϧⲁϧⲉ ϩⲙⲡⲕⲟⲥ-ⲙⲟⲥ ϩⲙ[ⲱⲟ][2]

fol. 4 *a*. ⲧⲙⲛⲧⲣϩⲁⲗ ⲩⲁⲣⲉⲛⲁⲗⲙⲟⲩ ⲅⲁⲣ ⲙⲓⲩⲉ ⲙⲙⲛⲣⲱⲙⲉ ϩⲓⲛϧⲁⲓⲉ ⲉⲧⲟⲟⲩⲁⲡ ⲉⲃⲟⲗ ⲉⲥⲕⲱ ⲅⲁⲣ ⲕⲁϩⲛⲧ ⲙⲛⲛⲟⲧⲧⲉ ⲉⲧⲃⲉⲡⲁⲓ ⲙⲙⲛⲁ ⲛϩⲛⲧⲟⲩ ⲉϩⲟⲩⲏ ⲉⲡⲣⲱⲙⲉ ⲉϥϩⲙⲟⲟⲩ ϩⲙⲧⲣⲓ ⲙⲁⲩⲁⲁϥ ϩⲙⲟⲧⲥⲟⲣⲁⲥⲧ ⲉϥⲩⲁⲓⲉⲓ ⲟⲉ ⲉϫⲙⲛ . . ⲙⲟⲧ ⲙⲧⲣⲓ ⲥⲁ [8—10 letters] (fol. *b*.) ⲟⲩⲙⲁⲩ ⲉⲃⲟⲗ ϫⲉⲩⲁⲧⲕⲁⲡⲟⲗⲉⲙⲟⲥ ⲙⲙⲛⲧⲩⲁⲛⲥⲧⲏϥ ⲉⲣⲟⲕ ⲉⲧⲟⲧϫⲉⲛⲣⲱⲙⲉ ϫⲉⲉⲧⲉϥⲓ-ⲛⲉϩⲙⲟⲧ ⲙⲧⲣⲓ ⲙⲧⲟⲟⲧⲕ . . . . ⲧ ⲙⲁⲧⲟⲧϫⲟⲕ ⲉⲡ-ⲧⲟⲟⲩ ⲙⲙⲁ ⲟⲩⲉ ⲡⲉⲧⲙⲁϯ ⲛⲁⲓ ⲛⲟⲩⲙⲁ ⲛⲩⲱⲙⲉ ϩⲓⲛ-ϧⲁⲓⲉ ⲧⲁⲡⲱⲧ ⲧⲁⲣⲓⲙⲉ ⲉⲣⲟⲓ ⲕⲁⲡⲉⲕⲙⲉⲉⲧⲉ ϩⲓⲛⲉⲉⲏⲧ ⲉⲕⲡⲓⲥⲧⲉⲩⲉ ϫⲉⲟⲩⲁ

265.

Or. 5438(2).—Parchment; half a leaf; $1\frac{3}{4} \times 2\frac{1}{2}$ in. (*cf.* the dimensions of no. 263 above). The text, in one column, is written in a minute, regular hand (*cf.* Hyvernat, *Album*, pl. iv, 2).

From Aḫmîm. [Grenfell.]

From a Homily dealing here with the cleansing power of baptism and the example of Christ's passion. The following is the text;

fol. *a*. [ⲉⲙⲧⲁⲩⲉⲙⲕⲟⲩⲓ ⲡⲱⲧ ⲉⲥⲟⲩⲱ ⲉⲣⲟⲥ ⲁⲩⲟⲩϫⲁⲓ ⲥⲓⲧⲙⲡⲙⲟⲟⲩ ⲉⲧⲙⲉⲩⲙⲟⲩⲧⲙⲉ ⲙⲫⲧⲭⲏ κατα πτυπος ⲙⲡⲃⲁⲡⲧⲓⲥⲙⲁ[3] ⲉⲧⲧⲟⲩⲭⲟ ⲙⲙⲱⲧⲛ ⲧⲉⲛⲟⲩ ϩⲙⲟⲧⲉⲓⲱ ⲁⲛ ⲉⲃⲟⲗ ⲙⲥⲟⲣϫⲉ ⲙⲧⲉ ⲧⲉⲁⲣϫ ⲁⲗⲗⲁ ⲙ]

fol. *b*. [ⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉⲧⲙⲉ ⲉⲁⲡⲁⲅⲅⲉⲗⲟⲥ ϩⲧⲙⲟ-ⲧⲁⲥⲥⲉ ⲛⲁϥ ⲙⲙⲛⲉϫⲟⲩⲥⲓⲁ ⲙⲙⲛⲥⲟⲩ ⲛⲉⲭ̅ⲥ̅ⲉ ⲉⲁϥⲙⲡⲥⲓⲥⲉ ϩⲓⲧⲉⲁⲣϫ ⲙⲧⲱⲧⲏ ϩⲱⲧⲧⲏⲩⲧⲏ ϩⲓⲱⲕ

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[1] Or ⲙⲧⲱⲧⲏ. [2] Or ϩⲓ.

[3] *Cf.* 1 Peter iii. 20.

ⲙⲙⲟⲧⲛ ⲥⲩⲛⲉⲙⲓⲥⲉⲧⲉ ⲭⲉⲡⲉⲛⲧⲁⲫⲟⲩⲟⲩ ⲥⲩⲧⲥⲁⲣⲝ ⲁⲫⲁⲟ]

266.

Or. 3367.—Parchment; a leaf pasted upon the inside of a fragt. of a leather and papyrus book-binding, so that fol. *a* only is visible[1]; $13\frac{1}{4}\times7\frac{1}{2}$ in. The leather is ornamented with borders of intersecting diagonal lines and in the middle a circular pattern formerly studded with metal(?). Along one side are the letters [ⲉⲕ]ⲕⲁⲏⲥⲓⲁ ⲁⲡⲁ, referring perhaps to the church of Shenoute. But this outer leather was apparently transferred here from its original use. The text, in two columns of 26 or 27 lines each, is written in a rather large hand (Hyvernat, *Album*, pl. xii, 4 reproduces it). Initials &c. are coloured red and there are rough red or green scrolls in the margins. By the same scribe as Zoega no. cxlv and Paris, Vol. 129^{16}, fol. 25, Vol. 129^{17}, fol. 1, Vol. 131^{1}, fol. 41, Vol. 131^{4}, fol. 56, Vol. 132^{1}, fol. 23.

[H. Wallis.]

From a Homily here dealing with Moses in Egypt. The following is a specimen;

ⲁⲩⲱ ⲛⲉϥⲣⲁⲛ ⲛⲥⲁⲗⲡⲟⲧⲁⲥⲥⲉ ⲙⲡⲓⲡⲓⲧⲣⲁⲛⲟ ⲛⲁⲓⲛⲉ ⲙⲡⲓⲡⲓⲧⲣⲁⲛⲟ ⲙⲡⲣⲟⲥⲱⲧⲟⲥⲓⲛ ⲛⲉϥⲣⲁⲛ-ⲥⲓⲥ ⲙⲙⲁⲫⲣⲁⲱⲛ ⲛⲉⲙⲡⲉϥⲣⲁⲛ ⲙⲙⲟⲛ ⲛⲥⲟⲧⲟ ⲉⲭⲉⲓ ⲙⲧⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲛⲁⲓⲛⲉ ⲙⲡⲓⲡⲓⲧⲣⲁⲛⲟ ⲙⲙⲟⲟⲩⲉ ⲡⲣⲟⲥⲱⲧⲟⲥⲓⲛ ⲉⲁϥⲉⲣⲙⲙⲟⲓⲣⲓⲉ ⲙⲙⲉⲛⲭⲥ ⲭⲉⲟⲩ-ⲥⲟⲧⲟ ⲙⲙⲡⲓⲡⲓⲧⲣⲁⲛⲟⲛⲉ ⲛⲥⲟⲧⲟ ⲉⲛⲁϣⲱⲟⲡ ⲧⲏⲣⲟⲩ ⲛⲁⲓⲛⲉ.

267.

Or. 3581A(90).—Parchment; an almost complete leaf, ruled and paged $\overline{\text{ρϥ}}$, $\overline{\text{ρϥⲁ}}$; $12\frac{1}{2}\times10\frac{1}{2}$ in. The text, in two columns of 34 lines each, is written in an upright, regular hand (*cf.* Ciasca i, tabb. i and xiii). Initials, slightly enlarged, stops and the letter ϕ are coloured red. Initials have no ornaments. Possibly from the same MS. as Paris, Vol. 134^{4}, foll. 104—110, Vol. 131^{5}, fol. 32.

[Myers.]

From a Homily, treating here of patience and endurance, the triumphs of the pure in heart, who shine as the sun, and the need of open resistance to declared enemies, although to those nearer us milder methods may be employed. This is illustrated by David's attitude towards Goliath and Saul respectively. Before a multitude we should be silent or speak only what is useful and true as did the prophets; before the wise or virtuous we should be humble.

268.

Or. 3581A(91).—Parchment; three fragmentary leaves, fol. 3 being first of quire $\bar{\text{ϛ}}$; ruled; $10\frac{3}{4}\times8\frac{1}{2}$ in. The text, in two columns of 30 lines each, is written in a regular, square hand (*cf.* Ciasca ii, tab. xxv, but for ⲩ, ⲏ, Zoega tab. iii, no. xii.). Initials are rarely and slightly enlarged. Foll. 1 and 2 were joined; their relation to fol. 3 cannot be fixed.

From Aḫmîm. [Budge.]

From an Epistle addressed by a member of a monastic congregation to ⲉⲃⲱⲛⲓⲥ[1] Ἐφώνυχος, whom, though diffidently styling him "my father," he adjures to forsake the companionship of "the wicked among us." With the latter seem to be connected the references to adulterers and the exhortations to expel

[1] As the leaf has the text on its other side also, it clearly served here merely as a part of the binding.

[1] Recurs Zoega 75; Latin, Eponychus (Surius, *Pachomius*, 14th May, §. xliii.). Indeed the same person may here be meant and our text be a letter of Theodore or Horsiêsi. For names thus formed *v. Aeg. Zeitschr.* xxvii, 41.

them. Ebōnh is reminded of his responsibilities towards God for those entrusted to him; God will seek their blood at his hands. The following are examples of the texts;

fol. 1 *b*. ϯcoнc иιοκ παєιωτ єτρєκαнєχє иιμοι ιρєнκοτι нγαχє єнєιϯєвω нак ан нιμ(?єнє)пιοτττє χοοс аλλа єιχω ιρєнγαχє нιλρρак ноє нοτγнρє єqχω нιєqγαχє нιλρєμнєqєιωτ κωτє παєιωτ κωτє παєιωτ н (fol. 2 *a*) [ca 6—8 let.] ϯτχн єнταπιοττє σλλωοτ єροκ нτοοτοτ нιρωμє єнτακ-σλλωοτ єροοτ єτєнριπραнιμє єτιρнτн євολ χєнτοκ ϩωωκ пιοττє нακωτє нсαπєγсноц нτοοτκ.

ϩοταн ає παєιωτ єκγαнγαχє нιπλανοнос єτιρнτн χєρнοτμοτ κнαμοτ

fol. 2 *b*. ω євωнϩ єнαχοοс нак χєοτ євολ χєλκγωπє єктωσє иιοκ єτρωμє и[по]нι-рос . . . нιοєικ

євολ χєєкσωωγτ нсωοτ єγπнτ єρατϥ нποτωнγ єτєпρωнєпє нпонирос єтиλат ϩλμοι ον єρєпιοττє нαϯ нак нοτμнтрєϥ-нιφє єτρєкϯτнк ατω нτροєιс єпкєγωχп.

Quotations; Zech. vii. 13(?), Mt. xxii. 11ff., Deut. vii. 26, Mt. iii. 10, Deut. xxii. 23, Ezech. iii. 17, Is. i. 2.

269.

Or. 5297(1). — Parchment; a fragt., ruled(?); 6 × 5⅛ in. The text, in two columns of 24 lines each, is written in a somewhat uneven, square character (*cf.* Rossi, *I Papiri . . . di Torino* i, tav. iii, but for ϵ and especially ϡ, the *Cod. Sinait.*). Apparently initials were not enlarged, but on fol. *b* a plain paragraph-mark is used.

From the Fayyûm. [Flinders Petrie.]

Presumably from a Homily, though possibly from a narrative. The subject is very obscure. Someone is addressed in 2nd fem. sing., while another person, 3rd masc., is throughout referred to. *Published* and translated in Crum, *Coptic MSS. from the Fayyûm*, p. 6, no. iv.

270.

Or. 1013 B.—Papyrus; six fragments; the largest, paged $\overline{\text{ρλϵ}}$, $\overline{\text{ρλϛ}}$, 5¾ × 7¾ in. The text, in one column, is written in a large hand of Zoega's 4th class.

[Hay.]

From a Homily. The text of the largest fragt. refers to the pride of life and the rich young man of Mt. xix. 16 ff. and mentions Elias, Peter and Paul.

271.

Papyrus xvi, sheets 1, 5 and Or. 1013 C.—Four fragments; the largest, paged $\overline{\text{qн}}$, $\overline{\text{qo}}$, 8¼ × 7¾ in. The text, in one column of more than 19 lines, is written in an irregular, heavy hand (*cf.* Zoega, cl. iv, no. xix). Paragraphs are distinguished by small, angular marks, or less often by horizontal strokes in the margin.

[Wilkinson, Hay.]

From a Homily or Commentary, of which the passages here preserved treat of the story of Dinah, the marriage of Joseph, &c. The following are the more legible portions of the texts;

[ογ]γєєρє ατω ααμοττє єπєсραн χє-ααєнιιєо єτєπєсοτωϩιπє χєτєнταсοτχαι єπ-ιοτ[1] ατω ααρнοσ ноι τγєєρє γнш ασγωπє ον єнєсєϩραс ατϯ нιωсηφ ϩωωϥ єϩραι єкнιιє

[1] Note this etymology of Asenath, "She that is safe from death."

ⲙⲡⲉⲓⲕⲁⲓⲣⲟⲥ ⲛⲟⲩⲱⲧ ⲁⲩⲱ ⲁⲫⲟⲩⲛϧⲁⲣⲓⲥ ⲙⲙⲁⲣⲡ-
ϥⲁⲣⲁⲥⲱ ⲁϥⲭⲓ ⲛⲧⲡⲩⲉⲉⲣⲟ ⲭⲏⲛⲓ ⲛⲧⲟⲟⲧϥ ⲙⲛⲟⲩⲧⲙⲛⲧ
ⲁϥⲧⲁⲁⲥ ⲙⲡⲟⲥⲓϥ ⲉⲧⲥⲱⲙⲁ ⲛⲁϥ.

ⲛⲁⲙⲟ ϩⲙⲡⲧⲣⲁϥ ϧⲛⲥⲛⲁⲛⲁⲥⲥⲏ ⲥⲧⲉⲡⲁϥⲟⲩ[ⲱ]-
ϩⲙⲟ ϫⲉⲁⲙⲛⲟⲩⲧⲉ ⲧⲣⲁⲣⲭⲟⲩⲁ ⲙⲙⲁⲣⲓⲁ ⲙⲙⲁ-
ⲛⲁⲥⲛⲟⲩ ⲙⲧⲣⲉⲡⲛⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲟⲩⲛ ⲓⲁⲕⲱⲃ ⲛⲉϥ-
ⲛⲁⲩⲟⲩ ⲁϥϯⲕⲁⲓⲣⲟⲥ ϩⲛⲁⲩ ⲙⲙⲁⲛⲁⲥⲥⲏ.

ⲁϥⲟⲩⲱϣ ⲛⲁϥ ⲙⲙⲁ ⲥⲧⲙⲛⲁⲩ ⲁⲗⲏⲑⲓⲁ ⲧⲉϥϫⲉⲉⲣⲟ
ⲉⲓ ⲉⲃⲟⲗ ⲉϧⲓϩⲣⲁⲥ ⲁⲧⲱ ⲙⲧⲣⲉⲡⲛⲁⲩ [ⲉ]ⲙϫⲉⲉⲣⲟ
ⲙⲙⲉⲧϩⲙⲙⲁ ⲥⲧⲙⲛⲁⲩ ⲁϥⲛⲁⲩ [ⲉⲣⲟⲥ ⲙ]ⲙⲟⲓ
ⲉⲙⲡⲥⲟⲣ.

ⲁϥⲃⲃⲓⲟⲥ [ⲉ]ⲧⲃⲉⲡⲉ[ⲉ]ⲥⲁ ⲕⲁ[ⲧⲁ] ⲟⲥ ⲥⲧ[ⲉ]-
ⲣⲉⲧⲥⲣⲁ[ⲫⲏ] ⲉⲧⲟⲩⲁⲁⲃ ϫⲱ ⲙ[ⲙⲟ]ⲥ ⲙⲧⲣⲟⲩ-
ⲥⲱ[ⲧⲙ] ⲟⲩⲛ ⲛⲟⲓ ⲛⲉⲥⲥⲏⲓⲧ ⲉⲧⲙⲙⲁⲩ ⲙⲙⲁⲥⲧⲉⲓ.

272.

Or. 1013 D.—Papyrus; a fragt.; $8\frac{3}{4}\times7\frac{1}{2}$ in. The text, in one column, is written in a large, somewhat uneven hand (*cf.* von Lemm, *Bull. Acad. Imp., N. S.* iii (xxxv), fragt. 4). The collection contains other small fragments of this MS., *e.g.* Pap. viii, 23.

[Hay.]

From a Homily. The passage here preserved deals with Christ's miracles of healing and bringing to life which foreshadowed our resurrection. He hungered and thirsted that man might eat and drink at the table of His kingdom.

273.

Papyrus vi, sheets 1, 3 (iii, iv), 4 (viii), Papyrus vii, sheets 1 and 3 fragts. under glass (one paged $\overline{\text{ρκϑ}}$, $\overline{\text{ρκϛ}}$,), Papyrus lii (H).—The largest fragt. $8\frac{3}{4}\times5\frac{1}{2}$ in. The text, in one column of some 20 lines, is written in a large, rather coarse hand of Zoega's 1st or 2nd class (*cf.* von Lemm, *l.l.*, fragt. 4). Paragraphs are occasionally indicated by a plain, angular mark in the margin.

[Sams, Butler.]

From one or more Homilies(?). The largest fragt. refers to Christ's second coming and His redemption of men from earthly troubles, as Joseph was redeemed from bondage and became a king (*sic*), and to their reception into the heavenly kingdom. Other fragts. deal with dogmatic questions and show the words "orthodox," "God the Word," "wholly God and wholly man," "the same ὑπόστασις, the same πρόσωπον, the same Lord, the same baptism." The patriarch and the empress Theodora τρφω θεοδο[ρα] are mentioned in a fragt. which appears to deal with the ablutions (ceremonial or metaphorical?) of priests, while the word τόμος in another may refer to the *Epistola Dogmatica* of Leo.

274.

Papyrus xiv, frame D.—One leaf, paged [$\overline{\text{ϛ}}$.], $\overline{\text{ιι}}$; about $7\frac{1}{2}\times6\frac{1}{4}$ in. The text, in one column of 17 lines, is written in a hand resembling Zoega's 2nd (especially for ⲁ, ⲙ) and 3rd (for ⲣ) classes. Paragraphs are indicated by a horizontal line or ζ-shaped mark in the margin. The other fragts. framed as Papyrus xiv have no connection with this.

[Wilkinson.]

From a Homily. The first words address the Virgin as far exalted above all birds; then the belief that birds could generate without sexual intercourse is referred to. The following is the text;

ⲡⲣⲁϫⲉⲓⲥ ⲧⲏⲣⲟⲩ ⲧⲉⲧⲁⲓⲏⲩ ⲉⲓⲁⲧⲉ ⲉϩⲟⲩⲟⲓϩⲁ-
ⲗⲁⲧⲉ ⲧⲏⲣⲟⲩ ⲉⲧϩⲁⲣⲟⲥ ⲏⲧⲏⲓⲥ ⲉⲙⲁⲓ ⲁⲓⲣⲏⲡⲓⲥⲧⲉ
ⲙⲙⲓϩⲁⲗⲁⲧⲉ ⲟⲩⲛⲓϩⲁⲗⲏⲓⲧ ⲅⲁⲣ ⲩⲟⲃⲉ ⲉϩⲁⲗⲏⲓⲧ ⲁⲩⲉⲓⲥ

ⲟⲩⲏ ϩⲱⲟⲥ ⲛⲧⲁⲓⲧⲟⲁⲓⲁ ⲉⲧⲣⲉⲛϩⲟⲧϥ ⲁⲩⲱ ⲛⲧⲏ-
ⲛⲟⲩϫⲓⲧ ⲙⲙⲁⲣⲉⲛⲟⲥ ⲙⲛⲓϩⲗⲗⲁⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲏⲧ ⲅⲁⲣ
ⲛⲧⲙⲛⲧⲙⲙⲉ ⲛⲟⲩⲕⲟⲩⲓ ϩⲙⲙⲓⲟⲥ ⲛⲧⲡⲁⲣⲟⲉⲛⲟⲥ ⲉⲧⲟ-
ⲩⲁⲁⲃ ⲁⲩⲱ (p. ⲏ) ⲛⲁⲧⲧⲱⲁⲓ ⲉⲓϣⲁⲛϫⲟⲟⲥ ⲅⲁⲣ
ⲉⲧⲉⲥⲣⲟⲟⲙⲙⲉ ⲙⲙⲏⲧⲣⲣⲙⲡⲓ ⲁⲩⲱ ⲛϩⲁⲗⲁⲧⲉ ⲧⲏ-
ⲣⲟⲩ ϫⲉϣⲁⲩⲭⲙⲏ ϫⲱⲣⲓⲥ ⲉⲙⲉⲣⲓⲁ ⲛϩⲟⲟⲩⲧ ⲡⲁⲛ-
ⲧⲱⲥ ⲟⲩⲙⲛⲧⲙⲙⲉ ϩⲙⲙⲁⲣⲣⲟⲁⲧⲏⲥ ⲛⲁⲟⲩⲱⲟⲩⲃ ⲛⲥⲉ-
ϫⲟⲟⲥ ϩⲛⲟⲩϩⲟⲧϥ ϫⲉϩⲁⲗⲏⲧ ⲙⲙⲏ ⲟⲩⲙⲛⲧⲁⲧⲙⲉⲧ-
ϩⲟⲟⲩⲧ ⲙⲙⲁⲩ ⲁⲩⲱ ⲙⲉⲧϫⲙⲙⲟ ϫⲱⲣⲓⲥ ϩⲟⲟⲩⲧ ⲛ
ⲉⲙⲉⲣⲓⲁ ⲛⲁⲗⲏ ⲟⲩ ⲉⲓⲣⲁⲛⲓϩⲓⲧⲟⲟⲩ ⲉϫⲱ ϩⲁⲣⲱⲧⲏ
ⲛ ϩ[ⲙⲙⲟ]ⲧⲓ ⲛⲉⲁⲁ

275.

Papyrus xiv, frames C, E, F.—A complete and two imperfect leaves, paged $\overline{\text{ρα}}$, $\overline{\text{ρβ}}$; $\overline{\text{ριζ}}$, $\overline{\text{ριη}}$; $\overline{\text{ρϙγ}}$, $\overline{\text{ρϙδ}}$; $8\frac{1}{4}\times6\frac{1}{4}$ in. The text, in one column of 16 lines, is written in a regular hand of Zoega's 3rd or 4th class. Paragraphs are indicated by a plain, angular mark in the margin and slightly enlarged initials.

[Wilkinson.]

From a Homily; (p. $\overline{\text{ρα}}$) admonishing to work and bear all trials (*βάσανος*) lest we hear the terrible voice condemning us; (p. $\overline{\text{ριζ}}$) reflecting on the transitory, misleading riches of this world. Let not the darkness divide us from the light, nor these mortal things make us strangers to the life everlasting. *Quotations;* Ps. cxviii. 71, Jer. xxxi. 18, 19, Ps. xxv. 2, Mt. xxv. 41, Lu. xvi. 12.

276.

Papyrus vii, sheets 4, 6, 7.—Fragments of various uncial MSS., from made-up rolls.

Sheets 2, 3, 5.—Fragments of semi-uncial or cursive MSS. from the same source.

[Sams.]

277.

Papyrus viii, sheets 1, 3, 9, 14.—Fragments of one or more semi-uncial MSS., written in a small script. Sheet 9 at any rate seems to be by the same hand as Pap. vii, 2. The subjects of the texts are very difficult to determine; probably they are homiletic. There is a large admixture of Greek words. Sheet 9 may be from a letter.

The other sheets contain fragments of uncial MSS.

[Sams.]

278.

Or. 5297(2).—Papyrus; a fragt.; $8\frac{1}{2}\times5\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tab. i, rather than ii, tab. xx). A ζ-shaped paragraph-mark is employed, but initials are not enlarged.

From the Fayyûm. [Flinders Petrie.]

From a Homily, relating here to the Last Judgment. *Published* in Crum, *Coptic MSS., &c.*, p. 5, no. iii.

279.

Papyrus xlviii, frames 18—25.—Fragments of 8 leaves; 8×3 in. The text, probably in one column of 19 lines, is written in an upright hand with the following characteristics; ⲁ, ⲩ and ⲣ are rounded and formed of a single stroke each, while ⲟ and ⲥ are angular and formed of 3 and 2 strokes respectively (*cf.* the *Pistis Sophia*). Not more than the half of each leaf remains.

[Anastasi.]

From one or more Homilies. It is difficult, from the condition of the MS., to recognise

the subjects dealt with. Certain fragts. appear to treat of charity, the remittance of debts and usury.

280.

Papyrus lxxxix.—$10\frac{3}{4} \times 10\frac{1}{4}$ in., having one complete *selis* of $6\frac{1}{4}$ in. long. The text, in a single column, of which parts of 20 lines are preserved, is written in sloping, irregular semi-uncials with a few ligatures.

[H. Stobart.]

From a Homily or Epistle, treating here of God's wrath and alluding (l. 19) to those that "spurn His holy body and revered blood," and (l. 12) to the ..., and Saracens and Blemmyes ⲃⲁϩⲙⲟⲟⲩⲥ.[1]

Published by Revillout, *Mém. s. les Blemmyes*, p. 32. The following are corrections of his reading; l. 2, ⲁⲩⲱ ⲛⲕⲁⲟⲩⲣⲏⲥⲓⲥ, l. 4, ⲙⲙⲉⲥⲁⲣⲁⲟⲟⲩ, ll. 6 *and* 17, ⲡⲁⲗⲓⲛ ⲟⲩ, l. 7, ⲛⲉ ⲁⲁⲩ, l. 11, ⲁⲧⲱ ⲟⲧⲭⲓ, l. 12, ⲛⲥⲟⲩⲛⲕⲱⲟⲩⲧ, l. 15, ⲡⲉⲧⲣⲱⲙⲓ, l. 16, ⲓⲥ ⲡⲉⲭⲥ, ⲛⲙⲉⲣⲣⲁ., l. 20, ⲟⲩⲁⲓ.

Quotations; l. 14, Is. lxvi. 24 (inexactly), l. 17, Joh. iii. 36.

281.

Or. 4919(1).—Papyrus; 2 fragts., apparently of the same MS.; the largest, $5 \times 3\frac{1}{2}$ in. The text, in one column, is written in a thick uneven script (*cf.* Zoega, classes iv, v).

[Grenfell.]

Apparently parts of a Homily, though the contents are difficult to recognise. In the larger fragt. there is a comparison between the lights in the firmament (στερέωμα) and Christ, the light of the Church.

[1] Goodwin, *Aeg. Zeitschr.* 1869. 75, read ⲃⲁϩⲁⲓⲟⲩⲥ. In *Mém. de la Miss. franç.* iv, 642 (*i.e.* Cairo MS. 8019) it is written ⲃⲁⲁϩⲙⲟⲩⲥ.

282.

Papyri ix, x, xi, xii.—A large number of small, disconnected fragments. They were bought adhering together in the form of cylindrical rolls. They show various types of uncial characters and are probably for the most part from homiletic works; one or two may be from narratives.

[Sams.]

283.

Papyri liv, lv, lvi.—Small fragments of various uncial MSS. from made-up rolls, similar to the preceding number.

[Sams.]

284.

Papyrus lii, A—G, I—L.—Fragments of various uncial MSS. from made-up rolls. Several of them show a text, in red-brown ink, relating to the Virgin (especially C, I, L,) of which other fragts. are in Papyrus liv.

[Butler.]

285.

Or. 3581A(92).—Parchment; four fragments, ruled; $6\frac{3}{4} \times 4\frac{1}{2}$ in. The text, in two columns of more than 25 lines each, is written in a very fine, regular script (*cf.* Rossi, *I Papiri ... di Torino* i, tav. iii, also such Greek uncials as *Codd. Alex.* and *Sarrav.*). Initials sometimes recede but are not enlarged. The sequence of the leaves cannot be decided though foll. i and ii were joined.

Aḫmîm. [Budge.]

From a Homily dealing here with the Last Judgment and man's power to choose his own eternal destiny. The texts are in Greek and

Coptic, the former having been the 1st, the latter the 2nd col. on each page. The following are the texts, the stops, accents and breathings printed in the Greek being those of the MS.;

fol. I, *a*. [illegible]πιον της αληθε[ι]νης και αιωνίου μρς αυτων της επουρανίου ιλημ χάριν των καλων εργων· ἡ οἱ αμαρτωλοὶ οἱ οψόμενοι μετα αθυμίαστους επικειμένους αγγελους ελθόντας παραλαβεῖν αυτοὺς εις τον αδην ένεκα των κακῶν εργων. εκεῖ γαρ αυτων το κατάλυμα καθὼς γέγραπται ὁτι εκοιμηθήσαν εν αναπαύσει εν τῳ αδη[1] ποία δε ανάπαυσις των τοιουτων του θανατου αυτοὺς ποιμ[ε]νοντος και εις το[illegible]

fol. I, *b*. [illegible]ϩοοϥ ποαϩ ⲛⲥⲉⲃⲟⲟⲧϩⲟⲧ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟϥ ⲙⲡⲁⲅⲅⲉⲗⲟⲥ ϫⲙⲡⲣⲉϥ-ⲣⲛⲟⲃⲉ ⲉⲧⲟⲩⲛⲁⲙⲟⲣϫⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲓⲇⲓⲕⲁⲓⲟⲥ ⲛⲟⲉ ⲡⲟⲩⲱⲟⲥ ⲉϥⲙⲟⲣϫ ⲛϩⲉⲃⲁⲗⲙⲡⲉ ⲉⲃⲟⲗ ⲛϩⲉⲛⲉⲥⲟⲟⲩ[2] ⲉⲧⲃⲏⲏⲡⲉ ⲙⲡⲟⲟϥ ϩⲓⲧⲙⲡⲁⲅⲅⲉⲗⲟⲥ ϩⲛⲟⲩⲟⲣⲓⲛ ⲉϩⲣⲁⲓ ⲉⲧⲣⲉϩⲉⲙⲓⲁ ⲙⲛⲟⲩϩⲧ ⲕⲁⲧⲁ ⲡⲉⲧⲙⲓⲙⲩⲁ ⲟ ⲧⲉⲙⲟⲟⲩ ⲛⲟⲃⲉ ⲙⲡⲓⲧⲉⲙⲟⲟⲩ ⲛⲥⲟⲣ-ⲛⲉⲥ ⲛ ⲛⲧⲉⲛⲣⲱⲙⲉ ϫⲓⲧⲟ ⲛϩⲁⲓ ⲕⲁⲓ ⲉϥ[ⲗ]ⲧⲙⲉⲓ ⲛ ⲛⲧⲟϥ ⲉϩⲣⲁⲓ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ

fol. II, *a*. [illegible]γηθη [about 10 let.] αιώνιον βασ[ιλ]ειαν εισαχθῆ ἡ και ὁ ανος χαίρων το κακὸν επι της γῆς εργάσεται εν τη ζωῆ αυτοῦ εντεύθεν ὑπο του κυ κατάραν ληψόμενος και εις ὸν απελευσεται τόπον κατάρα περιπεσεῖν μέλλων εις τον άδην αιωνίως ριφησόμενος· τίνες δε εν εκεῖνη τη ἡμέρα φθεγξοντες[3] εν τῳ τοπῳ εκεινω και αξιόυς αποκρίσεως ὁ θς ποιήσεται· ουχὶ οἱ ὑπακούσαντες αυτ[ῷ] εντεύθεν επι τη[ς] της εκκλίναι απο[illegible]

fol. II, *b*. ⲙⲡ]ⲟⲩⲧⲉ ϯⲥⲧ[ⲙ]ⲏ ϫⲟⲗⲟⲥ ⲉⲡⲉⲥⲧⲣⲟⲟⲩ ⲉⲙⲡⲓ ⲛⲉⲛⲧⲁⲧⲣⲁⲧⲉⲱⲧⲏ ⲛⲥⲟϥ ϫⲓϫⲙⲓⲕⲁϫ ⲉⲙⲡⲉⲥⲟⲟⲩ ⲉⲙⲡⲓ ⲛⲉⲛⲧⲁⲧⲣⲁⲧⲉⲱⲧⲏ ⲛⲥⲟϥ ϫⲓϫⲙⲓⲕⲁϫ

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[1] Job xxi. 13. [2] Mt. xxv. 32.

[3] Abbreviation for ες.

ⲉⲙⲡⲟⲧⲣϩⲁⲧ ⲉⲥⲁϫⲱⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲛⲉⲥⲟⲟⲩ ⲛⲥⲉⲃⲣⲉ ⲙⲡⲉⲧⲙⲁⲛⲟⲩϥ ϧⲉⲙⲡⲟⲧϧⲧⲏⲩ ⲉⲛⲉϥⲉⲛⲧⲟⲗ ⲉⲩϫⲟ ⲟⲩⲙⲛⲧⲉⲃⲓⲛⲓ ⲙⲡⲣⲱⲙⲉ ⲛⲓ ⲉϩⲣⲁⲓ ⲉⲡⲩⲱⲟⲩⲉ ⲙⲙⲟⲟⲩ ⲉⲛⲧⲱⲩ ⲡⲟⲩⲟⲛ ⲙⲙⲁⲩⲉ ⲉⲓⲥ ⲟⲩⲙⲛⲧⲉⲃⲓⲛⲓ ⲙⲡⲣⲱⲙⲉ ⲛⲟⲩⲙⲣⲡⲉ ⲛⲓ ⲉϩⲣⲁⲓ ⲉⲡⲩⲱⲟⲩⲉ ⲙⲡⲁⲗⲗⲁⲃⲉ ⲉⲧⲥⲱⲕ ⲉⲃⲟⲗ ⲛϩⲓⲧⲟϥ ϧⲁ ⲡⲉⲕⲥⲱⲙⲁ ⲙⲡⲉⲕⲣⲁⲛ.

fol. III, *a*. [illegible]ς αυ [about 13 let.] συ [about 6 let.] με [2 let.] ν· και απο πασῶν των θλίψεων αυτῶν αυτοὺς αναπαύσαντα· ὁ δε [1 or 2 let.] των αμαρτολῶν [α]θάνατος αθλιωτερους αυτοὺς τιθησιν. ὁτι την ανάπαυσιν και την τέρψιν της παροικίας ταῦτης κατέλιψαν· προς τον θν απαγόμενοι. ὁς ερεῖ αυτοῖς ουκ οἶδα ὑμας· απόστητε απ εμου·[1] μη τολμήσητε ενώπιον εμου καν ἑνὶ ῥήματι δεηθήναι ελέους χάριν εις τούτο ὁ τόπος[illegible]

fol. III, *b*. τη[illegible] [illegible]ϩτ[illegible] [illegible]παϊ[2 or 3 let.]ⲛⲉ ⲡⲁⲓ ⲛⲕⲱⲟⲩⲧ ⲡⲉⲧⲙⲁⲕⲣⲟⲛⲟⲙⲉⲓ ⲙⲙⲟⲧⲛ ⲙⲡⲉⲛⲓⲟⲩⲧⲉ [τ]ⲱⲟⲩ ⲉⲧⲣⲉⲁⲙⲛⲧⲉ ⲣⲭⲟⲉⲓⲥ ⲉⲣⲱⲙⲉ ⲙⲙⲁ ⲛⲟⲉ ⲉⲛⲧⲁϥⲧⲱⲟⲩ ⲉⲧⲣⲉⲣⲱⲙⲉ ⲙⲙⲁ ϧⲏⲡⲉ ⲛⲧⲁⲓⲁⲣⲕⲏ ⲙⲡⲛⲟⲩ ⲁⲙⲛⲧⲉ ⲛⲧⲁⲩⲉⲃⲧⲟⲧϥ ⲙⲡⲥⲁⲧⲁⲛⲁⲥ ⲙⲡⲛⲉⲩⲁⲗⲗⲁⲓⲟⲛ[2] ⲡⲣⲱⲙⲉ ⲛⲉⲧⲥⲱⲧⲙ ⲛⲁϥ ⲛⲁⲙⲛⲧⲉ ϫⲙⲡⲉⲩⲉϥⲣⲛⲧⲉ ⲉⲃⲟⲟⲩ ⲉⲧⲣⲉϥⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲉⲣⲟϥ ⲛϥ[ⲣ]ϫⲱϫⲁⲗ ⲙⲡⲉⲩⲱⲟⲩⲉ ⲙⲡⲕⲁⲕⲉ.

fol. IV, *a*. [illegible]αι και ταυ [about 5 let.] ον την απο[5 let.]υ τεταγμέ[4 let.]του κοινοῦ θανατου νόσον· και του μεν προσκαίρου θανάτου την θλίψιν φρίττει· επισπάται δε εαυτῷ και ασπάζεται την του αδου αναγκην την επ αυτῶ [δι̣α]μένουσαν ε[illegible]

fol. IV, *b*. [illegible]ⲉⲩⲁⲕⲧⲁ[illegible] [illegible]ϫⲓϫⲱⲟⲩ ⲙⲙⲁ[illegible] ⲛⲟⲩⲧⲱⲟⲩ ⲙ̣ⲡⲉ[ⲓ]ⲟⲧ ⲉⲧⲥⲙⲙⲏⲧⲉ ⲭⲁⲓⲧⲉⲥⲟⲃⲧⲉ ⲛⲁϥ ⲛⲟⲩⲛⲁ ⲙⲡⲧⲟⲩ ⲭⲁⲟⲩⲉⲥ ϫⲙⲙⲏⲧⲉ ⲣⲱⲙⲉ ⲡⲣⲉϥⲣ [ⲡⲉ]ϩⲟⲟⲧ ⲉⲩⲁϥ [3 let.] ⲙⲡⲟⲃⲉ.

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[1] Mt. xxv. 12. [2] *ib*. 41.

BIOGRAPHICAL AND HISTORICAL WORKS.

(ENCOMIUMS, ACTS, MARTYRDOMS, HISTORY.)

I. BIBLICAL CHARACTERS.

286.

Or. 3581B(1).—Parchment; part of a leaf, ruled and paged ⲣⲕⲅ, ⲣⲕⲇ; $13\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 29—31 lines each, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with the accompanying ornaments, stops &c., are coloured red. Presumably from the same MS. as Zoega no. cxxxiii.

From Aḫmîm. [Budge.]

Andrew and Bartholomew, acts of (*v.* Zoega *l.l.* and Guidi in *Acc. Linc., Rendic.* (*Atti*) iii, 2° sem., 177). The present fragt. narrates an attempt of the crowd to seize the apostles, prevented by the magistrates and ⲣⲁⲗⲗⲁⲇⲓⲟⲩ the proconsul; then the beginning of the incident of Christian ⲛⲣⲱⲙⲉ ⲛⲥⲁ ⲡⲟⲩⲥⲟⲣ and the lions. (*Cf.* the Ethiopic, Budge, *The Contendings &c.* i. 180, Malan, *The Conflicts &c.* 95.)

Begins; ⲡⲟⲙⲓⲥ ⲁⲩⲱⲟⲩⲛ ⲥⲛⲟⲩⲥⲉⲟⲩⲛ ⲁⲩⲧⲁⲓⲟ-ⲡⲁⲣⲭⲟⲛ . . .

Ends; . . . ⲧⲕⲟⲗⲁⲥⲓⲥ ⲛⲁⲕ ⲉⲧⲣⲉⲕⲉⲓⲣⲉ ⲙⲙⲉⲧⲉ-ⲣⲟⲛⲭⲟ[ⲙⲓⲥ]

287.

Or. 3581B(2).—Parchment; a damaged leaf; 13×10 in. The text, in two columns of 33 lines each, is written in a very irregular hand, a peculiarity of which is the form of ⲟ (*cf.* Ciasca i, tab. v for the type). Initials are enlarged and, with the letter ⲫ, coloured red. From the same MS. as Zoega no. cxxxii, Lord Crawford's MS. 29 and Leyden no. 51.

From Aḫmîm. [Budge.]

Andrew, acts of (*v.* Guidi *l.l.* iii, 2° sem., 19 and 368, the latter being the text of the Crawford fragt.). This leaf narrates the announcement to Rufus of his wife's madness, her murder of their son and the sending of the dove to fetch Andrew. (*Cf.* the Ethiopic, Budge i. 148, Malan 105.)

The following is the text;

Fol. *a.* ⲙⲛⲟⲟⲩⲥ ⲧⲙⲡⲟⲥ ⲉⲧⲥⲙⲛⲛⲟⲙⲓ ⲙⲙⲟⲟⲩ ⲁⲛ ⲁⲧⲟⲧⲛⲥ ⲟⲩⲟⲩⲁ ⲛⲉⲙⲟⲩⲙ[ⲧ] ⲙⲡⲟ ⲙ[ⲧⲉⲣ]ⲙⲟⲩ ⲁⲛ ⲉⲧⲙⲛⲁⲩ ⲁⲧⲟⲩⲣⲁⲙⲉⲩⲙⲓⲟ ⲙⲙⲟⲩ ⲅⲣⲁⲫⲟⲩⲫⲟⲥ ⲉⲣⲉⲛⲉⲇⲣⲟⲓⲧⲉ ⲙⲙⲟⲥ ⲥⲙⲟⲟⲩⲛ ⲉⲣⲉⲧⲉⲇⲁⲙⲉ ⲙⲙⲟⲥ ⲙⲙⲁⲧⲙ ⲉⲑⲁⲩⲕⲁⲕ ⲟⲃⲟⲩ ⲟⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲙⲁⲭⲟⲓⲁ ⲥⲣⲟⲩⲫⲟⲥ ⲟⲩⲣⲟⲩ ⲟⲩⲭⲱⲙⲟⲩ ⲥⲙⲧⲙⲙⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲛⲟⲩⲙⲙⲟⲛⲟⲥ ⲛⲟⲩⲱⲧ ⲟⲩⲕⲟⲧⲟⲩ ⲉⲣⲙⲉ[ⲥ]ⲁⲛ ⲉⲣⲙⲉⲥⲁ ⲙ . . . ⲥⲙⲁⲣⲙⲁ . . . ⲟ]ⲩⲱⲧ ⲙⲙⲧⲟⲕⲥⲙⲙⲉ ⲧⲙⲛⲟⲩⲧⲉ ⲧⲙⲟⲟⲩⲧⲛ ⲥⲙⲟⲩⲧⲟⲩⲙⲙⲉ ⲭⲉⲙⲟⲩⲧⲉⲙⲙⲉ ⲁⲥ-

λιβϵ ηοτ τϵκϵϩιηϵ ⲁϵⲧⲱⲟⲩⲧⲏ ⲉϧⲙⲡⲉϫⲩⲣⲟ ⲁϵϩⲟⲧⲃⲁϥ ⲁⲥⲏⲱⲧ ⲁϵ ⲏⲥⲁⲓⲕⲟⲟⲩⲧϵ ⲧⲏⲣⲟⲩ ⲉⲧ-ϩⲓⲙⲏ ⲙⲙⲁⲁⲩ ⲁⲩⲟⲧⲏⲥ ⲉϩⲟⲩⲏ ⲛϩⲟⲙⲛⲧ ⲡⲣⲟ[[4 lines] [ηοτ ϩρ[οτϥοϲ] ϫⲉϫⲁⲓ ⲉⲣⲡ[ⲁⲓ] ⲛⲁⲏⲓ ϩⲉ ⲉϫ[ⲏ]ⲙⲉⲧⲣⲟⲟⲛ ⲏ[ϩⲙⲧϥ] ⲧⲏⲣⲟⲩ [3 or 4 let.] [ⲁⲓ ϩⲁⲛⲉⲓⲡ[ⲣⲉ]ⲩⲙⲏ ⲟⲩⲧⲱⲥ ⲁⲉ ⲧⲏ . . ⲏ . [ⲉ]ⲃⲟⲗ ⲁⲓ ⲉⲡ . . . ϥ ⲁϥⲕⲟⲧϥ ⲁⲉ ⲉϥⲓ-ⲗⲏⲙⲱⲛ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲛⲁⲩⲣⲣⲉ ⲉⲓϫⲱ ⲙⲛⲁⲓ ⲕⲁⲧⲁ ⲟⲩⲁⲓⲕⲓⲁ ⲕⲁⲧⲁ ⲧⲉⲡⲓⲥⲧⲏⲙⲏ ⲭⲉ(?ⲁⲥ)ⲏⲧⲟⲕⲛⲉ ⲛⲁⲉⲓⲱⲧ ⲕⲛⲁⲩ ϫⲉⲛⲧⲁⲛⲉⲓϩⲁⲓⲣⲱⲙⲉ ϫⲟⲟⲥ ϫⲉⲟⲩ ⲧⲉⲛⲟⲩⲟⲉ ⲅⲉⲛⲉⲥⲧⲣⲓⲕ ϩⲁⲧⲁϥⲧⲭⲏ ⲙⲡⲧ[ⲟⲟ]ⲧⲛ ⲙⲡⲉⲓ [ⲙⲙⲁⲁⲩ] ⲛϥⲛⲁ . . . ⲣⲁⲣ ⲁⲛ ⲙⲡⲉ[ⲕ]ⲉⲓ ⲙⲙⲁⲁⲩ ⲧⲟⲧⲉ ϥⲓⲗⲗⲓⲱⲛ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲙⲁⲣⲙⲡⲥⲱ . . ⲱ (fol. *b*.) [4 lines] ⲛⲟⲩⲓⲥ ⲛⲉ[ⲉ . . ⲱⲟⲩ ⲙⲙⲏ-ⲩ[ⲙⲣ]ⲉⲩⲙⲏ ⲉⲧⲙⲟⲟⲩⲧ [ⲙⲉ]ⲉⲧⲟⲩⲉϥ ⲙⲡⲁ[ⲧⲏ]ⲛⲁⲩ ⲉⲣⲟϥ [ⲡⲉ]ϫⲉ ϥⲓⲗⲗⲓⲱⲛ ⲛⲁϥ ϫⲉⲛⲁϩⲟⲟⲩ [ⲉⲡ-ⲙⲟ]ⲩⲧⲉ ⲁⲩⲱ ϯⲛⲁϫⲟⲟⲩ ⲙⲡϥⲁⲓⲭⲏ ⲛϥϫⲟⲟⲥ ⲛⲁⲩ ϫⲉⲙⲡⲣϥⲧϥ ⲉⲃⲟⲗ ⲅⲁⲓⲧⲉⲉⲓ ϥⲓⲗⲗⲓⲱⲛ ⲁⲉ ⲁϥⲕⲟⲧϥ ⲉⲧⲉⲟⲣⲟⲩⲛⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉⲉⲓϫⲉⲣⲟ ⲛⲧⲟ ⲛⲕⲉⲛⲟⲥ ⲉⲣⲧⲁⲉⲓⲏⲩ ⲉⲃⲟⲗ ϫⲉⲁⲓϫⲟⲟⲥ ϫⲉⲃⲱⲕ ⲉⲥⲣⲁⲓ ⲉⲁⲩⲧⲧⲁ ⲅⲁⲛⲉⲥⲁⲣ ⲁⲛⲁⲣⲉⲁⲥ ⲁⲣⲧⲁⲓⲟⲓ ⲭ[ⲉⲥⲓⲥ] ⲙⲙⲟⲟⲩ ⲉⲁⲓ[ⲁⲣⲉⲁⲥ . . . . ⲓⲏ ⲁⲥⲉⲣⲁⲧϥ [3 or 4 let.] ⲧⲉⲛⲟⲩⲟⲉ ⲁⲩⲏ ⲛⲧⲉⲥⲕⲧⲗⲁⲉⲓ ⲙⲙⲟ ⲛⲧⲉⲃⲱⲕ ⲉⲥⲟⲩⲏ ⲉⲛ[ⲏⲓ ⲏ]ⲥⲣⲟⲩϩⲟⲥ ⲡⲥⲏⲓⲣⲉⲙⲟⲛ ⲧⲉⲛⲁⲥⲉ ⲉⲡⲉϥ-ⲅⲏⲣⲉ ⲥⲓⲧⲙⲏⲧⲉ ⲙⲡⲏ ⲉϥⲙⲟⲟⲩⲧ [ⲙⲡ]ⲣⲕⲗⲗⲁⲧ ⲉϥⲧϥ ⲉⲃⲟⲗ ⲅⲁⲓⲧⲁⲉⲓ ⲧⲟⲧⲉ ⲧⲉⲥⲣⲟⲙⲛⲉ ⲁⲥϫⲱⲗ ⲉⲃⲟⲗ ⲁⲉⲃⲱⲕ ⲉⲡⲏⲓ ⲙⲡⲥⲏⲓⲣⲉⲙⲟⲛ ⲁⲥⲉ ⲉⲡⲉⲧ-ⲙⲟⲟⲩⲧ ⲉϥⲙⲏⲭ ⲉⲃⲟⲗ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟϥ ⲛⲟⲩ ϫⲉⲙ-ⲙⲏⲛⲩⲉ ⲉⲛⲁⲩⲱⲟⲩ ⲁⲥϫⲁⲗⲁ ⲉⲡⲉⲥⲏⲧ ⲥⲓⲧⲙⲏⲧⲉ ⲙⲡⲙⲏⲛⲩⲉ ⲁⲥⲟⲩⲱⲥ ⲉϧⲙⲧⲧⲉⲥⲏⲉ ⲙⲡⲉⲧⲙⲟⲟⲩⲧ ⲁⲟⲩⲁ ⲁⲉ ⲙⲛⲉⲧ [3 or 4 let.] ⲧⲟⲧϥ ⲛ [4 or 5 let.] ⲭⲉⲫⲙⲁⲣⲁ[ϩ]ⲧⲉ ⲙⲙⲟϥ ⲁϥⲣⲥⲟⲧⲉ ⲟⲛ ⲭⲉⲙ-ⲡⲉⲥⲟⲩⲉⲣⲱⲃ ⲉⲓ ⲉϧⲙⲡⲉⲧⲙⲟⲟⲩⲧ ⲧⲟⲧⲉ ⲧⲉⲥⲣⲟⲙⲛⲉ ⲁⲥⲟⲩⲱⲛ ⲙⲡⲣⲱⲟⲩ ⲛⲧⲁⲥⲙⲉ ⲙⲡⲣⲱ-ⲙⲉ ⲧⲁⲓ ⲉⲙⲟ ⲟⲩⲏⲧⲁⲩⲉ ϩⲁⲟⲛ ⲙⲡⲁⲧⲉ ⲧⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲩⲱⲟⲩⲥ.

288.

Or. 3581B(3). (*Formerly* Or. 3367.)—Parchment; a complete leaf, paged [ⲟⲍ], ⲟⲏ; $13\frac{3}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 30 lines each, is written in a regular hand (*cf.* Ciasca i, tab. xxvi, Hyvernat, *Album*, pl. xi, 3). Initials are in red; so too a few stops. Paging similar to that in Hyvernat *l.l.* Zoega no. cxxvii, no. 310 *below* and Paris Vol. 129[18], foll. 91, 111 (Thomas), 102—105 (Philip), Vol. 132[1], fol. 26 (Peter) are probably from the same MS.

From Aḫmîm. [H. Wallis.]

Bartholomew, acts or preaching of, in the Oasis ⲟⲧⲁⲥⲉ. (*Cf.* the Ethiopic, Budge i. 83, Malan 29.) The following is the text;

P. [ⲟⲍ]. ⲡⲁⲓⲛⲉ ⲛⲉⲧⲁⲩⲥⲟⲟⲩⲛ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲡⲟⲥⲧⲟⲗ[ⲟⲥ] ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲙⲧⲁⲣⲧⲁⲩⲥⲟⲟⲩⲛ ⲙⲙⲟⲩ ⲥⲓⲧⲉϫⲱⲣⲁ ⲛⲟⲧⲁⲥⲉ ⲥⲛⲟⲩⲥⲓⲣⲏⲙⲏ ⲙⲡⲉ ⲡⲛⲟⲩⲧⲉ ϫⲁⲙⲏ.

ⲁⲥϣⲱⲛⲉ ⲁⲥ ⲙⲡⲉⲣⲉⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲱⲟⲩ ⲉϫⲱⲟⲩ ⲙⲙⲉϫⲱⲣⲁ ⲉⲁⲩⲛⲉϫⲣⲓⲛ ⲙⲡⲛⲉⲧⲉⲣⲟⲩ ⲉⲓⲥϩⲏⲙⲉ ⲁⲡⲉⲕⲁⲓⲣⲟⲥ ⲙⲡⲛⲉⲧⲉⲣⲟⲩ ⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲧⲁϩⲟⲩ ⲉⲧⲣⲉϥⲃⲱⲕ ⲉⲟⲩⲁⲥⲉ ⲛϥⲧⲁⲩⲥⲟⲟⲩⲛ ⲛⲁⲩ ϫⲙⲡⲛⲁ ⲉⲧⲙⲛⲁⲩ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉⲡⲉⲧⲣⲟⲥ ⲭⲉⲛⲁⲓⲱⲧ ⲡⲉⲧⲣⲟⲥ ⲙⲡⲉⲓⲃⲱⲕ ⲉⲧⲙⲟⲓⲥ ⲉⲧⲙⲛⲁⲩ ⲉⲙⲉⲥ ⲟⲩⲁⲉ ⲟⲛ ⲡⲕⲉⲣⲱⲙⲉ ⲉⲧⲙⲛⲁⲩ ⲛϥⲟⲩⲱϣ ⲁⲛ ⲛⲧⲉⲥⲟⲩⲛⲁⲩⲁϫⲉ ϯⲥⲟⲙⲥ ⲙⲙⲟⲕ ⲱ ⲡⲁⲉⲓⲱⲧ (p. ⲟⲏ) ⲡⲉⲧⲣⲟⲥ ⲁⲣⲓⲣⲉ ⲙⲙⲁⲁⲩ ⲛⲟⲩⲙⲛⲧⲙⲁⲓⲣⲱⲙⲉ ⲙⲡⲟⲛⲟ ⲙⲙⲟⲓ ⲉⲥⲟⲩⲏ ⲉⲧⲙⲙⲟⲓⲥ ⲁⲩⲱ ⲛⲉⲧⲉⲣⲉⲛϫⲟⲉⲓⲥ ⲛⲁⲧⲟⲩϥ ⲛⲁⲓ ϯⲛⲁⲩⲱⲟⲩⲛⲉ ⲛⲥⲙⲧϥ ⲧⲟⲧⲉ ⲡⲉⲧⲣⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲛⲓⲧⲟⲕ ⲛⲁⲧⲁⲁⲕ ⲁⲓ ⲱ ⲡⲁⲩⲏⲣⲉ ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲁⲗⲗⲁ ⲏⲧⲱⲧⲏ ⲧⲏⲣⲧⲏ ϥⲥⲃⲧⲱⲧ ⲉⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟⲧⲏ ⲉⲧⲉⲫⲙⲁⲧⲣⲓⲥ ⲥⲓⲧⲙⲙⲟⲟⲩⲧⲉ ⲁϥⲧⲱⲟⲩⲧⲏ ⲁⲉ ⲛⲟⲩ ⲡⲉⲧⲣⲟⲥ ⲙⲡⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲁⲧⲙⲟⲟⲩⲉ ϫⲉ-ⲉⲧⲁⲃⲱⲕ ⲉⲧⲙⲟⲓⲥ ⲉⲧⲙⲟⲟⲩⲉ ⲁⲉ ⲁⲧⲉⲓ ⲉϧⲙⲟⲧ-ⲣⲱⲙⲉ ⲙⲙⲉⲧⲡⲣⲟⲥⲫⲁ ⲉⲟⲩⲙⲙⲏⲧ ⲛⲟⲩⲁⲩⲟⲩⲁ ⲛⲧⲟⲟ-ⲧⲟⲩ ⲁⲣⲡⲁⲩⲉ ⲛⲟⲩ ⲡⲉⲧⲣⲟⲥ ⲙⲡⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲁⲧⲡⲛⲉⲧⲟⲩⲟⲓ ⲉⲣⲟⲟⲩ ⲛⲉϫⲁⲩ ⲛⲁⲩ ϫⲉϫⲁⲓⲣⲉ ⲛⲣⲱⲙⲉ ⲛⲁⲛⲧⲃⲏⲟⲩⲧⲉ ⲛⲧⲟⲟⲩ ⲁⲉ ⲁⲧⲟⲧⲱⲟⲩⲃ ϫⲉϫⲁⲓⲣⲉ ⲛⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲙⲡⲣⲙⲛⲁⲟ ϫⲉⲉⲧⲉⲧⲙⲃⲏⲕ ⲉⲧⲱⲟⲛ ⲙⲙⲛⲉⲓⲧⲃⲏⲟⲩⲧⲉ ⲛⲉϫⲉ ⲛⲣⲱⲙⲉ ⲛⲁⲩ ϫⲉⲙⲃⲏⲕ ⲉϩⲟⲩⲏ ⲉⲧⲙⲟⲓⲥ ⲟⲧⲁⲥⲉ ⲛⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲛⲁⲩ ϫⲉⲕⲁⲓⲁⲣⲟⲧⲙⲏⲧⲁⲓⲣⲱⲙⲉ ⲙⲙⲁⲁⲩ ⲙⲡⲧⲁⲗⲟⲩ ⲙⲙⲁⲕ ⲉϩⲟⲩⲏ ⲉⲧⲙⲟⲓⲥ ⲛⲉϫⲉ ⲡⲁⲣϫⲱⲛ ⲛⲁⲩ

[illegible]

For the end of the martyrdom of Philip which precedes the above, *v.* no. 310 *below*.

289.

Or. 3581B(4). — Parchment; a fragt.; $8\frac{3}{4} \times 10$ in. The text, in two columns, is written in an irregular hand (*cf.* Ciasca i, tab. vii). Initials, slightly enlarged, are coloured red; so also some stops &c.

From Aḫmîm. [Budge.]

Bartholomew, acts or preaching of, in the Oasis. The passages correspond to some on pp. 87ff. of Budge's Ethiopic text; *cf.* Malan, 34ff. The following is the legible text; [illegible]

[illegible] (fol. *b*.) [illegible]

[illegible]

290.

Or. 3581B(5).—Parchment; two fragts., one paged $\bar{\text{ϑ}}$, $\bar{\text{ϙ}}$; $12 \times 9\frac{3}{8}$ in. The text, in two columns of 28—30 lines each, is written in a hand inclining slightly to the left (*cf.* Ciasca i, tab. xvii, though there the letters are more rounded). Initials, stops, the letter ϕ &c. are in red. From the same MS. as Paris Vol. 129[16], fol. 99, Vol. 132[1], fol. 60.

From Aḫmîm. [Griffith.]

Gabriel the Archangel, Encomium or Homily upon. Pp. $\bar{\text{ϑ}}$, $\bar{\text{ϙ}}$ show probably an introductory passage, each paragraph beginning with the apostrophe ⲁⲛⲟⲛ ⲅⲁⲣ ⲛⲓⲟⲟⲩ ⲙ ⲅⲁⲃⲣⲓⲏⲗ. Gabriel is called ⲡⲁⲓⲟⲓⲕⲏⲧⲏⲥ ⲛⲧⲁⲛⲟⲓⲁ ⲡⲣⲉⲡⲧⲱⲟⲩ ⲕⲁⲗⲟⲥ, ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ̈ ⲕⲁⲗⲟⲥ ϩⲓⲛⲏⲓ ⲛⲓⲙⲟⲩⲧⲉ ⲡⲁⲣⲁⲇⲟⲥⲟⲥ, ⲡⲉⲗⲁⲛⲓⲥⲧⲏⲥ ⲉⲧⲥⲁⲗⲡⲓⲍⲉ ϩⲓⲟⲛ ⲛⲓⲙⲟⲟⲩ ⲛⲣⲣⲟ, ⲡⲉⲣⲡⲓⲧⲟⲣ ⲛⲧⲁⲡⲁⲧⲛⲟⲩⲧⲣⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲅⲁⲧⲉⲛⲭⲟⲟⲓⲥ ⲧⲏⲣⲓ ⲉⲧⲉⲧⲉϥⲛⲁⲓⲣⲉ ⲉⲣⲟⲥ ⲉⲧⲣⲉϥⲥⲁⲓⲛⲓ ⲙⲙⲁⲩ ⲛⲛⲓⲙⲁⲥ ϩⲓⲟⲩⲥⲁⲗⲏⲙ. Gabriel appeared in human form to the Virgin in order that she might not be terrified. His honour is above that of the angels in the Old Test. ⲧⲏⲁⲗⲁⲓⲁ, who were sent but to foretell the birth of mortals; for his mission was to announce (*σημαίειν*) [the birth of Christ].

The other fragt. relates first the healing of a boy by contact with the picture of Gabriel, the consequent conversion of him and his father and their gift of 1000 solidi [illegible]

ⲡⲣⲟⲗⲟⲕⲟⲗⲓⲡⲟⲥ to the τόπος of the archangel; then an incident in which an Arian "in this town" named George, a πρωτέκτωρ sent by the king to Alexandria after ⲙⲥⲁ the στρατηλάτης, and other dignitaries ⲁⲝⲓⲟⲙⲁ ⲡⲣⲟⲙⲟⲥ figure. Someone is ordered to be seized and cast into a dark cell in the τόπος.[1]

291.

Or. 3581B(6). — Parchment; a fragt.; $10\frac{1}{2}\times 8$ in. The text, in two columns of 29 or 30 lines each, is written in a regular, upright hand (*cf.* Ciasca i, tab. xiv,[2] though the script of our fragt. is more rounded and even). Initials are moderately enlarged. Presumably from the same MS. as Zoega nos. clxxiv, clxxix, ccli, nos. 178 *above* and 337 *below*, Paris Vol. 129^{14}, foll. 122—124, Vol. 129^{18}, foll. 167, 170, 172, no. 53 in Leyden and Cambridge Univ. Libr. Add. 1876, 8—10.

From Aḫmîm. [Budge.]

Elijah the Prophet, the story of his assumption. The facts are narrated somewhat differently from 2 Kings ii. The passage begins with God's promise (? repeated by Elijah to his companions,) to send for him a fiery chariot. It is presumably from a Homily.

292.

Or. 3581B(7). — Parchment; an almost complete leaf, paged [ⲙⲟ], ⲛ̄; $10\frac{1}{2}\times 8\frac{1}{4}$ in. The text, in two columns of (originally) 26 lines each, is written in an upright hand (*cf.* Hyvernat, *Album*, pl. xi, 3 for the type; but ⲣ has a rightward projection at bottom). Initials are slightly enlarged. From the same MS. as no. 314 *below* and by the scribe of no. 224 *above* and of Leyden no. 54.

From Aḫmîm. [Budge.]

I. James son of Zebedee, martyrdom of (final passage). The text is almost verbally identical with that of Guidi in *Rendiconti* (*Atti*) III, 1° sem., 60. The king is not named and, at the end, the date ⲥⲟⲩ ⲙⲡⲧⲥⲁⲩⲛⲉ ⲙⲡⲁⲣⲙⲟⲩⲧ[ⲉ] is given. *Begins*; ⲙⲡⲉⲧⲕⲟⲩⲓ ⲅⲁⲛⲉⲧⲙⲟⲟⲩ . . .

II. Philip, martyrdom of (beginning). The narrative is in a much shorter form than the Ethiopic, Budge i. 135, Malan, 72. The following is the text;

P. [ⲙⲟ]. ϩⲟⲙⲟⲓⲟⲥ ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲥⲟⲩ ⲙⲛⲧⲅⲱⲙⲓ ⲛⲁⲟⲩⲣ ϩⲓⲟⲩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲓⲛ.

ⲁⲥⲅⲱⲟⲩⲉ ⲁⲉ ⲙⲡⲉⲣⲉⲫⲓⲗⲓⲡⲡⲟⲥ ⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲧⲉⲫⲣⲏⲕⲓⲁ ⲙⲛⲧⲛ̄ϩ[ⲁⲓⲥ] (p. ⲛ̄) [ⲉϥⲧⲁⲩⲟⲉ]ⲓⲣⲓ ⲛⲁⲩ ⲙⲛⲉⲛⲭ̄ⲥ [ⲙ]ⲡⲣⲱⲙⲉ ⲁⲉ ⲙⲙⲁ [ⲉ]ⲧⲙⲙⲁⲩ ⲙⲡⲉ-[ⲣⲟ]ⲩⲥⲱⲧⲙ ⲉⲓⲛⲁⲓ [ⲙ]ⲧⲟⲟⲧϥ ⲙⲫⲓⲗⲓⲡⲡⲟⲥ ⲉϥⲧⲁⲩⲟ ⲙⲡⲣⲁⲛ ⲙⲛⲛ̄ [ⲙ]ⲉⲛⲭ̄ⲥ ⲡⲉϫⲁⲩ [ⲛⲁϥ] ϫⲉⲙⲙⲓ ϩⲱ[ⲟⲩ]-ⲛⲉ ⲓ̄ⲥ̄ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉⲛⲥⲩⲛⲏⲣⲉ ⲙⲙⲓⲛⲟⲩⲧⲉⲛⲉ ⲛⲁϩⲟ-ⲣⲁⲧⲟⲥ ⲡⲉⲓⲧⲁϥⲧⲁⲙⲓⲟ ⲙⲧⲏⲣϥ ⲡⲉϫⲉ ⲙ[ⲡ]ⲱⲟⲙⲉ ⲛⲁϥ ϫⲉⲉⲓⲥ ⲉϥⲧⲱⲛ ⲧⲉⲛⲟⲩ ⲡⲉϫⲁϥ ⲛⲁⲩ ϫⲉⲉⲓϥ-ϫⲉⲙⲧⲙⲉϩϫⲁⲩϥ[1] ⲙⲙⲟ ⲙⲧⲉⲩⲙⲟⲩ ⲁⲉ ⲙⲧⲉⲣⲉⲡⲗⲁⲓ-ⲃⲟⲗⲟⲥ ⲉⲙⲙⲉ ϫⲉⲁⲧⲟⲩⲟⲩⲱϥ ⲉⲃⲟⲗ ⲉⲙⲙⲟⲩⲧⲉ ⲁϥⲧⲁⲭⲩ ⲁϥⲙⲉϩ[ⲙ]ⲉⲩⲥⲓⲛⲉ ⲉϥⲉⲙⲉⲣⲓⲥⲓ ⲙⲙⲟⲩ ⲉⲙⲙⲟⲟⲩϥ ⲁⲧⲁⲙⲁⲥⲧⲉ ⲙⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲩⲥⲟⲩϩⲩ ⲁⲩ-ⲧⲁⲗⲟⲩ ⲉϩⲛⲟⲩⲥϧⲟⲟⲩⲥ ⲁⲩⲃⲁⲥⲁⲙⲉⲓϫⲉ ⲙⲙⲟⲩ ⲁⲩϯ ⲛⲁⲩ ⲙⲡⲉⲙⲙⲟⲟ ⲙⲡⲓⲥⲉ ⲅⲁⲛⲧⲉϥⲙⲟⲩ ⲙⲧⲉⲣⲟϥⲥⲱⲧⲃ ⲁⲉ ⲙⲙⲟⲩ ⲁⲩⲕⲁⲁϥ ⲉⲡⲉϭⲓ ϩⲓⲡⲉϭⲣⲟⲥ ⲁⲩⲉⲓⲣⲉ ⲛⲟⲩ-ϫⲟϫⲓⲉ ⲙⲙⲓⲛⲓⲥⲧⲉⲣⲓⲟⲛ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲛⲁⲣⲉⲓⲣⲟⲓⲥ ⲙⲛⲏϥⲥⲱⲟⲩⲁ ϫⲉⲙⲙⲓⲥⲧⲉ ⲉⲡⲏϥⲕⲉⲉⲥ ⲛⲕⲁⲓⲥⲟⲛ ⲙⲧⲉ-ⲣⲟⲩϫⲉⲣⲟ ⲁⲉ ⲙⲡⲓⲕⲟⲥⲧ ϫⲉⲕⲁⲧⲉⲛⲟϫⲕ ⲉϩⲟⲩⲛ ⲉⲣⲟⲕ ⲁⲛϫⲟⲉⲓⲥ ⲧⲓⲙⲟⲟⲩ ⲙⲡⲕⲁⲣⲡⲉⲗⲟⲥ

[1] ⲥⲁⲩϥ was erased.

[1] Paris 132^{1}, 60, two speakers ⲙⲙⲟⲛ ⲙⲡⲉⲥⲥⲏⲁⲩ; the devil chased by Gabriel; the door of the τόπος found closed.

[2] A better reference than *ib.*, tab. iii.

293.

Or. 3581B(8).—Parchment; a fragt. and two leaves (one complete,) ruled and paged ⲏ, ⲑ; ⲓⲏ, ⲓⲑ and ϫⲏ, ϫⲁ; $12\frac{3}{4}\times10$ in. The text, in two columns of 31 lines each, is written in a regular hand (*cf.* Ciasca i, tab. xiii, though the character there is somewhat heavier). The initials are much enlarged and with stops, the letter ⲫ &c. are coloured red. Ornaments ⲻ are in red and green. Two of these fragments were described and pp. ϫⲏ, ϫⲁ printed by Forbes Robinson, *Copt. Apocr. Gosp.*, pp. xxix and 162. In the Paris collection Vol. 129[17] fol. 9 is from the same MS.

From Aḫmîm. [Budge.]

John the Baptist, homily upon (? the birth and youth of). The fragments not published by Robinson contain the following passages;

P. ⲏ. ⲉⲙⲉ ⲛⲉϥⲟⲩⲟϩⲙⲁⲁⲩ ⲉⲙⲛⲧⲉⲣⲉ ⲉϩⲙⲡⲟⲩ-ϫⲟⲉⲓⲥ ⲛⲧⲉ ⲧⲙⲉ ⲉⲧⲥⲟⲩⲛϫⲟⲟⲙ ϩⲓⲉⲃⲓⲥϩⲟⲟⲩⲧ ⲉⲧⲙⲛⲧ ⲉⲙⲉⲥⲏⲧ ϩⲩⲛⲕⲓⲙⲉ ⲙⲙⲁⲧⲟⲩ.

P. ⲓⲑ. (Zacharias loq.) [ⲙⲙⲟ] ⲟⲩⲛⲟⲩⲟⲩ [ⲟⲩ]-ϩⲙⲏ ⲉⲁϥ[ϫⲟⲟ]ⲩⲥ ⲉⲧⲟⲩ[ⲱ] ⲛⲟⲩⲕⲁ[ⲁⲁ]ⲟⲥ ⲙⲙⲓ-ⲥⲁⲧⲣⲉⲛⲉϥⲛⲟⲩⲧⲉ ⲁⲟ ⲟⲩⲥⲟⲩⲛⲉⲣⲓⲧⲉⲓ ⲛⲁϥ ⲙⲙⲟⲟⲩⲧ ⲙⲛ ⲛⲉⲙⲁⲩ ⲁⲛ ⲛⲧⲟⲕ ⲱ ⲡⲁϫⲟⲉⲓⲥ ⲉⲙⲉⲛⲟⲟⲩ ⲛⲁⲱ ⲛⲧⲁⲁⲓⲉ ⲙⲙⲁⲛⲁⲧⲁⲙⲟⲣⲧ ϫⲉⲙⲧⲁⲧⲟⲩⲃⲱⲟⲩ ⲛⲁⲩⲙⲉ.

294.

Or. 3581B(9).—Parchment; an almost perfect leaf, paged ⲡⲓⲁ, ⲡⲓⲃ; $12\frac{1}{4}\times10$ in. The text, in two columns of 28, 29 lines each, is written in a regular character (*cf.* Zoega, tab. iv, no. xx or Ciasca i, tab. i). Initials vary much in size and, with stops, are coloured red. Floral ornaments in margins in red and green. From the same MS. as Zoega no. cxxxiv, Paris Vol. 129[17], foll. 72—74, 76—79, Vol. 129[18], foll. 109, 110, Vol. 132[1], fol. 38. Probably Mingarelli, *Aeg. Codd. Rel.*, fragt. xii belongs also to these.

From Aḫmîm. [Budge.]

John, the Apostle, life of, by Prochorus. The passage corresponds to p. 101, 6 in the Greek text *ed.* Zahn (1880).

The following is the text;

P. ⲡⲓⲁ. [ⲙ]ⲡⲁⲛⲁⲩⲟ[ⲣⲉⲓ ⲛⲁ]ⲩ ⲛⲟⲩⲁ[ⲛⲟⲩⲁ] ⲁⲩⲃⲱⲕ [ⲉⲡⲉϥ]ⲙ ⲙⲙⲁⲩ[ⲙⲟ]ϯ [ϩⲓⲧ]ⲙⲡⲉϫⲥⲏⲧⲉ ⲁⲉ [ⲙ]ⲟⲩⲣⲡⲣⲟⲥ ⲙⲡⲉⲧⲥⲱⲙ ϩⲙⲡⲧⲣⲁⲛⲁⲩ ϫⲉⲁⲛⲉⲥ-ⲟⲩⲣⲁϩⲧ ⲥⲛⲟⲩⲉ ϩⲙⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲁⲓϣⲟⲛ ⲉϩⲟⲧⲙ ⲉⲣⲟϥ ⲁⲩⲱ ⲛⲉϫⲁϥ ⲙⲁⲓ ϫⲉⲡⲁⲅⲅⲉⲗⲓⲟⲛ ⲡⲣⲟϫⲟⲣⲟ ⲛⲉϫⲁⲓ ⲙⲁϥ ϫⲉⲟⲩⲟⲩⲉ ⲙⲁϫⲟⲥⲓⲥ ⲛⲉϫⲁϥ ⲙⲁⲓ ϫⲉⲃⲱⲕ ϩⲛⲟⲩⲟⲩⲉⲟⲙ ⲉⲙⲓ ⲙⲡⲉⲧⲣⲟⲛ ⲉⲃⲟⲗ ϫⲉⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲓⲣⲟⲩ ⲥⲟⲟⲩⲥ ⲉⲙⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲉⲣⲟⲩⲛⲃⲉ ⲛⲓϫⲟⲟⲥ ⲙⲁⲩ ϫⲉⲙⲓⲟⲩⲁⲁⲛⲓⲥ ⲟⲩⲥ ⲁⲧⲙⲟ ⲙⲙⲁⲁⲩ ⲙⲛⲥⲟⲟⲩⲛ ϩⲓⲟⲟⲩ ⲛⲁⲓ ⲉⲡⲓⲥⲙⲁ ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲃⲱⲕ ⲁⲓⲥⲱ ⲉⲙⲉⲥⲙⲏⲧ ⲧⲓⲣⲟⲩ ⲉⲧⲥⲟⲟⲩⲥ ⲉⲣⲟⲩⲛⲃⲉ ⲉⲧⲃⲏⲏⲧⲥⲁⲩ-ⲛⲓⲥ ⲁⲧⲙⲟ ⲙⲧⲉⲣⲉⲓⲧⲱⲥⲓ ⲉⲥⲟⲩⲛ ⲉⲙⲡⲟ ⲙⲛⲏ ⲙⲙⲟⲩⲉⲣⲙⲧⲟⲗⲙⲁ ⲉⲟⲩⲱⲛ ⲛⲁⲓ ⲙⲡⲣⲟ ⲉⲧⲗⲁⲉⲉⲧⲉ ϫⲉⲟⲩⲟⲩⲉⲙⲃⲟⲩⲁⲓ ⲙⲧⲉ ⲡⲣⲁⲛⲓⲉ ⲙⲧⲡⲟⲗⲓⲥⲧⲉ ⲕⲁⲧⲁ ⲡⲟⲩⲟⲉⲥⲥⲁⲥⲓⲛⲉ ⲙⲡⲉⲕⲧⲙⲟϯ ⲙⲙⲁⲓⲟⲥ ⲙⲧⲉⲣⲉⲙⲛⲟⲩⲧⲉ ⲁⲉ ⲉⲃⲟⲗ ⲉⲓⲧⲱⲟⲩ ⲉⲙⲡⲟ ⲁⲙⲱ ⲉⲓⲁⲩⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲓⲁⲧⲉ ⲙⲧⲉⲧⲙⲛⲧ ⲉⲓⲥ ⲟⲩⲁ ϩⲛⲛⲓϩⲓⲣⲁ ⲙⲙⲧⲣ̈ⲣ̈ⲱⲙⲓ ⲁⲫ-ⲥⲟⲙⲧⲁⲥⲓ[ⲛ] ⲛⲉϫⲁϥ ⲛ[ⲓⲧ-] (p. ⲡⲓⲃ) -ⲣⲱⲙⲓ ϫⲉⲡⲣⲟϫⲟⲣⲟⲥ ⲙⲙⲁⲟⲛⲓⲧⲏⲥ ⲙⲙⲟϩⲁⲙⲙⲏⲥ ⲛⲉⲥⲙⲏⲧ ⲁⲉ ⲛⲉϫⲁⲩ ϫⲉⲁⲗⲗⲁ ϩⲟⲛⲥ ϩⲙⲙⲁⲧⲙⲟⲩⲓⲥⲓⲛⲉ ⲟⲩⲁ ⲁⲉ ⲉⲃⲟⲗ ⲛϩⲙⲧⲟⲩ ⲁϥⲧⲱⲟⲩⲧⲛ ⲁⲓⲉⲓ ϩⲁϩⲧⲙⲡⲣⲟ ⲁⲧⲙⲟ ⲛⲉϫⲁϥ ⲙⲁⲩ ϫⲉⲡⲣⲟϫⲟⲣⲟⲥ ⲙⲧⲉⲣⲟⲧⲟⲧⲙⲟⲛ ⲁⲉ ⲙⲡⲣⲟ ⲁⲧⲙⲁⲩ ⲉⲣⲟⲓ ⲁⲧⲣⲉⲙⲡⲣⲟ ⲛⲉⲧⲙⲛⲧⲣⲣⲉ ⲅⲁⲣ ϫⲉⲁⲛⲟⲩ ⲁⲛⲟⲕ ⲙⲙⲟⲥⲁⲙⲙⲓⲥ ⲛⲉϫⲁⲓ ⲙⲁⲩ ϫⲉⲙⲡⲁⲣⲁⲅⲓⲛⲉ ⲙ ⲛⲉⲥⲙⲏⲧ ⲉⲓⲥ ⲡⲉⲛⲓⲥⲁϩ ⲙⲟ[ϩⲁⲙ]-ⲙⲏⲥ ⲟⲩⲥ [ⲁⲧⲙⲟ ⲙ]ⲧⲟⲩ ⲛⲉⲛⲧⲁⲩⲧⲙ[ⲙⲟⲟⲧⲧ] ⲅⲁⲣⲱ[ⲧⲙ] ⲙⲧⲉⲣⲟⲧⲉ[ⲟⲧⲙ] ⲁⲉ ϫⲉⲓ[ⲟⲥⲁⲙ]ⲙⲏⲥ ⲟⲩⲥ [ⲙ]ⲛⲟⲧⲉⲩⲙⲉ ⲙ[ⲉⲁ]ⲥⲟⲧⲙ ⲉⲕⲉⲩ[ⲁ]ϫⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧ ⲁⲗⲗⲁ ⲁⲩⲉⲓ ⲙⲙⲁⲓ ⲁⲧⲙⲟ ⲙⲧⲉⲣⲉⲙⲓ ⲉⲙⲙⲁ ⲉⲙⲉⲣⲉⲙⲟⲥⲁⲙⲙⲏⲥ ⲙⲥⲁⲙⲧⲛ ⲁⲙⲱ ⲉⲣⲟϥ ⲉⲙⲁⲥⲉⲣⲁⲧⲛ ⲉⲙⲉⲩⲙⲁ ⲁⲙⲁⲥⲉⲣⲁⲧⲙ ⲉⲙⲟⲙⲟⲩⲧ ⲉⲙⲟⲉⲓⲙⲃ ⲁⲧⲙⲟ ⲙⲙⲓⲥⲁⲧⲣⲉ̈ϩⲕⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲓⲥⲁⲙⲙⲁ ⲁⲛϯ ⲙⲙⲓⲥⲁⲙⲙⲁ ⲧⲓⲣⲉ ⲙⲙⲓⲥⲁⲙⲉⲩⲙⲁ ⲁⲉ ⲁⲫⲁⲥⲁⲁⲧⲉ ⲙⲛⲟⲩⲁ ⲛⲟⲩⲁ ⲙⲙⲟⲛ ⲁⲫ

295.

Or. 3581B(10). (*Formerly* Or. 3367.)—Parchment; a damaged leaf; 13×11¼ in. From the same MS. as Zoega no. cxxvii and nos. 290 *above* and 312 *below*.

From Aḫmîm. [Budge.]

John, the Apostle, assumption of. The passage corresponds to one on p. 217 of Budge's Ethiopic text; *cf.* Malan's 140 and 244 (Armenian). *Cf.* also the Greek *ed.* Zahn, p. 240 ff.

The following is the text;

Fol. *a*. ⲥⲙⲛⲁⲱ[ⲣⲟⲙ ⲙⲙ]ⲛⲉⲥⲙⲟⲩ [6 or 7 let.] ⲧⲏⲣⲟⲩ ⲛ[ⲧⲁⲧ]ⲥⲧⲙⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲥⲙⲛⲧⲥⲧⲙⲃⲁⲗ ⲛⲁⲓ ⲉⲧⲟⲩⲣⲟⲩⲟⲃⲓ ⲙⲛⲧⲏ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲟⲩ ⲥⲙⲙⲃⲁⲗ ⲉⲧⲟⲩⲧⲟⲛⲥ ⲉⲃⲟⲗ ⲙⲛⲉⲧⲙⲥⲟⲩⲛⲁ ⲛⲁⲓ ⲉⲧⲉⲧⲙⲥⲱⲧⲙ ⲁⲛ ⲉⲣⲟⲕ ⲥⲙⲙⲁⲁⲁⲝⲉ ⲙⲛⲉⲧⲙⲥⲱⲟⲩⲛⲁ ⲉⲧⲟⲩⲧⲟⲛⲥ ⲉⲃⲟⲗ ⲁⲗⲗⲁ ⲉⲕⲟⲩⲧⲟⲛⲥ ⲙⲙⲟⲕ ⲙⲛⲧⲏ ⲉⲃⲟⲗ ⲥⲩⲥⲉⲙⲥⲟⲣⲟⲩⲛⲁ ⲙⲛⲥⲉⲙⲥⲁⲙⲧⲉ ⲉⲧⲁⲭⲣⲉⲧⲙⲧⲧⲏ ⲥⲣⲁⲓ ⲙⲥⲙⲧⲏ ⲁⲟⲓⲛⲟⲛ ⲩⲩⲉ ⲉⲣⲱⲧⲏ ⲉⲧⲣⲉⲧⲉⲧⲙⲡⲛⲩⲉⲉⲧⲉ ⲙⲛⲁⲩ ⲙⲙⲛ ⲧⲉ-ⲧⲉⲙⲥⲟⲟⲧⲏ ⲭ[ⲉ]ⲙⲡⲧⲥⲧⲙⲡⲓⲟⲛ ⲙⲧⲟⲓⲕⲟⲛ[ⲟⲙⲓⲁ ⲉⲧ]-ⲩⲱⲟⲩⲉ [about 5 let.] ⲉⲥⲟⲧⲙ ⲉⲣⲱ[ⲧⲏ ⲉⲧ]ⲃⲉⲥⲱⲃ ⲙⲙⲛ ⲛ[ⲧⲁ]ⲡⲉⲛⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲭⲟⲕ[ⲫ] ⲉⲃⲟⲗ ⲙⲧⲟⲧⲛ ⲅⲁⲣ ⲱ ⲛⲁⲓⲉⲣⲁⲧⲉ ⲛⲉⲙⲛⲧ ⲧⲉⲛⲟⲩ ⲫⲟⲟⲩⲥ ⲙⲙⲟⲧⲛ ⲧⲏⲣⲧⲛ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧ ⲁⲩⲱ ⲫⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲧⲛ ⲉⲁⲣⲟⲧⲱⲩ ⲉⲧⲙⲧⲣⲉⲧⲉⲧⲙⲛⲁⲩⲣⲉⲓ ⲙⲙⲟⲕ ⲙ ⲉⲥⲟⲩⲫ ⲙ ⲉⲥⲛⲓⲃⲟⲩⲗⲁⲉⲧⲉ ⲉⲣⲟⲕ ⲙ ⲉⲕⲟⲗⲁⲍⲉ ⲙⲙⲟⲕ ⲫⲟⲟⲧⲛ ⲅⲁⲣ ⲙⲛⲉⲓⲥⲱⲩ ⲛⲁⲓ ⲉⲧⲩⲟⲟⲛ ⲉⲃⲟⲗ ⲙⲙⲟⲧⲛ ⲫⲉⲓⲛⲉ ⲟⲩ ⲉⲛⲉⲧⲟⲩⲁⲓⲟ ⲁⲩⲱ ⲫⲟⲟⲧⲛ ⲉⲛⲉⲧⲙⲛⲓⲃⲟⲩⲗⲁⲛ ⲙⲛⲧⲕⲟⲗⲁⲍⲓⲥ ⲉⲧⲫⲉⲓⲣⲉ ⲙⲙⲟⲉ ⲛⲟⲩ ⲛⲉⲓⲟⲩⲁⲍⲓⲣⲏⲧ ⲥⲓⲧⲙⲧⲙⲧⲧⲏ ⲍⲟⲩⲁⲓ ⲉⲧⲉⲧⲙⲩⲁⲙⲁⲧⲥⲱⲟⲩⲧⲛ ⲛⲥⲱⲟⲩ (fol. *b*) ⲥ[1½ lines]ⲛⲉⲫ[ⲉⲙⲧⲟⲁⲛ ⲉⲧ]ⲟⲩⲁⲁⲃ [5 let.] ⲛⲁⲓⲉⲣⲁⲧⲉ [ⲁⲧ]ⲱ ⲛⲁⲥⲙⲏⲓⲧ ⲙⲡⲣⲧⲣⲉⲡⲁ-ⲣⲁⲟⲟⲥ ⲙⲙⲟⲩⲧⲉ ⲁⲩⲱⲥ ⲙⲧⲉⲧⲙⲧⲧⲏ ⲡⲙⲁⲏⲧ ⲁⲩⲱ ⲡⲩⲁⲙⲓⲣⲧⲙⲏ ⲉⲛⲁⲩⲉ ⲡⲉⲫⲛⲁ ⲡⲁⲧⲧⲱⲁⲙ ⲡⲁⲧⲭⲱⲥⲙ ⲡⲉⲙⲙⲁ ⲡⲁⲧⲧⲁⲍⲟⲩ ⲡⲉⲓⲟⲩⲁ ⲡⲁⲧⲁⲁⲩ ⲡⲁⲧⲡⲱⲟⲩⲛⲉ ⲡⲁⲧⲟⲩⲱⲛⲧ ⲡⲉⲧⲏⲧⲛⲉ ⲛⲥⲱⲟⲩⲧ ⲙⲙⲛ ⲍⲓⲣⲁⲓ ⲙⲙⲛ ⲉⲩⲁⲧⲧⲁⲧⲟⲩ ⲛ ⲛⲥⲉⲛⲟⲉⲓ ⲙⲙⲟⲩ ⲙⲁⲣⲉⲫⲩⲱⲛⲉ ⲙⲙⲟⲧⲟⲛ ⲙⲙⲛ ⲉⲧⲉⲡⲓⲕⲁⲗⲉⲓ ⲙⲙⲟⲩ ⲙⲁⲓ ⲧⲉⲛⲟⲩ ⲉⲓⲭⲱ ⲙⲙⲟⲟⲩ ⲙⲛⲧⲏ ⲱ ⲛⲥⲥⲏⲙⲓⲧ ⲉⲓⲱⲣⲡⲙ ⲉⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲉⲧⲕⲏ ⲙⲁⲓ ⲉⲍⲣⲁⲓ [about 8 let.] ⲭⲱⲕ [about 5 let. ⲩ]ⲱⲙⲉ ⲍⲓ[ⲧⲙⲛⲭⲟⲉⲓ]ⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ [about 6 let.]ⲉⲡⲕⲉⲩⲁ[ⲭⲉ . . . . ⲉ]ⲧⲙ-ⲧⲁⲓⲩ ⲉⲭ[ⲟⲟⲥ ⲉ]ⲣⲱⲧⲏ ⲟⲧⲏ[ⲧⲏ]ⲧⲏ ⲅⲁⲣ ⲙⲙⲉⲣⲏⲧ ⲛⲧⲉⲩⲙⲛⲧⲁⲣⲁⲟⲟⲥ ⲟⲧⲙⲧⲙⲧⲏ ⲙⲙⲁⲧ ⲛⲧⲉⲩⲡⲁⲣⲣⲟⲩ-ⲥⲓⲁ ⲧⲁⲓ ⲉⲙⲛⲁⲁⲧ ⲛⲁⲩⲉⲡⲁⲓⲟⲩ ⲙⲙⲟⲥ ⲉⲩⲱⲟⲩⲥ ⲁⲉ ⲉⲧⲉⲧⲙⲧⲙⲣⲙⲟⲃⲉ ⲭⲙⲙⲡⲙⲉⲛⲁⲧ ⲧⲟⲧⲉ ⲙⲉⲛ-ⲧⲁⲛⲁⲁⲧ ⲥⲙⲟⲩⲧⲙⲛⲧⲁⲧⲥⲱⲟⲩⲧⲏ ⲥⲉⲛⲁⲕⲁⲁⲧ ⲛⲁⲓ ⲉⲃⲟⲗ ⲉⲩⲱⲟⲩⲥ ⲁⲉ ⲉⲧⲉⲧⲙⲩⲁⲙⲣⲙⲟⲃⲉ ⲭⲙⲙⲡⲙⲉⲛⲁⲧ ⲙⲡⲉ-ⲛⲁⲕⲱ ⲙⲛⲧⲏ ⲉⲃⲟⲗ ⲁⲙ ⲁⲗⲗⲁ ⲥⲉⲛⲁⲡⲁⲣⲁⲕⲗⲏⲧⲟⲩ ⲙⲙⲱⲟⲧⲏ ⲉⲡⲕⲱⲥⲧ ⲙⲙⲡⲥⲓⲥⲉ ⲉⲧⲉⲧⲙⲩⲁⲙⲙⲟⲩⲧⲏ ⲉⲃⲟⲗ ⲍⲙⲙⲟ[ⲃⲉ] ⲁⲩⲱ ⲙⲧⲉⲣⲉⲫⲭⲉⲛⲁⲓ ⲁⲫⲩⲁⲗ.

296.

Or. 3581B(11).—Parchment; part of a leaf; 13¼×7¾ in. The text, in two columns of 24, 25 lines each, is written in a pretty regular hand (*cf.* Ciasca i, tab. viii, where the script is almost identical with that of our fragt.). Initials vary in size and are not coloured. Described by Forbes Robinson, *Copt. Apoc. Gosp.*, p. xxviii.

From Aḫmîm. [Budge.]

Joseph the Carpenter, death of.

Published by F. Robinson, *l.l.*, pp. 148—151.

297.

Or. 3581B(12).—Parchment; a damaged leaf, ruled (pricked) and paged ⲥⲓ̈, ⲥⲁ̈; 12½×10 in. On the outer edge is a leathern tab indicating the commencement of a section of the work. The text, in two columns of 32 lines each, is written in an upright hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with stops &c., are coloured red. Ornaments ⲻ are in red or red and yellow, that heading the second text in red, green and yellow.

From Aḫmîm. [Budge.]

I. Matthew, acts of. The passage begins with a list of the mission-districts assigned to the apostles. The lot fell on Peter to preach in Rome ⲣⲱⲙⲏ, Andrew among the Scythians and in Lydda ⲙⲉⲥⲕⲏⲛⲟⲩⲉ ⲙⲛ̀ⲧⲁⲗⲁⲁ,[1] James son of Zebedee in India ⲟⲩⲏⲛⲇⲓⲁ, John in Asia, Philip in Phrygia, Bartholomew in the Oasis ⲟⲩⲁⲍⲉ, Thomas in India ⲧⲉϫⲱⲣⲁ ⲙⲉⲛⲍⲉⲛⲧⲟⲩ, Matthew in "Naein of Parthia" ⲧϫⲱⲣⲁ ⲙⲛ̀ⲁⲉⲓⲛ ⲛ̀ⲧⲉ ⲧⲙⲁⲣⲑⲓⲁ.[2] Then follows a short account of Matthew's preaching;

ⲁϥϣⲟⲡⲉ ⲁⲉ ⲛ̀ⲧⲉⲣⲉϥⲃⲱⲕ ⲉϩⲣⲁⲓ ⲉⲑⲛ̀ⲛⲁⲓ ⲙ̀ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲉ ⲁϥⲧⲁⲯⲟⲟⲩϣ ⲛⲁⲩ ⲁⲧⲁⲩ ⲁϥϩⲓⲣⲁⲓ ⲛⲁⲩ ⲙ̀ⲙⲉⲧⲁⲣⲧⲉⲗⲓⲟⲛ ⲙⲕⲁⲧⲁ ⲡⲁⲟⲁⲓⲟⲥ ⲡⲟⲩⲧⲉϩⲃⲣⲁⲓⲟⲥ ⲙⲡⲓⲥⲁⲛⲁⲓ ⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲁϥⲃⲱⲕ ⲉⲛⲁⲓ ⲙ̀ⲡⲉ ⲧⲙⲁⲣⲑⲓⲁ ⲁϥⲧⲁⲯⲟⲟⲩϣ ⲛⲁⲩ ⲙ̀ⲙⲁⲟⲩⲁⲓⲟⲥ ⲛ̀ⲛⲓⲟⲩⲇⲁⲓⲟⲥ ⲙ̀ⲡⲓⲥⲟⲩⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲁⲩⲱ ⲟⲩⲛⲏⲩⲉ ⲉⲛⲁϥⲣⲟϥ ⲁⲩⲡⲓⲥⲧⲉⲩⲉ ⲉⲛⲓⲟⲩⲧⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲉⲛⲁⲓ ⲙ̀ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲁⲟⲁⲓⲟⲥ ⲁⲩϫⲓⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲓⲥⲟⲩ ⲙ̀ⲡⲓⲙⲁⲑⲏⲧⲏⲥ ⲙ̀ⲡ- (p. ⲥⲁ) -ⲛⲉⲙⲡⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲉϥⲥⲟⲃⲉ ⲁⲉ ⲛⲓⲟⲩ ϫⲙⲁⲣⲣⲟ ⲫⲓⲥⲧⲟⲥ ϫⲉⲟⲩⲥⲉⲛⲟⲩⲣⲱⲙⲉ ϩⲓⲧⲉⲛⲓⲟⲙⲓⲥ ⲉⲑⲣⲁⲩⲥⲟⲟⲩϣ ⲛⲟⲩⲛⲟⲩⲧⲉ ⲙⲙⲁⲣⲣⲟ ϫⲉⲥ̅ⲥ̅ ⲉⲕⲯⲩⲭⲓⲕⲁⲗ ⲫⲁⲧⲁⲕⲟ ⲙ̀ⲡⲓⲟⲙⲓⲥ ⲧⲏⲣⲉ ⲙⲙⲁⲣⲣⲟ ⲁⲉ ⲁϥⲟⲩⲱⲛϩ ⲁⲧⲣⲉⲧⲁⲩⲁⲛⲟⲕⲉ ⲛⲉⲙⲟⲩ ⲉⲡⲓⲥⲟⲩⲟ ⲙ̀ⲡⲟⲩ ⲁⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲥⲟⲟⲩ ⲉⲑⲣⲁϥ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲙⲁⲩⲣⲱⲙⲉ ⲛⲉⲙ ⲛⲓⲙ ϩⲁⲛⲏⲓⲛ.

II. Mark, acts of. The following is the text;

ⲛⲁⲓⲛⲉ ⲙ̀ⲡⲁⲩⲱⲟⲩϣ ⲙ̀ⲡⲓⲙⲉⲧⲟⲩⲁⲁⲃ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲧⲁⲣⲧⲉⲗⲓⲥⲧⲏⲥ ⲙ̀ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲣⲁⲕⲟⲧⲉ ⲙ̀ⲡⲓⲧⲉϫⲱⲣⲁ ⲙ̀ⲡⲓⲕⲏⲙⲉ ϩⲓⲟⲩⲉⲓⲣⲏⲛⲏ ⲙ̀ⲡⲉ ⲡⲓⲟⲩⲧⲉ ϩⲁⲛⲏⲓⲛ.

ⲁⲥϣⲟⲡⲉ ⲙ̀ⲡⲉⲧⲟⲩⲱⲟⲩϣ ⲙ̀ⲡⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲥ[ⲟ]ⲟⲩϩ ⲉⲙⲉⲧⲉⲣⲟⲩ ⲁⲧⲛⲟϣⲩ ⲉϫⲱⲟⲩ ⲙ̀ⲙⲉϫⲱⲣⲁ ⲙ̀ⲡⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲁⲡⲉⲕⲁⲓⲣⲟⲥ ⲧⲁϩⲙⲏⲧⲟⲩⲁⲁⲃ ⲙⲁⲣⲕⲟⲥ ⲙ̀ⲡⲣⲉⲫⲧⲁⲩⲁⲅⲅⲉⲗⲓⲍⲉ ϩ[ⲛ]ⲧ[ⲉϫ]ⲱⲣ[ⲁ ⲙⲕⲏⲙⲉ] ⲉⲧⲃ[ⲉ]

Other texts relating to Mark, nos. 298, 299, 300 *below*.

298.

Or. 3581B(13).—Parchment; a fragment; 6⅞ × 8¾ in. The text, in two columns of 25 lines each (so the other fragt. of the MS.), is written in a somewhat heavy, uneven hand (*cf.* Ciasca i, tab. xiv for a very slight resemblance). Initials are moderately enlarged and, with stops, paging &c., are coloured red. Large floral ornaments are in red and green, smaller in red. From the same MS. as no. 313 *below* and as Zoega no. cxxxvi, Paris Vol. 129[14], fol. 104 (immediately preceding our fragt.,) Vol. 129[17], fol. 71, Vol. 129[18], foll. 112, 113.

From Aḫmîm. [Budge.]

Mark, martyrdom of. The following is the text, almost identical with that of the Metaphrast, Migne 115, 168. (*Cf.* the Ethiopic, Budge i. 261, Malan 184.)

Fol. *a*. [ⲉⲣⲟⲓ ⲁⲥϣⲟⲡⲉ ⲁⲉ ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲧⲉ ⲉⲧⲕⲧⲣⲓⲁⲕⲏ ⲙ̀ⲡⲓⲛⲁⲥϩⲁ ⲙ̀ⲡⲓⲉⲡⲟⲩϩⲁⲓ ϫⲟⲟⲩ ⲁⲗⲗⲁ ⲙ̀ⲡⲁⲣⲏⲟⲩⲧⲉ[1] ⲛ̀ⲧⲉⲣⲟⲙⲏ ⲉⲧⲁⲓⲱⲟⲩϣ ⲛⲁⲩ ⲁⲩⲱ ⲁⲥϫⲟⲟⲩ ⲛⲥⲁⲟⲩⲁⲛⲏ ⲛⲉⲧⲉⲣϩⲁ ⲙ̀ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̀ⲡⲓⲉⲡⲟⲩϩⲁⲓ ⲉⲧⲁⲓⲙⲁⲩ ⲛⲉⲧⲉⲣϩⲁ ⲛⲉⲧⲉⲧⲟⲩⲣⲏⲟⲩⲧⲉ ⲉⲣⲟⲙⲏ ϫⲉⲛⲥⲁⲣⲁⲡⲓⲥ ⲛ̀ⲧⲉⲣⲟⲩⲥⲉ ⲁⲛ ⲛ̀ⲧⲉⲧⲕⲉⲣⲓⲁ (*εὐκαιρία*)] [4 or 5 lines ⲧⲣ]ⲁⲡⲉⲍⲁ

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[1] The first of these corresponds to the "Kurds," the second to Ledyâ or Leddâ in the Ethiop. acts and Synaxarium. *Cf.* Lipsius, *Apokr. Apostelgesch.* i. 617, iii. 431, Ergänz. 94.

[2] Paris 129[18], 113 seems also to have "Naein." Presumably, since Festus appears in both texts, this corresponds to Budge, *The Contendings* i. 14, ጸፓሃላ: Note the resemblance to ⲙⲉⲛⲧⲟⲥ, where Bartholomew was martyred (von Lemm in *Bull. Ac. Imp.*, N.S., 1 (xxxiii.), 515, 519), the corresponding Ethiopic form being "Nindos" in three Brit. Mus. MSS., not "Neidas" (Malan).

[1] The Synaxarium has here 29th Pharmouthi, *i.e.* the day before his festival: and this indeed the Coptic narrative likewise implies.

ⲥⲧⲟⲧⲁⲁⲃ ⲁⲩⲱ ⲙⲡⲉⲩⲙⲟⲩ ⲁⲧⲁⲙⲁⲣⲧⲉ ⲙⲙⲛⲧⲉⲧⲟⲧⲁⲁⲃ ⲁⲧⲙⲉⲭⲟⲧⲙⲟⲩ ⲙⲙⲟⲩⲥ ⲉϥⲥⲱⲧ ⲉⲙⲉϥⲙⲟⲕⲥ ⲁⲩⲥⲧⲁⲁ (*σύρειν*)[1] ⲙⲙⲟϥ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲉⲩⲥⲟⲟⲃⲉ ⲛⲥⲱϥ ⲭⲉⲙⲁⲣⲉⲛⲓⲥⲧⲁⲁ ⲙⲡⲥⲟⲟⲩ ⲉⲡⲓⲁ ⲙⲙⲓⲃⲟⲩⲕⲟⲗⲟⲥ ⲡⲥⲁ-ⲣⲓⲟⲥ ⲁⲉ ⲙⲁⲣⲕⲟⲥ ⲛⲉⲩⲥⲧⲁⲁ ⲙⲙⲟϥ ⲛⲉϥⲭⲓⲙⲡⲥⲙⲟⲩⲧ ⲙⲧⲙⲡⲙⲟⲩⲧⲉ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲧⲉⲓⲉⲧⲭⲁⲣⲓⲥⲧⲉⲓ ⲛⲁⲕ ⲡⲁⲭⲟⲉⲓⲥ ⲓⲥ ⲡⲉⲭ̅ⲥ̅ (fol. *b*) ⲉⲃⲟⲗ ⲁⲧⲥⲉ ⲉⲡⲉⲥⲥⲏⲧ ⲉⲭⲙⲛⲕⲁϩ ⲁⲛⲟⲛⲉ ⲙⲧⲛⲥⲧⲣⲁ ϩⲟⲣⲡⲥⲏⲟϥ ⲣⲟⲩⲥⲉ ⲁⲉ ⲙⲧⲉⲣⲉϥⲭⲱⲟⲩⲉ ⲁⲧⲛⲟⲭϥ ⲉⲡⲉⲭⲩⲧⲉⲕⲟ ⲭⲁⲛ-ⲧⲟⲧⲥⲕⲉⲙⲧⲉⲓ ⲙⲙⲟⲟⲩ ⲭⲉⲥⲧⲛⲁⲙⲟⲟⲩⲧϥ ϩⲛⲁⲩ ⲙⲙⲟⲩ ϩⲓⲧⲡⲁⲩⲉ ⲁⲉ ⲙⲧⲉⲭⲩⲏ ⲉⲣⲉⲡⲣⲟ ⲭⲟⲩⲧⲏ ⲁⲧⲱ ⲉⲧⲉⲛⲕⲟⲧⲕ ϩⲓⲣⲏⲡⲣⲟ ⲛⲟⲩ ⲛⲉⲧⲥⲁⲣⲉϩ ⲉⲡⲉⲭⲩⲧⲉⲕⲟ ⲉⲓ ⲉⲡⲉⲥⲥⲏⲧ [ⲉⲃⲟⲗ] ϩⲓⲧⲧⲛ ⲁϥⲭⲟϩ ⲉⲣⲟϥ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲙⲁⲣⲕⲟⲥ ⲛⲥⲛϩⲁⲁ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲁⲓⲉ ⲡⲛⲟⲩⲧ ⲡⲣⲉϥϯⲥⲃⲱ ⲙⲡⲉⲥⲧⲟⲧⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲙⲧⲉⲭⲱⲣⲁ ⲙⲕⲙⲙⲉ ⲉⲓⲥ ϩⲓⲙⲏⲧⲉ ⲁⲧⲥϩⲁⲓ ⲙⲡⲉⲕⲣⲁⲛ ⲉⲡⲭⲱⲙⲉ ⲙⲛⲟⲩⲥ ϩⲓⲙⲏⲛⲏⲧⲉ ⲁⲧⲱ ⲁⲧⲟⲛⲕ ⲉⲧⲙⲛⲉ ⲙⲙⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲧⲁⲁⲃ ⲉⲓⲥ ϩⲓⲙⲏⲧⲉ ⲛⲉⲕⲉⲣⲡⲙⲉⲉⲩⲧⲉ ⲛⲁⲩⲱⲟⲩⲉ ⲯⲁⲉⲙⲉϩ.

299.

Or. 3581B(14).—Parchment; a fragment, ruled (pricked), paging lost; $11\frac{1}{2} \times 6$ in. The text, in two columns of 29 (or more) lines each, is written in a regular hand (*cf.* Ciasca i, tab. xiii.). Initials, stops, &c. are coloured red; ornaments ⲥ red and green. Probably from the same MS. as no. 315 *below*.

From Aḫmîm. [Budge.]

Mark, encomium(?) on. The passage is from the beginning of the work. The following is the text;

fol. *a*. [ⲙⲙⲛ]ⲁⲕⲫⲟⲩ ⲛϩⲟⲟⲩ ⲛⲉⲣⲙⲙⲉⲉⲩⲧⲉⲛⲉ ⲛⲁⲛⲁ ⲁⲟⲙⲛⲁⲥⲓⲟⲥ ⲉⲧⲉⲡⲁⲧⲛⲟⲩⲧⲛⲉ ⲙⲙⲛⲥⲁⲕⲉⲥⲁⲩⲕ ⲛϩⲟⲟⲩ ⲛⲉϩⲟⲟⲩⲧⲛⲉ ⲛⲁⲛⲁ ⲡⲁϩⲱⲙ[ⲓⲉ] ⲛⲉⲓⲱⲧ ⲙⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲙⲧⲙⲛⲧⲙⲟⲛⲁⲭⲟⲥ ⲉⲁϥⲙⲓⲃⲉ ⲙⲧⲉⲓϩⲉ ⲙⲧⲉϥ-ⲟⲟⲩ ⲧⲏⲣⲥ ⲯⲁⲛⲧⲉϥⲭⲱⲟⲩⲉ ⲛⲟⲩⲙⲟⲟⲩ ⲉⲙⲁⲧⲉ ⲙⲙⲛⲥⲁⲕⲉⲥⲁⲩⲕ ⲛϩⲟⲟⲩ ⲛⲉϩⲟⲟⲩⲧⲛⲉ ⲛⲁⲛⲁ ⲁⲓⲧⲙⲟ-

[1] So Georgi, *De Mirac.* 22; *ib.* 182 *supra*.

ⲙⲟⲥ ⲛⲉⲙⲧⲁϥⲭⲱⲟⲩⲉ ⲛⲁⲣⲭⲓⲕⲟⲥ ⲙⲡⲃⲓⲟⲥ ⲙⲧⲙⲛⲧⲙⲟⲛⲁⲭⲟⲥ[1] (fol. *b*.) [ⲁⲓⲥ[ⲧⲏⲥ ⲛⲁⲣ]ⲕⲟⲥ] ⲉⲧ]ⲣⲉ-ⲙⲙⲓ[ⲥ] ϩⲛⲟⲩⲧⲣⲉⲙ[ⲟⲥ] ⲉϥϫⲟⲥⲓⲧ ϩⲛⲟⲓⲁⲙⲙ ⲉⲁⲩⲓⲉ-ⲁⲥⲧⲉ ⲙⲙⲟ[ϥ] ϩⲙⲡⲉⲁⲉⲧⲥⲓⲥ ⲙⲙⲁ ⲉⲓⲧⲉ ϩⲉⲛⲟⲉⲗⲗⲏⲛⲓⲕⲏ ⲉⲓⲧⲉ ϩⲓⲧⲉϥⲣⲱⲙⲁⲓⲕⲏ[2] ⲁⲗⲗⲁ ⲡⲟⲗⲗⲁⲕⲓⲥ ⲟⲩⲛⲟⲧⲁ ⲛⲁϫⲟⲟⲥ ⲛⲁⲓ ⲭⲉⲕⲏⲟⲓ ⲧⲱⲟⲩ ⲟⲩⲁⲩ ⲅⲁⲣ ⲙⲡⲉⲕⲛⲁⲩ ⲉⲙⲁⲣⲕⲟⲥ ⲟⲩⲁⲩ ⲙⲡⲟⲩⲧⲁⲁⲥ ⲉⲧⲟⲟⲧⲕ ⲛⲟⲓ ⲛⲉⲙ-ⲧⲁⲧⲛⲁⲩ ⲉⲁⲧⲣⲱⲟⲙⲉ ⲛϩⲧⲡⲉⲣⲉⲧⲓⲥ ⲙⲡⲭⲁⲥ[3] ⲁⲛⲟⲕ ⲛⲉⲙ ⲫⲁⲧⲏⲣⲏⲧⲉ ⲙⲙⲟⲥ ⲙⲛⲧⲛ ϩⲓⲙⲉⲛ]

300.

Or. 3581B(15).—Parchment; a complete leaf, paged ⲕⲏ, ⲛ̅; $13\frac{7}{8} \times 11\frac{1}{8}$ in. The text, in two columns of 28 lines each, is written in a large, somewhat uneven hand (*cf.* Hyvernat, *Album*, pl. xii. 4). Initials are enlarged and coloured red. In Paris Vol. 131[5], fol. 24, Vol. 129[14], foll. 102, 103* and perhaps others are by the same scribe; also in Leyden no. 52 and here no. 349 *below*.

From Aḫmîm. [Budge.]

Mark, encomium or homily on. This is made probable by the fragments of Zoega, no. cclxxiv published by Guidi, *Acc. dei Linc.*, *Rendic.* ii, 517 ff., of which pp. ⲣⲙⲉ, ⲣⲙⲏ show the same text as our leaf and as Paris 129[14], 102,† while pp. ⲣⲛⲍ, ⲣⲛⲏ relate to the early life of the Evangelist. The present fragt. treats of the quarrel of Paul and Barnabas, the latter of whom held that Mark should, at

[1] Of the various mentions of these saints in the Bohairic (and the extant remnants of the Sa'idic) Calendar none correspond exactly with this computation; the nearest is the series Pachon 7 (Athanas.), ib. 14 (Pachom.); though here 5 days before the former do not give a festival of Mark, nor 7 after the latter one of Anthony.

[2] "Frankish" in the Synaxarium.

[3] *Cf.* Lu. i. 2.

* Fol. 103 relates the story of Mark and Anianus.

† Fol. 101 is another copy of the same text.

this commencement of his ministry, be given opportunity of repentance, while the former wished to maintain the integrity of the faith from the outset. The Apostles then also quarrelled. Yes, but not about earthly, perishable matters; rather about repentance on the one hand, complete righteousness on the other. Repentance indeed leads many to salvation; yet those who, trusting to it, continue in sin, fall and are unable to rise. The same God was in both these Apostles.

301.

Papyrus XI(2).—A fragment; $6\frac{1}{2} \times 5\frac{1}{2}$ in. The text, in one column 21 lines of which are visible, is written in a regular, upright hand, ⲁ, ⲙ, ⲣ each being formed in a single stroke (*cf.* von Lemm in *Bull. de l'Acad. imp.*, N.S. III (xxxv), fragt. 12 for the type, though there the script is larger). A short horizontal line in the margin once marks a paragraph.

[Sams.]

Mary the Virgin, life of (?). The fragt. is mentioned by Forbes Robinson, *Copt. Apocr. Gosp.* (1896), p. xxiii. The following is the text, in which Mary declares to Joseph she had told him sooner of the angel's announcement to her had not shame withheld her, while Joseph entreats her to say why she has not preserved her purity;

fol. *a*. ⲉⲕⲥⲙ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙ]ⲁⲗⲗⲁ ⲥⲉⲙⲙ ⲉⲧⲁⲙⲟⲕ [ⲁ]ⲗⲗⲁ ⲧⲁⲕⲁⲗⲁⲥⲙ ⲕⲱⲁⲧ ⲙⲙⲟⲓ ϧⲟⲩⲱⲥⲛ ⲉϫⲟⲟⲥ ⲉ[ⲣⲟ]ⲕ ϫⲉⲁⲧⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ [ⲉⲓ] ⲛⲁⲣⲟⲓ ⲁⲫⲉⲧⲁⲅⲅⲉⲗⲓⲍⲉ [ⲙ]ⲁⲓ ⲁⲗⲗⲁ ⲙⲙⲟⲟⲩ ⲙⲙⲟⲓ ⲉϫⲟⲟⲥ ⲉⲓⲧⲱⲟⲩⲛ ϩⲁⲡⲁⲣⲙⲉⲛⲓⲛ ⲛⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲙⲧⲁⲕⲁⲗⲁⲥⲙ ⲟⲩⲱⲟⲙ ⲙⲙⲟⲓ ⲉⲃⲟⲗ ϩⲛⲟⲩⲧⲙⲉ ⲙⲟⲥⲏⲫ ⲁⲉ ϫⲱⲟⲩ ⲛⲉϫⲁϥ ⲙⲁⲥ ϫⲉⲉⲣⲙⲁϫⲟⲟⲥ ⲉⲣⲟⲓ ϫⲉⲟⲩ ⲕⲁⲓ ⲙⲧⲟ ⲉⲣϣⲁⲓⲧⲁⲩⲟ ⲙⲟⲩϣⲁϫⲉ ⲙⲁⲟⲩ ⲉ] ⲉ]ⲣⲟⲓ ⲁⲗⲗⲁ ⲧⲟⲩⲕⲁ[ⲗⲁⲥⲓⲛ ⲕ]ⲁⲧⲏⲅⲟⲣⲉⲓ ⲙⲙⲟ ⲛ ⲙⲙⲟⲩⲁⲁⲥ ⲭⲓ ⲛ̀ⲧⲉⲱⲧⲛ ⲉ ⲛ]ⲟⲩⲧⲁⲣⲣⲟ

fol. *b*. ⲛ]ⲉⲟⲩⲥⲱⲙ[ⲉ] ⲛ]ⲧⲟⲟⲧⲥ ⲙⲟⲩ ⲛ̀ⲥⲉⲣⲉ ⲙⲟⲩϫⲱⲃ ⲥⲉⲙⲟ ⲛ]ⲕⲉⲟⲩⲁ ⲁⲗⲗⲁ ⲙⲫⲏⲙⲉⲓⲛⲉ ⲁⲓ ⲉⲙⲁⲓ ⲟⲩ[ⲁⲉ] ⲙⲫⲏⲁⲩϫⲟⲟⲥ ⲁⲓ ⲉⲃⲟ[ⲗ] ϩⲙⲙⲁⲥⲛⲟ-ⲧⲟⲩ ⲧⲙ[ⲁⲩ] ⲅⲁⲣ ⲉⲣⲟ ⲉⲣⲙⲉϩ ⲙⲉ[ⲛⲓⲥ]ⲧⲙⲙⲓ ⲙⲙⲟ ϩⲙⲙⲧ[ⲣⲉ]ⲭⲣⲙⲛⲉ ⲡⲁⲗⲓⲛ ⲟⲛ ⲧϧⲙⲟⲩ ⲙⲙⲟ ϩⲱⲥ ⲉⲁⲙⲟⲩⲣⲱⲙⲉ ϫⲉⲟⲩⲛⲉⲙⲧⲁⲩϫⲟⲛⲉ ⲙⲙⲟ ⲱ ⲡⲁⲣⲓⲁ ⲁϫⲓⲩ ⲉⲣⲟⲓ ⲉⲧⲃⲉⲟⲩ ⲙⲙⲉϩⲁⲣⲉϩ ⲛⲁⲓ ⲉⲧⲟⲩⲥⲧⲙⲙⲉⲓ-ⲁⲓ[ⲥⲓⲥ] ⲉⲧⲉⲛⲧⲁⲃⲟⲛⲉ ⲟⲩ [ⲛⲉⲓ]ⲧⲁⲩϫⲟⲛⲉ ⲙⲙ[ⲟ ⲱ ⲧⲡⲁⲣ]ⲑⲉⲛⲟⲥ ⲧⲥⲟ[ⲟⲩⲛ] ⲉⲣⲟⲓ ⲙⲙⲏ ⲙⲙ[ⲟ ⲛⲧⲉ]ⲧⲁⲩⲟⲓ ⲉⲛ

302.

Or. 3581B(16).—Parchment; an almost complete leaf; $9\frac{3}{4} \times 8\frac{1}{2}$ in. The text, in two columns of 26, 27 lines each, is written in a thin, rather small hand of Zoega's 5th or 6th class. Initials, moderately enlarged, are coloured red, rarely red and yellow. Stops and ornaments are in red.

From Aḫmîm. [Budge.]

Mary the Virgin, life of. The passage treats of the marriage at Cana and is *published* by F. Robinson, *l.l.*, p. 164ff., who also describes the MS., *ib.* p. xxix.

303.

Or. 3581B(17).—Parchment; a fragt.; $10\frac{1}{4} \times 10\frac{1}{4}$ in. The text, in two columns of more than 26 lines each, is written in a pretty regular hand (*cf.* Hyvernat, *Album*, pl. vii. 3, Ciasca i, tab. xiii). Initials, moderately enlarged, are in red; stops and ornaments ⲻ likewise. Possibly from the same MS. as Zoega no. cxvii and *Clar. Press* no. 14 (*v.* F. Robinson's descriptions *l.l.*, p. xxi.).

From Aḫmîm. [Budge.]

Mary the Virgin, life of (?). The Apostles, fearing Mary will die of grief unless she

visit Christ's tomb, decide to accompany her thither on the Sabbath night.

The following is the text;

fol. *a*. [illegible] ⲟⲩⲁⲟⲩ ⲛⲁⲓ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲩⲭⲱ ⲙⲙⲟⲓ ⲛⲧⲁⲩⲥⲱⲟⲩⲛⲉ ⲙⲙⲟⲟⲩ ⲛⲧⲉⲣⲉ-ⲡⲟⲩⲥⲉ ⲁⲉ ⲩⲱⲟⲛⲉ ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ [ⲁ]ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲱⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲛⲁⲣⲉⲡⲧⲱⲟⲩⲧⲛ [ⲥⲛ]ⲧⲉⲧⲛⲩⲛ [ⲙⲧ]ⲙⲡⲱⲟⲕ ⲙⲙ[ⲛⲁ]ⲥ ⲉⲃⲟⲗ ⲉⲛ[ⲧ]ⲁⲫⲟⲥ ⲛⲥⲛⲁⲩ ⲉⲛⲉⲩⲥⲱⲙⲁ ⲭⲉⲙⲙⲉⲥⲙⲟⲩ ⲛⲧⲉⲫⲁⲫⲟⲣⲙⲏ ⲁⲧ-ⲧⲱⲟⲩⲧⲛ ⲁⲉ ⲁⲩⲥⲟⲃⲧⲉ ⲛⲥⲛⲥⲏⲙⲉ ⲉⲛⲁⲩⲱⲟⲩⲧ ⲙⲙⲁⲩⲉⲛ [about 10 lines] ⲉⲧⲃⲏ[ⲧ] ⲭⲉⲛⲉⲩ ⲁⲧⲱ ⲛⲉⲩⲱ[ⲧⲣ]ⲧⲱⲣ ⲉⲧ[ⲃⲉ]ⲭⲉⲛⲉⲣⲉⲛ[ⲓⲟⲩ]ⲁⲁⲓ ⲥⲟⲣⲟ ⲉⲡⲉⲧⲙⲁⲃⲱⲕ ⲉⲃⲟⲗ ⲉⲡⲉⲫⲥⲱⲁⲧ ⲉⲃⲓⲣⲉ ⲛⲁϥ ⲛⲥⲉⲛ-ⲛⲟⲟⲩ ⲙⲙⲉⲟⲟⲩⲧ ⲁⲧⲱ ⲛⲉⲣⲉⲙⲙⲁⲧⲟⲓ ⲣⲟⲉⲓⲥ ⲉⲣⲟϥ ⲭⲉ[ⲙⲙⲉⲩ]ⲉⲓ ⲛⲥⲉϥⲓ ⲙⲡⲉⲫⲥⲱⲙⲁ ⲛⲭⲓⲟⲩⲉ ⲛⲉⲣⲉⲟⲩ-ⲩⲧⲟⲣⲧⲣ ⲅⲁⲣ ⲩⲱⲟⲛ ⲛⲥⲏⲧⲟⲩ ⲭⲉⲫⲓⲁ (fol. *b*) [about 10 lines] ⲁⲩⲧⲛⲟⲟⲩ ⲛⲕⲁ[ⲕⲉ ⲛ]ⲃⲟⲗ ⲙⲡⲟⲩⲩⲧⲟⲣⲧⲣ ⲁⲩⲕⲱ ⲛⲥⲱⲟⲩ ⲙⲡⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲱⲟⲟⲩⲉ ⲙⲙⲁⲁⲥ ⲉⲧⲃⲉⲧⲉⲥⲁⲛⲁⲣⲕⲏ ⲙⲡⲛⲉⲥⲩⲧⲟⲣⲧⲣ ⲉⲡⲉ ⲥⲉⲣⲥⲟ[ⲧⲉ ⲁ]ⲩ ⲥⲛⲧⲩ ⲙⲡⲕⲁⲕⲉ ⲉⲧⲙⲃⲟⲗ ⲟⲩⲁⲉ ⲥⲛⲧⲥ ⲛⲟⲟⲧⲉ ⲙⲡⲛⲟⲩⲧⲁⲁⲓ ⲟⲩⲥⲱⲟⲃ ⲛⲟⲩⲱⲱⲧ [3 or 4 lines] [illegible] ⲥⲓⲟⲛ ⲙⲙ[ⲟⲟⲩ] ⲧⲏⲣⲟⲩ ⲁⲧⲱ ⲉⲙⲉⲧⲧⲁⲥⲟ ⲙⲙⲟⲥ ⲁⲛ ⲉⲟⲛ ⲁⲧⲱ ⲉⲙⲉⲥⲭⲱ ⲙⲙⲁⲓ ⲉⲥⲣⲓⲙⲉ ⲭⲉⲟⲩⲟⲓ ⲛⲁⲓ ⲛⲁⲩⲛⲣⲉ ⲟⲩ ⲡⲉⲛⲧⲁϥⲩⲱⲟⲛⲉ ⲙⲙⲟⲕ ⲛ ⲟⲩ ⲡ[ⲉⲛ]ⲧⲁⲕⲁⲁϥ ⲩⲁ[ⲛ]ⲧⲉⲕⲉⲓ ⲉⲥⲣⲁⲓ ⲉ[ⲛ]ⲟⲩⲭ ⲙⲙⲉⲓ-ⲡ[ⲁⲣⲁ]ⲙⲟⲛⲟⲥ ⲛ ⲉⲙⲁⲣⲟⲩ ⲉⲓ[ⲛⲁ]ⲛⲁⲩ ⲉⲡⲉⲕ[ⲥⲱ]-ⲙⲁ ⲉⲣⲟⲧⲛⲓⲥ ⲥⲛⲟⲩⲧⲁⲫⲟⲥ ⲱ ⲛⲁⲩⲛⲣⲉ ⲙⲙⲁ ⲡⲉⲛ-ⲧⲁϥⲃⲟⲛⲟⲉⲓ ⲉⲣⲟⲕ ⲥⲛⲧⲉⲓⲁⲛⲁⲣⲕⲏ ⲛⲧⲉⲓⲟⲩⲟⲧ ⲙⲙⲉⲓⲱⲧ ⲩⲱⲟⲛ ⲛⲁⲕ ⲥⲓⲭⲁ[ⲛⲓⲕⲁⲥ]

304.

Or. 3581B(18).—Parchment; a fragt., ruled(?) and pricked in middle; 9×10 in. The text, in two columns, is written in an upright, somewhat thin hand (*cf.* Hyvernat, *Album*, pl. vii. 3 and Ciasca i, tab. 1, though neither has great resemblance). Initials, slightly enlarged, are coloured red, ornaments red or red and green.

[Myers.]

Michael the Archangel, encomium on, by Theodosius of Alexandria. The corresponding passage in the Bohairic version, *ed.* Budge, is on pp. 13, l. 26—15, l. 11 (with lacunæ). But in this Sa'idic text, after the reply of Abraham, the writer addresses first Moses, then Isaac, Jacob, Joseph. The following is a specimen;

Fol. *b*. ⲱ ⲓⲱⲥⲏⲫ ⲡⲁⲓⲕⲉⲟⲥ ⲛⲥⲁⲃⲉ ⲡⲉⲛⲧⲁⲧ-ⲕⲱϩ ⲉⲣⲟⲩ ⲁⲣⲁ ⲕⲣⲁⲩⲉ ⲙⲡⲟⲟⲧ ϩⲙⲡⲩⲁ [ⲙ]ⲙⲓⲭⲁⲏⲗ [ⲥⲉ] ⲛⲉϫⲁϥ ⲛⲥⲓ ⲓⲱⲥⲏⲫ ⲁⲗⲗⲟⲱⲥ [ⲟ]ⲩⲛⲟⲟⲩⲧⲉ ⲛ[ⲁⲣⲁ]ⲩⲉ ⲙⲡⲟⲟⲧ ⲉⲡⲓⲁⲓ ⲛⲧⲉⲣⲉⲛⲁⲥⲓⲛⲓⲧ ⲕⲱϩ ⲉⲣⲟⲓ ⲁⲧⲧⲁⲁⲧ ⲉⲃⲟⲗ ⲉⲧⲕⲁϩ ⲛⲩⲙⲙⲟ [ⲁⲓ]ⲩⲱⲛⲉ ⲛⲉⲃⲓ[ⲙ].

305.

Or. 3581B(19).—Parchment; a leaf; $13\frac{3}{4} \times 11\frac{1}{2}$ in. The text, in two columns of 30 lines each, is written in an upright hand (*cf.* Ciasca, ii, tab. xxii, though our fragt. is less regular). Initials are somewhat enlarged. From the same MS. as Zoega, no. clv, which was the first fol. of a quire and probably the 5th fol. after our leaf.

From Aḫmîm. [Budge.]

Michael, encomium on, by Theodosius of Alexandria. The passage corresponding in the Bohairic versions are *ed.* Budge pp. 39, l. 22—41, l. 25 and foll. 13, 14 of the *Cod. Vatic.* lxiii (*v.* Mai, *Scr. Vet.* v, 159[1]). These differ, not only from the Sa'idic, but also from each other, the nearest relationship being between our MS. and the *Cod. Vatic.* The following are specimens of the text, the chief variants of the *Cod. Vatic.* being given in round brackets;

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[1] This MS. is dated (according to Hyvernat,) A.D. 956; the Curzon MS., A.D. 1210. Of the former three facsimiles are given in Hyvernat, *Album*, pll. xxvi., xli., xlii.

Fol. *a*. ⲁⲩⲱⲟⲩ ⲉⲍⲟⲩⲧⲏ ⲡⲁϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ (*om.*) ⲙⲡⲣⲁⲍⲉⲣⲁⲧⲕ ⲍⲓⲛⲥⲁⲛⲃⲟⲗ ⲉⲥϫⲱ ⲁⲉ ⲙⲛⲁⲓ (*ad.* ⲛϫⲉ ⲧⲥⲍⲓⲛ ⲙⲛⲁⲙⲟⲩⲧ ⲉⲧⲉⲙⲛⲁⲩ) ⲉⲓⲥ ⲁⲫⲣⲟ-ⲟⲥⲟⲥ (*ad.* ⲛⲉⲥⲍⲁⲓ) ⲁⲫⲉⲙⲉ ⲙⲛⲉⲥⲟⲟⲩ (*var.* ⲁⲫⲓ ⲍⲱⲟⲩ ⲉⲣⲉⲡⲓⲉⲥⲱⲟⲩ ⲧⲁⲗⲓⲟⲩⲧ ⲉⲣⲟⲩ) ⲙⲙⲏⲟⲩ ⲙⲧⲃⲧ ⲙⲙⲧⲕⲉⲩⲧⲏⲙ ⲁϥⲕⲁⲁⲩ ⲍⲓⲟⲙ ⲙⲙⲟⲥ (*var.* ⲙⲙⲉⲥⲙⲟⲟ ⲉⲃⲟⲗ) ⲛⲉϫⲁⲥ ⲛⲁⲩ ϫⲉⲛⲧⲁⲕⲟⲥⲙⲓⲁⲓ ⲧⲱⲛ ⲛⲁⲥⲟⲛ (*var.* ⲛⲁⲟ̄ⲥ ⲛⲥⲟⲛ) ϫⲉ (*var.* ⲍⲓⲙⲙⲉ) ⲑⲛⲁⲩ ⲉⲧⲉⲩⲯⲩⲭⲏ ⲙⲧⲁⲕⲕⲧⲟⲥ ⲙⲧⲉⲥⲍⲉ ⲛⲉϫⲉ ⲁⲫⲣⲟⲟⲟⲥ (*ad.* ⲛⲁⲥ) ϫⲉⲡⲁⲣⲭⲱⲛ ⲁϥⲯⲓⲧⲟⲣⲉ ⲙⲙⲟⲟⲩ (*var.* ⲙⲙⲟⲓ) ⲁϥϫⲓⲧⲟⲩ ⲛⲁⲓ (*var.* ⲁⲧⲧⲓⲧⲟⲩ ⲙⲙⲓ) ⲛⲉϫⲉ ⲟⲥⲟⲛⲓⲥⲧⲏ ϫⲉⲕⲁⲗⲱⲥ ⲁⲡⲁϫⲟⲉⲓⲥ ⲡⲁⲣⲭⲱⲛ ⲉⲓ ⲙⲙⲏⲧⲙⲙⲁⲩ (*var.* ⲁϕⲧ ⲛⲉⲙⲙⲁⲣⲭⲛⲁⲓ. ⲙ. ⲉⲙ-ⲡⲁⲣⲭⲱⲛ ⲛⲁⲓ ⲛⲉⲙⲙⲏ ⲥⲟⲛⲉⲙⲁϥ ⲟⲩⲟⲥ ⲧⲉⲙⲙⲁⲧ ⲙⲧⲧⲙⲏ ⲙⲧⲉ ⲙⲙⲏⲧⲁϥⲥⲱⲧⲟⲩ ⲛⲁⲓ ⲑⲉⲛⲟⲧⲣⲁⲯⲓ) ⲡⲁⲣⲭⲱⲛ ⲁⲉ ⲥⲧⲉⲙϩⲁⲛⲁⲓⲥ ⲛⲉϫⲁϥ ⲛⲁⲩ ϫⲉⲁⲙⲙⲁⲧ ⲫⲙⲟⲛⲉ ⲉⲧⲣⲉⲙⲃⲱⲕ ⲥⲧⲉⲥⲧⲁⲍⲓⲥ (*var.* ⲍⲓⲙⲙⲉ ⲧⲙⲁⲍⲱⲁ ⲉⲧⲉⲥⲧⲁⲍⲓⲥ ϫⲉⲡⲉϫⲁⲙⲉ ⲟⲩⲟⲥ ⲁⲙⲙⲁⲧ ⲫⲙⲟⲛⲉ) ⲟⲩⲱ ⲙⲙⲧⲏ ⲙⲧⲟⲕ ⲙⲙⲧⲉⲕⲉⲍⲓⲙⲉ ⲙⲧⲉⲧⲏ-ⲕⲉⲛⲓⲥⲛⲟⲥⲟⲟⲩ ⲁⲧⲱⲟ ⲙⲧⲉⲧⲙⲣⲛⲟⲩⲃⲧⲉ ⲙⲙⲛⲁ ⲕⲁⲗⲱⲥ (*var.* ⲁⲣⲓⲫⲣⲱⲟⲩⲧⲉ ⲙⲙⲛⲱⲟⲩⲧ ⲙⲕⲁⲗⲱⲥ ⲟⲩⲟⲥ ⲫⲁⲧⲙⲉⲥⲱⲟⲩⲧ).

Fol. *b*. ⲙⲙⲓⲥⲱⲟⲩ ⲛⲉϫⲁϥ ⲛⲁⲥ (*om.*) ϫⲉⲛⲁ-ⲣⲉⲙⲃⲱⲕ ⲙⲧⲉⲛⲉⲓⲙⲉ ⲉⲃⲟⲗ ⲙⲛⲕⲟⲧ ⲙⲙⲉⲍ ⲟⲩⲃⲉ-ⲛⲟⲙⲟⲧⲟⲩⲙ ⲙⲛⲧⲉϫⲣⲓⲁ ⲙⲙⲉⲥⲙⲛⲧ ⲉⲧⲙⲙⲏ ⲉϫⲱⲛ (*om.*) ⲁⲧⲱⲟ ⲁⲧⲃⲱⲕ ⲉⲍⲟⲩⲧⲏ ⲙⲙⲉⲥⲛⲁⲩ ⲉⲛⲕⲁⲗ-ⲁⲣⲓⲕⲟⲛ ⲁⲧⲍⲉ ⲉⲥⲁⲩϥ ⲉⲙⲁⲛⲕⲓⲟⲛ (*var.* ⲙⲙⲛⲩⲧ ⲙⲁⲁⲕⲟⲛ) ⲉⲧⲙⲉⲍ ⲙⲙⲉⲍ ⲉⲍⲣⲁⲓ ⲉⲣⲱⲟⲩ ⲙⲙⲉⲉⲛ-ⲕⲁⲍⲓⲛ ⲛⲕⲟⲩⲫⲟⲛ (*var.* ϫⲁⲛⲟⲣⲫⲁⲛⲟⲛ) ⲉⲧⲙⲉⲍ ⲛⲁⲩⲁⲟⲟⲛ ⲙⲙⲟ ⲡⲣⲟⲥ ⲧⲉϫⲣⲓⲁ ⲙⲙⲟⲟ (*var.* ⲙⲧⲁ-ⲡⲁⲙⲟ ⲛⲉⲙⲓϩⲁⲙⲙⲟⲩ ⲛⲕⲟⲗⲗⲁⲟⲛ ⲉⲧⲙⲉⲍ ⲛⲟⲁⲣⲓⲕⲓ ⲍⲓⲃⲁⲗⲟⲙ ⲡⲣⲟⲥ ⲑⲭⲣⲓⲁ ⲧⲏⲣⲥ ⲙⲧⲉ ⲙⲙⲟ) ⲙⲧⲉⲧⲛ-ⲟⲟⲩ (*om.*) ⲁⲧⲛⲟⲟⲩ ⲛⲥⲟⲧⲉ ⲉⲓ ⲉⲍⲣⲁⲓ ⲉϫⲱⲟⲩ ⲙⲙⲛⲉⲥⲱⲟⲩ ⲟⲛ ⲁⲧⲃⲱⲕ ⲉⲍⲟⲩⲧⲏ ⲉⲛⲉⲧ(*var.* ⲙ) ⲕⲟⲓⲧⲱⲙⲓ ⲁⲧⲍⲉ ⲉⲛⲉⲧ(*var.* ⲙ) ⲧⲁⲓⲃⲉ (*var.* ⲕⲁⲧⲁ) ⲉⲧⲙⲉⲍ ⲛⲥⲟⲓⲧⲉ ⲙⲙⲙⲉ ⲙⲙⲟ ⲙⲙⲓ ⲉⲧⲧⲁⲙⲓⲟ ⲉⲧⲉⲙⲛⲁ ⲙⲛⲁⲧⲉⲧⲛⲙⲧⲣⲙⲁⲟ ⲛⲥⲟⲣⲡ ⲉⲧⲉⲭⲟⲙ ⲁⲉ ⲛⲉⲥ-ϫⲟⲟⲥ ϫⲉⲙⲧⲟⲟⲧⲙⲉ ϫⲓⲟⲧⲙⲉ (*var.* ϫⲱⲥⲧⲉ ⲛⲉⲥϫⲟⲥ ϫⲉⲛⲁⲙⲙⲓⲥⲙⲟⲩ ⲙⲧⲉ ⲧⲙⲙⲉⲧⲣⲁⲙⲁⲟ ⲑⲉⲛⲟⲧⲙⲉⲟ-ⲙⲙ).

No. 161 *above* is a palimpsest upon a copy of this Encomium.

306.

Or. 3581B(20).—Paper; a leaf; paged (on *verso* only) $\overline{\text{ⲙⲍ}}$; $10\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in a single column of 20 lines, is written in a hand which slopes to the right, ⲩ being of the form described under no. 116 *above*. Initials, which are enlarged, and stops are coloured red.

[Greville Chester.]

Michael, encomium on, by Severus of Antioch. The corresponding passage in the Bohairic version *ed.* Budge is on p. 68, ll. 4—22. The latter is somewhat shorter than this Sa'idic text of which the following is an example;

P. $\overline{\text{ⲙⲏ}}$. ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲡⲉϫⲁϥ ⲙⲡⲉⲡⲁⲣ-ⲁⲧⲁⲧⲉⲧⲧⲙⲉ ϫⲉⲙⲧⲕⲟⲩⲉⲃⲟⲗ ⲧⲱⲛ ⲙ ⲙⲧⲕⲟⲩⲉⲃⲟⲗ ⲍⲓⲙⲁⲩ ⲙⲡⲟⲗⲓⲥ ⲙ ⲁⲩⲙⲭⲱⲣⲁ ⲡⲉϫⲁϥ ⲛⲟⲩ ⲡⲉⲡⲁⲣ-ⲁⲧⲁⲧⲉⲧⲧⲙⲉ ϫⲉⲙⲡⲟⲩⲉⲃⲟⲗ ⲍⲓⲧⲙⲧⲕⲏ (Boh. ⲧ-ⲙⲧⲙⲧⲕⲏ) ⲡⲉϫⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁϥ ϫⲉⲙⲧⲁⲟⲩ ⲫⲙⲟⲛⲉ ⲙⲙⲟⲕ (p. $\overline{\text{ⲙⲍ}}$) ⲉⲕⲟⲧⲱⲫ ⲉⲡⲱⲟⲙⲉ ⲉⲃⲟⲗ ⲍⲙⲡⲉⲕⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲍⲟⲩⲧⲏ ⲉⲡⲟⲟⲩ ⲡⲉⲡⲁⲣⲁⲧⲁⲧⲉⲧⲧⲙⲉ ⲁⲉ ⲛⲉⲙⲟⲧⲟⲩⲫ ⲉⲫⲱⲙⲉ ⲙⲭⲣⲓⲥⲧⲁⲛⲟⲥ ⲉⲙⲉⲍⲟⲩⲧⲟ ⲉⲃⲟⲗ ϫⲉⲛⲉⲣⲟⲧⲓⲙⲓⲧⲁⲅⲁⲑⲟⲟⲥ ⲙⲡⲓⲟⲩⲧⲉ ⲙⲡⲁⲣⲭ-ⲁⲅⲅⲉⲗⲟⲥ ⲥⲧⲟⲧⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ⲥⲱⲕ ⲙⲡⲟⲩ ⲫⲁⲣⲟⲩ ⲛⲉϫⲉ ⲡⲉⲡⲁⲣⲁⲧⲁⲧⲉⲧⲧⲙⲉ ⲙⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉ-ⲍⲓⲧⲙⲡⲓⲥⲓⲧⲁⲛⲁⲥ ⲉⲣⲟⲟⲩ ⲍⲙⲡⲁⲃⲁⲗ ⲙⲙⲡⲓⲥⲉⲛⲧⲁⲓⲥⲟⲧ-ⲙⲟⲩ ⲍⲙⲡⲁⲙⲁⲁⲭⲉ ⲙⲧⲁⲓⲣⲍⲛⲁⲓ ⲫⲱⲟⲙⲉ ⲙⲧⲉⲕⲍⲏ (*lege* ϩⲉ) ⲍⲙⲡⲉⲕⲉⲩⲁⲅ.

307.

Or. 3581B(21).—Parchment; a leaf; paged $\overline{\text{ⲕⲍ}}$, $\overline{\text{ⲓⲁ}}$; $11\frac{1}{4} \times 10$ in. The text, in two columns of 22—24 lines each, is written in an upright, regular hand (*cf.* Ciasca, i, tab. iii, though that is smaller). Initials vary in size and, with the letter ⲫ, stops &c., are painted in red and yellow. From the same MS. as Paris, Vol. 132[1], fol. 2 and by the scribe of no. 357 *below*.

From Aḫmîm. [Budge.]

Michael, encomium on, by Eustathius of Trake.[1] The passage corresponding in the Bohairic version is on p. 105, l. 13—p. 107, l. 23, of Budge's edition. The Bohairic version is considerably longer than the Sa'idic, as may be seen from the following example;

P. $\overline{\text{κδ}}$. ⲡⲉϫⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϧⲙⲡⲉⲣⲱⲟⲣϥ ⲛⲁⲓ ⲧⲉⲛⲟⲩ ⲁⲉ ⲁⲣⲉⲣⲛⲟⲃⲉ ⲥⲛⲁⲩ ⲁⲣⲭⲓⲥ̀ⲟⲗ ⲁⲣⲱⲟⲣϥ ⲙⲡⲟⲩϫ ⲙⲙ ⲙⲡⲉⲣϧⲟⲟⲥ ⲛⲁⲓ ϫⲉⲕⲁⲁⲩ ⲧⲁⲥⲕⲉⲡⲏ ⲙⲡⲟⲓ ⲙⲡⲙⲁⲕⲟⲗⲁⲁⲧⲱⲣ ⲛⲧⲁⲡⲁϩⲁⲓ ⲧⲁⲁⲩ ⲉⲧⲟⲟⲧϥ ⲙⲙ ⲩⲁⲩⲧⲁⲙϩⲟⲩⲕⲟⲧⲁⲗⲁⲁⲧⲱⲣ (*? lege* ⲧⲁⲙϩⲟⲩⲧ ⲙⲟⲩⲕ.)[2] ⲉⲥϩⲓⲙⲉ ⲉⲙⲓϩ *sic* ⲙⲙ ⲟⲩϩⲟⲟⲩⲧ ⲁⲙⲡⲉ ⲡⲕⲟⲗⲁⲁⲧⲱⲣ ϧⲟⲛϩ ⲛⲥⲏ ⲡϧⲟⲉⲓⲥ ϧⲙⲡϩⲟⲥⲓⲟⲛ ⲁⲓⲥⲏⲙⲙⲁϩⲟⲟⲩⲧ ⲉϩⲟⲧⲏ ⲉⲡⲟⲩⲕⲉⲧⲱⲛ ⲙⲡⲏⲁⲩⲡⲧⲟⲟⲧⲉ ⲁⲙ ⲙⲡⲁⲥⲙⲏⲣⲉⲙⲏⲥ ⲉⲣⲩⲁⲙϯ ⲛⲁⲓ ⲛⲧⲟⲧⲙⲛⲧⲣⲙⲙⲁⲟ ⲧⲙⲣⲥ.

308.

Or. 3581B(22).—Paper; a leaf; paged (on *verso* only) $\overline{\text{ροϛ}}$; $10\frac{1}{8} \times 6\frac{7}{8}$ in. The text, in a single column of 21 lines, is written in an upright, uneven hand (*cf.* Ciasca ii, tab. xxii, though our leaf is much more roughly written). Initials, which are enlarged, stops and the letter ϕ are coloured red and yellow.

[Greville Chester.]

Michael, encomium on, by Eustathius of Trake. The passage corresponding in the Bohairic version *ed.* Budge is on pp. 122, l. 18—123, l. 14.

The following is a specimen of the text;

P. $\overline{\text{ροβ}}$. ⲡⲙⲟⲥ ⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓϧⲁⲏⲗ ⲁⲩⲱ ⲡⲁⲣⲭⲓⲥⲁⲣⲁⲧⲓⲕⲟⲥ *sic* ⲧⲟⲟⲩ ⲡϧⲟⲉⲓⲥ ⲛⲁⲩⲙⲓϩⲉ ⲉϥⲛⲁⲉⲓ ⲉϧⲉⲙⲡⲕⲁϩ ⲛⲉϥⲧⲉⲙⲉⲙⲉ ⲙⲙⲁϥ ⲙⲡⲙⲁⲉⲓⲙ ⲙⲡⲉⲥⲧⲁⲧⲣⲟⲥ ⲧⲧⲁⲉⲙⲓⲧ ⲁⲟⲓⲡⲟⲛ ⲉⲩⲱⲟⲙⲉ ⲉⲕⲟⲩⲱⲱⲩ ⲧⲁⲡⲓⲥⲧⲉⲉⲩⲉ ⲉⲡⲉⲕⲩⲁϧⲉ ϧⲉⲛⲧⲟⲕⲙⲉ ⲡⲁⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲙⲓϧⲁⲏⲗ ϧⲁⲁⲧ ⲧⲁⲉⲙⲉ ⲛⲁⲕ ⲛⲩⲟⲣⲡ ⲙⲡⲉϥⲁⲗⲙⲏⲙⲓ ⲛⲉⲕⲁⲥⲡⲁⲍⲉ ⲙⲙⲟϥ ⲁⲙⲟⲕ ϫⲱ ⲧⲛⲁⲟⲩⲱⲥⲧ ⲛⲁⲕ ⲁϧⲉⲛⲉⲣⲅⲁⲥⲓ (*ἐγκακεῖν*) ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲁⲉ ⲛⲧⲉⲣⲉϥⲙⲉⲓⲙⲉ ϧⲉⲁⲥⲱⲣⲃⲉϥ ⲉϩⲟⲧⲏ ϫⲉⲛϫⲱⲃ ⲙⲙⲏ[1] ⲙⲡⲉϥⲯⲩⲭⲓⲕⲟⲛ ⲉⲩⲁϧⲉ ⲙⲡⲉⲥⲱⲧⲟ ⲉⲃⲟⲗ ⲁⲩⲱ ϧⲉⲁⲥⲧⲱⲟⲩⲧⲏ ⲉⲉⲙⲉ[2] (p. $\overline{\text{ροϛ}}$) ⲙⲡⲁⲓⲱⲏⲛⲏ ⲙⲡⲁⲣϧⲁⲣⲭ. ⲙ.

309.

Or. 3581B(23).—Parchment; a damaged leaf, the last of quire $\overline{\text{ι}}$. The text, in two columns of 31 lines each, is written in a somewhat uneven hand (*cf.* Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments ⲻ, the letters ⲟ (? and ϕ), are coloured red.

From Aḫmîm. [Horner.]

Peter the Apostle, his episcopacy. Christ explains to the other apostles his appointment as head of the Church. Peter is the golden bell, the others the 12 (*sic*) pomegranates round it (*cf.* Ex. xxviii. 33). A very similar text—regarded by Guidi as from an

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[1] MS. Curzon ϯⲧⲣⲁⲕⲓⲏ ϯⲛⲓⲥⲟⲥ مدينة اتراكية. MS. Or. 3598, fol. 32*b* (*v.* Amélineau, *Contes* i. 21,) has جزيرة تراكيا and reads the author's name Anastasius; so too Paris MS. arabe 145. A version of the same story in Ethiopic, probably of the 15th cent., is attributed to John bp. of Aksum (*v.* Paris Ethiop. Cat., no. 139, 4 and Conti Rossini in 11th Orient. Congr. 1898, *sect. sémit.* 139) and there Astarānikos (Aristarchos) is called "of Cilicia," which in the Boh.-Arab. corresponds to Trake (*cf.* Budge pp. 95, 170). The fact that Seleucia in Cilicia was also called Τραχεῖα may have had a part in the confusion. The Boh. text confounds the place of Chrysostom's last exile with that of his death, identifying this place with both. Upon the use of *νῆσος*, *cf.* Zoega, p. 99, where Gangra is called ϯⲛⲓⲥⲟⲥ ⲏⲧⲉ ⲡⲁⲩⲫⲗⲁⲅⲱⲛⲓⲁ, as also in Synaxar., Thoth 7.

[2] The Arabic is also faulty; perhaps read هل يومن كفيل.

[1] Here an Arabic translation in the margin. Only ابطله is legible.

[2] In margin وقامت لتحضر.

apocr. gospel,—is found in MS. *Clar. Press*, no. 16, p. ⲕⲍ.[1]

fol. *a*. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲛⲁⲓⲉⲗⲟⲥ ⲉⲧ[ⲧⲁⲓⲏⲧ] ⲙⲡⲣⲁⲧⲏⲉⲓ ϫⲉⲁⲩⲧ ⲛⲧⲉⲓⲉϫⲟⲩⲥⲓⲁ ⲛⲁⲛⲁ ⲡⲉⲧⲣⲟⲥ ⲙⲙⲟⲛ ⲟⲩⲥⲕⲏⲛⲏ ⲛⲟⲩⲛⲟⲧ ⲧⲉⲧⲛⲁϣⲱⲛⲥ ⲙⲙⲏⲧⲉⲛ ϩⲙⲡⲉⲙⲡⲧⲉ ⲧⲓⲣⲧⲉⲛ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲛⲟⲩⲛⲟⲧ ⲧⲉ-ⲧⲉⲙⲛⲁⲟⲩⲧⲟⲛ [ϩⲓⲝⲱⲟⲩ] ⲧⲓⲣ[ⲧⲉⲛ ▮about 13 lines] ▮ⲧⲁⲥⲕⲕⲁⲛⲓⲥⲓⲁ ⲛⲧⲁⲓⲉⲣⲣⲏⲧ ⲙⲙⲟⲥ ⲙⲡⲉⲧⲣⲟⲥ ⲛⲧⲱⲟⲧⲉⲛ ⲧⲓⲣⲧⲉⲙⲙⲉ ⲛⲉⲥⲥⲉⲙⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲁⲣⲭⲏ ϩⲉⲙⲙⲉⲧⲱⲥⲙⲉ ⲛⲁⲛⲁ ⲡⲉⲧⲣⲟⲥ ⲫⲙⲏⲩⲁ ⲛⲁⲓ ⲙⲡ-ⲛⲉⲙⲧⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲟⲩⲉⲓⲱⲧ ⲉⲧⲙⲁⲛⲟⲩϩⲙⲉ ⲛⲁⲛⲁ ⲡⲉⲧⲣⲟⲥ ⲡⲟⲩⲧⲃⲁ ⲛⲗⲁⲟⲥ ⲙⲡⲱⲧⲉⲙⲙⲉ ⲛⲉⲯⲓⲣⲉ ⲙⲙⲁⲡⲁⲅⲅⲉⲗⲉⲉⲓ ⲧⲃⲱ ⲛⲉⲗⲟⲟⲩⲉ ⲙⲙⲉⲙⲉ ⲛⲁⲛⲁ ⲡⲉ-ⲧⲣⲟⲥ ⲙⲡⲱⲧⲉⲙⲙⲉ ⲛⲉⲥⲕⲁⲣⲓⲟⲥ ⲙⲙⲏⲥⲕⲁⲗⲁⲧⲟⲥ ⲁⲧⲣⲱ ⲁⲛⲟⲕⲙⲉ ⲛⲟⲩⲟⲉⲓⲉ ⲉⲧⲙⲁⲛⲟⲩϩ ⲛⲁⲉⲓⲱⲧ ⲛⲉⲧⲁⲓ (fol. *b*) -ϫⲁⲙⲉ ⲙⲙⲟⲥ ⲛⲁⲛⲁ ⲡⲉⲧⲣⲟⲥⲙⲉ ⲛⲉⲯⲕⲁⲗⲁ ⲙⲙⲟⲧⲃ ⲙⲡⲱⲧⲉⲙⲙⲉ ⲙⲙⲉⲛⲧⲉⲙⲛⲟⲟⲩⲧⲉ ⲙⲁⲉⲣⲙⲙⲓ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟϥ ⲙⲙⲉⲣⲙⲉⲉⲩⲉ ⲱ ⲛⲁⲥⲙⲏⲧ ϫⲉⲧⲱⲟⲩ ⲛⲁⲩⲁⲁⲧⲧⲉ ⲧⲉⲙⲉϫⲟⲩⲥⲓⲁ ⲙⲡⲁⲓⲧⲁⲁⲓ ⲛⲁⲛⲁ ⲡⲉⲧⲣⲟⲥ ⲁϫⲉⲙⲛⲁⲥⲙⲟⲧ ⲙⲙⲟⲛ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲙⲙ-ⲛⲁⲥⲙⲏⲧ ⲛⲉⲙⲙⲉⲛⲙⲁ ⲥⲧⲟⲩⲁⲗⲃ ⲛⲉⲧⲉⲣⲉⲛⲧⲁⲥⲑⲉ ⲙⲙⲟⲧⲁ ⲡⲟⲧⲁ ⲙⲙⲏⲧ ⲛⲁϥ ⲉⲃⲟⲗ ϩⲓⲧⲙⲉ ⲛⲉⲉ ⲅⲁⲣ ⲉⲧⲙⲙⲁⲩⲟⲛ ⲉⲧⲣⲁⲥⲣⲗⲗⲁⲩ ϩⲁⲣⲟⲓ ⲛⲁⲩⲁⲁⲧ ⲁϫⲉⲙ-ⲛⲁⲥⲙⲏⲧ ⲛⲉⲙⲗⲗⲁⲩ ⲛⲁⲉⲩϫⲓ ⲙⲙⲁⲧⲁⲥⲑⲉ ⲉⲓⲧⲁ ⲁⲓⲥ ⲕⲟⲧϥ ⲉⲃⲁⲗ ⲡⲉⲧⲣⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲛⲁⲥⲙⲏⲥⲕⲟⲡⲟⲥ ⲁⲧⲣⲱ ⲛⲁⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲁⲣⲉⲙⲟⲩⲧ ⲛⲛⲓⲥⲧⲏϥ ⲉⲣⲟⲩⲟⲥ ⲡⲣⲉϥⲙⲟⲟⲩⲉ ⲕⲁⲗⲱⲥ ⲣⲓⲕⲉ ⲙⲙⲁⲥⲕⲗⲁⲁϫⲉ ⲱ ⲛⲁⲛⲁ ⲡⲉⲧⲣⲟⲥ ⲉⲓⲣⲙⲏ ⲙⲙⲉⲣⲉϥⲣⲙⲟⲃⲉ ⲙⲡⲕⲱ ⲛⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟ[ⲩ] ⲉⲃⲟ[ⲗ]▮

310.

Or. 3581B(24). (*Formerly* Or. 3367.)—Parchment; a complete leaf, paged [ϫⲍ.], ϫⲏ. For description, *v.* no. 288 *above*.

From Aḫmîm. [H. Wallis.]

Philip, acts of (pp. ϫⲍ., ϫⲏ). The passage corresponds to one in von Lemm's fragts. (*Bull. de l'Ac. impér.*, N.S. 1 (xxxiii), pp. 528—534), and agrees substantially with the Mid. Egyptian text, as is evident in the following specimens, while differing considerably from the other Sa'idic version. (*Cf.* the Ethiopic text, Budge i. 127, Malan 68.)

P. ϫⲍ. ⲡⲉϫⲉ ⲡⲉⲧⲣⲟⲥ ⲙⲡⲉⲥⲧⲁⲗⲟⲥ ⲙⲡⲓⲧⲛⲁⲓ ϫⲉⲡⲉϫⲉ ⲡⲉⲛⲧⲁϥⲥⲱⲕ ⲙⲡⲱⲧⲏ ⲁϥⲛⲏⲧⲛⲏ ϫⲁⲣⲟⲓ ϫⲉⲧⲱⲟⲩ ⲙⲡⲱⲧⲏ ⲟⲛ ⲉϩⲣⲁⲓ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲥⲧⲱⲟⲩⲧ ⲛⲟⲓ ⲧⲓⲧⲁⲛ ⲙⲡⲙⲉⲥⲧⲁⲗⲟⲥ ⲉⲧⲥⲓϫⲟⲥ ⲁϥⲱϣ ⲉⲃⲟⲗ ⲛⲟⲓ ⲡⲣⲱⲙⲉ ϩⲓⲟⲩⲛⲟⲩ ⲛⲥⲁⲓ ϫⲉⲱ ⲡⲣⲱⲙⲉ ⲛⲧⲉⲫⲣⲉⲡⲓⲁ ⲁⲡⲛⲏⲧ ⲧⲓⲣⲧⲏ ⲉⲡⲛⲁ ϩⲁⲡⲏⲛⲁ-ⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲡⲉϫ$\overline{ⲥ}$ ⲛⲉⲉⲥⲟⲛⲥ ⲟⲩⲟⲧⲏ ⲛ$\overline{ⲑ}$ⲕⲱ ⲙⲡⲏⲧⲏ ⲉⲃⲟⲗ ⲙⲙⲉⲧⲙⲛⲧⲣⲙⲛⲧⲉ.

ⲁⲩⲱ ⲁⲩⲱ ⲛⲟⲓ ⲡⲙⲙⲩⲉ ⲧⲓⲣϥ ⲁⲧⲟⲙⲉ ⲙⲡⲁ-ⲡⲟⲥⲧⲟⲗⲟⲥ ⲫⲣⲉⲛⲏⲧⲓⲁⲍ ⲡⲟⲣⲯ ⲉⲃⲟⲗ ⲉⲧⲥⲛⲟⲩ ⲉⲙⲛⲟⲩⲧⲉ ⲁⲧⲛⲁⲍⲧⲟⲩ ϩⲁⲛⲉⲧⲟⲩⲣⲏⲧⲉ ⲁⲧⲱⲟⲩ ⲉⲧⲣⲙⲛⲧⲉ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲭⲱ ⲙⲡⲟⲥ ϫⲉⲧⲙⲥⲟⲛⲥ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲡⲙⲉⲥⲟⲛ ⲟⲛ ⲁⲧⲟⲩⲁⲥⲙⲟⲩ ϫⲱⲟ ⲙⲡⲟⲩⲧⲉ ⲙⲉⲣⲣⲉ ⲙⲧⲙⲥⲟⲟⲩⲧⲛ ⲙⲡⲟⲩⲟⲛ ⲁⲛ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ⲙⲡⲉⲓⲙⲏⲟⲃⲉ ⲁⲗⲗⲁ ⲧⲁⲓⲟⲛ ϫⲉⲟⲩⲧⲉ ⲧⲉⲧⲙⲟⲩⲧⲉⲥⲁ ⲙⲡⲓⲧⲁⲗⲟⲥ ⲙⲡⲓⲧⲛ ⲉⲣⲁⲓ ⲙⲟⲛⲟⲛ ⲫ ⲛⲓⲙⲁⲩ ⲙⲡⲉⲓⲙⲏⲟⲃⲉ-(p. ϫⲏ)-ⲛⲉⲟⲩ ⲉⲃⲟⲗ ϩⲓⲭⲱⲛ ⲧⲟⲧⲉ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲥⲟⲛⲥ ⲉⲙⲉⲧⲣⲙⲟⲩⲣⲣ[1] ⲙⲧⲉⲧⲛⲟⲩ ⲁⲧⲁⲟ &c.

ⲛⲁⲓⲟⲕ ⲁⲛⲛⲉ ⲙⲙⲟⲧⲧⲉ ⲁⲗⲗⲁ ⲁⲙⲟⲧⲣⲱⲙⲉ ⲙⲧⲉⲧⲛⲓⲥⲉ ⲛⲧⲁⲙⲉⲛⲛⲁ ⲙⲙⲟⲧⲧⲉ ⲅⲁⲭⲉ ⲛⲥⲏⲧ ⲉⲃⲟⲗ ⲉⲓⲧⲙⲙⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲱⲟⲩⲛⲥⲉ ⲧⲉⲛⲟⲩ ⲉϩⲣⲁⲓ ⲙⲧⲉⲧⲛⲃⲁⲕ ⲅⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ . .[2]ⲙⲟⲧⲟⲅⲉⲓⲛ ⲡⲉ-ⲧⲣⲟⲥ ⲙⲡⲫⲓⲗⲓⲡⲡⲟⲥ ⲡⲉⲧⲟⲩⲛⲁϫⲟⲟϥ ⲙⲛⲧⲛ ⲁⲣⲓϥ ⲁⲧⲱ ⲧⲉⲧⲛⲁⲥⲱⲟⲩⲥ.

ⲧⲟⲧⲉ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁϥⲱϫⲉ ⲙⲙⲁⲡⲣⲱⲙⲉ ϫⲉⲉⲧⲉⲧⲏ-ⲅⲱⲱⲩⲉ ⲛⲟⲓ ⲙⲧⲟⲟⲩ ⲁⲉ ⲡⲉϫⲁⲩ ϫⲉⲉⲓⲏⲅⲱⲱⲩⲉ ⲛⲟⲩⲃⲏⲟⲩ ⲙⲧⲟϥ ⲁⲉ ⲡⲉϫⲁϥ &c.

On the same leaf with no. 288 *above*, p. ⲟⲍ., are the final words of the acts, relating

[1] *V. Acc. Linc., Rendic.* (*Atti*) iii. 2° sem., p. 34 and *Soc. As. Ital., Giorn.* ii. p. 35 note.

[1] This would seem to represent , as ⲟⲩⲙⲛⲧⲣⲙ does ; unless with the Mid. Eg. ⲙⲧⲙⲁⲣϥ we read ⲉⲙⲉⲧ-. Guidi's Sa'id. has merely ⲙⲁⲟⲩⲉ.

[2] Three letters erased.

Philip's burial beside (μετά) his four virgin daughters[1] "whose names have not been revealed. God alone knoweth the end of all they did."

ⲥⲁⲥ]ⲧⲏⲧⲉϥϩⲧⲟⲥ ⲛⲩⲉⲉⲣⲉ ⲙⲡⲁⲣⲟⲉⲓⲛⲟⲥ ⲥⲛⲟⲩⲧⲁ-
ⲫⲟⲥ ⲛⲁⲓ ⲉⲧⲃⲏⲙⲟⲩⲧⲟⲩⲉⲓⲛⲥⲛⲉⲩⲣⲁⲓ ⲉⲃⲟⲗ ⲡⲛⲟⲩⲧⲉ
ⲙⲙⲁⲧⲉ ⲛⲉⲧⲥⲟⲟⲩⲧⲛ ⲙⲡⲭⲱⲕ ⲙⲙⲉⲓⲛⲧⲁⲩⲁⲁⲩ ⲧⲏⲣⲟⲩ
ⲛⲥⲟⲟⲩ ⲙⲡⲓⲱⲧ ⲙⲙⲛ̄ⲩⲙⲣⲉ ⲙⲙⲛ̄ⲥⲏⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ
ⲩⲁⲉⲓⲉⲥ ⲛⲉⲓⲉⲥ ⲥⲁⲙⲛⲏ.

Among the Paris leaves are those next before this.

Acts of Philip in another MS., *v.* no. 292 *above*.

311.

Or. 3581B(25).—Parchment; a complete leaf, ruled (pricked) and paged $\overline{\text{ρϊ}}$, $\overline{\text{ρϊⲁ}}$ (first of quire $\overline{\text{ⲓ}}$); 13×10 in. The text, in two columns of 30—33 lines each, is written in a regular hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with stops &c., are coloured red. Ornaments ⲻ are in red and green.

From Aḫmîm. [Budge.]

Simon Cleopas, acts (?) of. The passage narrates the healing of a blind boy,—apparently the last miracle related in the present work,—and then describes the personal appearance, virtues and gifts of the apostle. The following is the text;

P. $\overline{\text{ρϊ}}$. ⲙⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲭⲓⲥⲙⲟⲩ ⲙⲧⲟϥ ⲙⲙⲁϥ
ⲁⲟⲩⲟⲩ ⲙⲙⲁ ⲟⲉⲱⲣⲉⲓ ⲙⲙⲟϥ ⲉϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲁ-
ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲣⲉϥⲧⲁⲗⲟⲟϥ ⲁⲡⲩⲏⲣⲉⲩⲛⲁ ⲟⲩⲱⲟⲩⲃ
ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲥⲱⲧⲙ ⲉⲣⲟⲓ ⲧⲏⲣⲧⲛ ⲱ ⲡⲗⲁⲟⲥ
ⲉⲧⲥⲙⲁⲙⲁⲁⲧ ⲁⲛⲁⲩ ⲉⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲥⲓ-
ⲙⲱⲛ ⲉⲧⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲁⲃⲁⲗ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲁⲛⲁⲩ
ⲉⲡⲟⲩⲟⲉⲓⲛ ⲙⲡⲃⲱⲕ ⲙⲡⲙⲟⲟⲩⲉ ⲥⲙⲛⲛⲟⲙⲟⲥ ⲙⲡ-
ⲭⲟⲉⲓⲥ ⲙⲙⲛⲧⲉϥⲉⲛⲧⲟⲗⲏ ⲁⲧⲱ ⲛⲧⲉⲩⲛⲟⲩ ⲁⲡⲩⲏ-
ⲣⲉⲩⲛⲁ ⲛⲁⲩ ⲉⲃⲟⲗ ⲁⲡⲙⲛⲏⲩⲉ ⲧⲏⲣϥ ϯⲥⲟⲟⲩ
ⲙⲡⲛⲟⲩⲧⲉ ⲙⲡⲟⲩⲉⲓⲱⲧ ⲥⲓⲙⲱⲛ ⲟⲩⲙⲥⲁϩ ⲙⲡⲩⲏⲣⲉ

[1] *Cf.* Lipsius, *Apokr. Apost.* iii. 25.

ⲥⲓⲟⲟⲩ ⲉⲁⲩⲱⲟⲩⲉ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧϥ ⲙⲡⲟⲩⲥⲃⲁⲓⲥⲟⲩ
ⲉⲡⲉⲓϫⲱⲱⲟⲩⲉ ⲁⲩⲥⲉⲥⲛⲁⲓ ⲡⲣⲟⲥⲟⲉ ⲉⲧⲙⲙⲁⲩⲥⲙⲟⲩⲥⲟⲩ
ⲉⲧⲱⲟⲟⲩⲧ ϧⲉⲙⲙⲓⲥⲟⲩⲧⲟⲥ ⲩⲱⲟⲩⲉ ⲙⲙⲉⲧⲟ ⲛⲟⲩⲱⲃ
ⲥⲓⲧⲙⲙⲓⲥⲧⲓⲥ ⲛⲁⲡⲡⲓⲥⲧⲟⲥⲛⲉ ⲛⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙⲙ-
ⲛⲉϫⲣⲛⲁ ⲉⲧⲉⲙⲓⲥⲓⲧϥ ⲛⲁⲡⲓⲥⲧⲟⲥ ⲁⲉ ⲙⲙⲁⲧⲁⲩⲟⲩ-
ⲍⲟⲃⲟⲗⲟⲥ (ὀβολός) ⲛⲟⲩⲱⲧ ⲛⲉⲛⲉⲓⲱⲧ ⲁⲉ ⲥⲓⲱⲟⲛ
ⲛⲉⲧⲧⲉⲙⲙⲉⲛⲉ ⲛⲉⲟⲩⲣⲱⲙⲉⲛⲉ ⲉϥⲭⲟⲥⲉ ⲉϥⲥⲧⲟ[ⲓⲥ]ⲛⲧ
ⲥⲙⲛⲉϥⲥⲱⲙⲁ ⲟⲩⲙⲁⲓ (p. $\overline{\text{ρⲁ}}$.) -ⲣⲱⲙⲉⲛⲉ ⲙⲙⲉϥ-
ⲛⲟⲩⲟⲥ ⲉⲙⲉⲥ ⲟⲩⲁⲁ ⲙⲙⲉϥⲕⲁⲗⲁⲓ ⲁϥⲣⲥⲉ ⲡⲣⲟⲙⲛⲉ
ⲉⲫⲟ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲟⲓⲗⲏ[1] ⲁⲧⲱ ⲙⲡⲛⲉϥⲉⲩⲃⲁⲗ
ⲣϩⲗⲁⲥⲧⲏ ⲙⲡⲉⲟⲧⲙⲁϫⲉ ⲛⲟⲩⲱⲧ ⲍⲉ ⲥⲓⲧⲉϥⲧⲁⲡⲣⲟ
ⲙⲡⲛⲉϥⲥⲱⲙⲁ ⲕⲁⲥⲟⲩ ⲉⲃⲟⲗ ⲉⲣⲉⲧⲉϫⲁⲣⲓⲥ ⲙⲡ-
ⲛⲟⲩⲧⲉ ⲥⲙⲛⲉϥⲥⲟ ⲩⲁϥⲃⲱⲗ ⲅⲁⲣ ⲛⲁⲉϫⲓⲥ ⲙⲙⲁ
ⲥⲓⲧⲉⲓⲣⲁⲫⲏ ⲩⲁϥⲉⲡⲓⲕⲁⲗⲉⲓ ⲙⲡⲉϫⲥ ⲩⲁϥⲟⲩⲁⲛⲟⲩ
ⲛⲁϥ ⲉⲃⲟⲗ ϧⲙⲙⲟⲥ ⲛⲟⲟⲩ ⲥⲓⲩⲛⲏⲣⲉ ⲁⲧⲩⲱⲟⲩⲉ
ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧϥ ⲁⲧⲙⲟⲥ ⲙⲥⲙⲟⲧ ⲧⲁⲍⲉ ⲧⲙⲭⲱⲣⲁ
ⲧⲏⲣⲥ ⲭⲉⲁⲡⲙⲟⲩⲧⲉ ⲧⲙⲙⲟⲟⲩ ⲛⲁⲓ ⲙⲡⲉⲙⲣⲉϥⲥⲱⲧⲉ
ⲁⲧⲱ ⲟⲩⲙⲟⲟⲩ ⲙⲙⲟϥ ⲉϫⲓⲥⲙⲟⲧ ⲉϫⲱⲙ ⲙⲡⲓⲧⲉⲛ-
ⲭⲱⲣⲁ ⲧⲏⲣⲥ ⲙⲙⲟⲩⲧⲟⲛ ⲙⲙⲁ ⲉⲧⲙⲓⲥⲧⲉⲩⲉ ⲉⲣⲟϥ
ϧⲙⲟⲁⲓ ⲙⲙⲉⲟⲩⲟⲟⲉⲓⲩ ⲥⲉⲛⲁⲧⲱⲟⲩⲧⲙ ⲙⲟⲩ ϩⲟⲙⲙⲉ
ⲉⲧϧⲉⲃⲱ ϧⲓⲥⲉⲛⲉⲥⲃⲱ ⲙⲡⲁⲗⲗⲟⲥ ⲉⲧⲡⲗⲁⲛⲁ ⲙⲙⲉⲥⲓⲛⲧ
ⲙⲙⲁⲁⲩⲥⲓⲛⲧ ⲛⲁⲓ ⲥⲉⲛⲁⲧⲁⲕⲟ ⲭⲉⲙⲧⲟⲟⲩ ⲛⲉⲧⲉⲙⲙⲉ
ⲉϫⲱⲟⲩ ⲙⲡⲥⲁⲣⲟⲩ ⲛⲉⲧⲙⲉ ϩⲱⲟⲩϥ ⲙⲡⲙⲟⲩⲧⲉ ⲉⲧ-
ϩⲁⲣⲉϩ ⲉⲙⲉϥⲙⲧⲟⲁⲙ ⲥⲉⲛⲁϫⲙⲟⲩⲧⲥⲙⲟⲩ ⲛⲁⲣⲉⲙⲉⲣ-
ϩⲱⲃ ⲉⲧⲁⲓⲕⲁⲓⲟⲥⲩⲙⲏ ⲙⲡⲙⲟⲩⲧⲉ.

[1] The Ethiopic in Malan, *Conflicts* 28 has 37 years as length of episcopate (so Lipsius, *Apokr. Apost.* ii. 2, 152). *Cf.* however no. 315 *below* and Budge's text p. 70.

312.

Or. 3581B(26).—Parchment; an almost perfect leaf, ruled (pricked) and paged $\overline{\text{ⲙⲏ}}$, $\overline{\text{ϫ}}$; 13×10¼ in. The appearance of the MS. is so similar to that of the preceding no., that but for the sequence of their respective contents and page-numbers, they would have been described together. Possibly from the same MS. as Zoega, no. cclxxiv.

From Aḫmîm. [Budge.]

Simon Cleopas, martyrdom of. The passage corresponds, though not exactly, to one in

Zoega, no. cxxxvii (*v.* Guidi, *l.l.* iii, 2° sem., 79, l. 9). The following is the text;

P. ⲓⲏ̅. ϫⲱⲕ ⲉⲃⲟⲗ ⲛⲁϥⲱⲟⲩⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ ⲕⲁⲧⲁ ⲟⲩ ⲛⲧⲁⲡⲁⲥⲟⲧⲏⲣ ϫⲟⲟⲥ ⲛⲁⲓ ⲙⲡⲟⲩⲟⲉ ⲛⲥⲉⲛⲁⲟⲩⲧⲱⲥ̅ ⲥⲧⲟⲟⲧⲟⲩ ⲁⲩ ⲉⲓⲁⲩ ⲉⲣⲟⲕ ⲛⲁⲉⲥⲟⲩⲛ ⲁⲩⲱ ⲙⲡⲉⲙⲁⲟⲩⲉ ⲁⲩ ϩⲓϫⲙⲏⲕⲁⲥ̅ ⲱ ⲡⲥⲟⲏⲣⲓⲟⲛ ⲡⲟⲩⲁⲓⲥⲁⲣϫ̅ ⲡⲩⲏⲣⲉ ⲛⲧⲁⲡⲟⲩⲁ ⲡⲥⲧⲏⲟⲅⲟⲣⲟⲥ (*συνήγορος*) ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲟⲩ ⲙⲙⲟ ⲛⲧⲁⲩⲥⲱⲧⲙ ⲛⲥⲱⲕ ⲙⲙⲛⲥⲉⲣⲁϫⲉ ⲁⲕⲁⲁⲩ ⲛϩⲏⲡⲉ ⲉⲡⲛⲟⲩⲧⲉ ⲁϥⲟⲩⲱⲟⲩⲃ ⲛⲟⲩ ⲛⲣⲣⲟ ϩⲛⲟⲩⲕⲣⲟϥ ϫⲉⲱⲟ ⲉⲙⲙⲟⲛ ⲕⲱ ⲉϩⲣⲁⲓ ⲛⲧⲉⲓⲁⲛⲟⲙⲓⲁ (*ἀνομία*) ⲩⲙⲟⲛⲉ ⲛϩⲏⲃⲏⲣ ⲉⲣⲟⲓ ⲛⲧⲁⲗⲓⲕⲉⲓ ⲙⲙⲉϩⲃⲏⲧⲉ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲛⲧⲟⲕ́ ϩⲱⲟⲕ ⲛⲣⲁⲗⲓⲕⲉⲓ ⲙⲙⲉϩⲃⲏⲧⲉ ⲙⲙⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲕⲙⲙⲟ ⲧⲙⲣϥ ⲙⲙⲉⲕⲕⲁⲛⲉⲓⲁ ⲧⲙⲣⲟⲩ ⲉⲧⲥⲙⲛⲁ ⲙⲙⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲙⲉϥⲟⲩⲱⲟⲩⲃ ⲛⲁϥ ⲛⲟⲩⲧⲩⲁϫⲉ ⲛⲟⲩⲧⲟⲩ ⲛⲣⲣⲟ ⲁⲉ ⲛⲉϩⲁϥ ⲛⲁϥ ϫⲉ-ϯⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲙⲙⲉⲓ̅ⲥ̅ⲥ̅ ⲛⲉⲕⲙⲟⲩⲧⲉ ⲡⲥⲱⲟⲩⲉ ⲛⲧⲁⲕϩⲟⲟϥ ⲉⲥⲟⲩⲛ ⲉⲥⲣⲁⲓ ⲁⲓⲙⲏϫⲉ ⲙⲙⲟⲕ ⲉⲕⲟ-ⲟⲩ[ⲁ]ϩϥ ⲉⲃⲟⲗ ϧ̣ [illegible][ⲡϫⲱⲕ] [5 lines] (p. ϫ̅) ϫⲉⲁⲓϫⲟⲟⲥ ϫⲉⲛϯⲛⲁⲟⲩⲱⲟⲩⲃ ⲛⲁⲕ ⲁⲛⲟⲩ ⲁⲗⲗⲁ ϩⲱⲟⲥ ⲉⲁⲕⲧⲁⲣⲕⲟⲓ ϯⲛⲁⲩⲁϫⲉ ⲙⲙⲁⲕ ⲡⲉⲛϯⲁⲓϫⲟⲟϥ ⲛⲁⲕ ⲛⲧⲟϥ ⲟⲙⲙⲉ ϯϫⲱ ⲙⲙⲟϥ ⲧⲉⲛⲟⲩ ϫⲉⲉⲕⲓⲁⲁⲟⲩ ϩⲓⲧⲙⲟⲩⲥϩⲙⲉ ⲁⲡⲣⲣⲟ ⲥⲱⲟⲩϩ ⲉϩⲟⲩⲛ ⲙⲙⲉⲓⲁⲓⲣⲟⲥ ⲙⲙⲙⲉⲓⲁⲣⲁⲗⲩⲧⲟⲥ ⲁϥⲭⲱⲙ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲛⲧⲟⲟⲩ ⲁⲉ ⲁⲩⲱⲣⲕ ⲛⲁϥ ⲛϩⲙⲙⲟⲟⲩ ⲛⲁⲛⲁⲩ ⲛⲥⲟⲧⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ [ϫ]ⲉⲟⲩ ⲙⲟⲙⲟⲛ . . ⲕⲙⲁⲛⲟⲩ ϩⲓ . . . . ⲙⲟⲩⲥ-ⲥⲱⲙⲉ [ⲁⲙ ⲁⲗⲗ]ⲁ ⲙⲉⲣⲉ . . . . . ⲣ]ⲱⲙⲉ] [3 lines] ⲛⲉϥⲙⲟⲟⲩ ϫⲉⲙⲙⲁϩⲥⲱⲧⲃ ⲛⲥⲙⲟⲙ ⲛⲁⲩ ⲛⲓⲥⲉ ϫⲉ-ⲙⲙⲉⲛⲙⲛⲧⲣⲣⲉ ⲧⲱⲟⲩⲧⲙ ⲉϫⲱⲙ ⲛⲉϫⲱ ⲛⲉϥⲙⲟⲟⲩ ⲛⲁⲩ ϫⲉⲙⲁⲣⲟⲩϫⲓⲧϥ ⲉϫⲓⲧⲙⲛⲁⲓ ⲙⲙⲁⲟⲩⲉ ⲛⲙⲙⲟⲓⲥ ⲛⲥⲙⲙⲟϫϥ ⲉⲙⲉⲥⲥⲏⲧ ⲛⲥⲁϫⲟϥ ⲛϥⲛⲟⲩ ⲁⲧⲥⲱ ⲙⲡⲣⲣⲟⲙⲉ ⲛⲁⲉⲙⲉ ⲉϥⲣⲁⲙⲟⲩⲛ ⲁⲧⲥⲱ ⲧⲥⲟⲣⲙⲏ ⲙⲙⲁⲗⲟⲥ ⲛⲁⲗⲟ ϫⲙⲙⲉⲓ-ⲩⲓⲧⲟⲣⲧⲣ ⲙⲙⲁⲧⲟⲓ ⲁⲉ ⲁⲩϫⲓ ⲙⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉϫⲓⲧⲙⲛⲁⲓ ⲙⲙⲁⲟⲩⲉ ⲙⲙⲉⲧⲣⲩⲙ ⲙⲙⲁⲗⲗⲁⲩ ⲉⲙⲙⲟ ⲙⲙⲉⲣⲟⲩϫⲓⲧϥ ⲉϫⲓⲧⲙⲛⲁⲓ ⲙⲙⲁⲟⲩⲉ ⲁϥⲟⲩⲱⲟ ⲙⲡ-ϩⲟⲟⲥ ⲉⲁⲩⲱⲟⲩ ⲙⲙⲛ[ϫⲁⲙⲁ]

313.

Or. 3581B(27).—Parchment; a fragmentary leaf, paged ⲡⲁ̅, ⲡⲃ̅ (or ⲟⲁ̅, ⲟⲃ̅); 11¼ × 8½ in. From the same MS. as no. 298 *above*.

Simon Cleopas, martyrdom of; 28th Epiphi. The passage corresponds, with differences, to one in Zoega no. cclxxiv (*v.* Guidi, in *Rendic.* ii, 514. *Cf.* the Ethiopic, Budge i. 70, Malan 28.) The following are the principal variants still legible; ⲁϥⲱⲟⲩⲥ ⲛⲯⲉϩⲟⲩⲟⲩⲧⲉ ⲛⲣⲟⲩⲛⲉ ⲙⲙⲏⲥⲉⲟⲩⲥ ⲁϥⲧⲱⲟⲩⲛ &c. (Guidi 514, 3); ⲛⲉϥⲣⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲧⲥⲱ ⲉϩⲙⲡⲣⲁⲓ ⲙⲙⲉϥⲥⲫⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲁϩⲟⲟⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ (G. 6); ⲕⲁⲧⲁ ⲙⲁ ϩⲙⲟⲓⲉⲗⲙ̅ⲙ̅ (G. 7); ⲁϥϫⲓⲣⲟⲗⲟⲓⲥⲓ (G. 8); ⲁⲣⲁⲥⲓⲁⲛⲟⲥ (G. 16). From thence text; ⲁⲧ-ϩⲱ[ⲙ]ⲉ ⲙⲙⲉⲛⲟⲟⲩ [ⲙ]ⲕⲁⲧⲏⲅⲟⲣⲉⲓⲁ ⲉⲥⲟⲩⲛ ⲉⲣⲟⲕ ϫⲉⲟⲩⲫⲁⲣⲁⲓⲟⲥⲓⲛⲉ ⲧⲟⲧⲉ ⲛⲣⲣⲟ ⲁϥⲛⲓⲥⲧⲉ[ⲩⲉ] ⲁϥⲧⲁⲁϥ ⲉ[ⲧⲟⲟ]ⲧⲟⲩ ⲉⲧⲣⲉⲩⲥⲫⲟⲩ ⲙⲙⲟⲕ ⲁϥϩⲱⲕ ⲉⲃⲟⲗ ⲙⲧⲉⲫⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲉⲟⲩϫⲟⲩⲧⲣⲱⲙⲓ ⲙⲉⲛⲓⲏ[1] ⲙⲟⲓ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲙⲟⲛ ⲡⲩⲏⲣⲉ ⲛⲕⲁⲥⲟⲛⲁⲥ ϩⲓⲟⲧⲉⲓⲣⲏⲛⲏ ⲙⲧⲉ ⲙⲛⲟⲩⲧⲉ ⲉⲃⲧⲉⲃⲟⲟⲩ ⲙⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲉⲓⲱⲧ ⲙⲙⲡⲩⲏⲣⲉ ⲙⲙⲙⲉⲡⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ ⲩⲁⲉⲙⲉⲥ ⲛⲉⲙⲉⲥ ϩⲁⲙⲏⲛ.

314.

Or. 3581B(28).—Parchment; a complete leaf, paged ⲕⲁ̅, ⲕⲃ̅ (the last of quire ⲉ̅); 12¾ × 9¾ in. From the same MS. as no. 292 *above*.

Thomas, martyrdom of. The following is the text, which is much shorter than the Greek, Bonnet, *Suppl. Cod. Apocr.*, p. 84 (*καὶ ἀνάξαντά με κ.τ.λ.*,) and different both from the other Greek (Tischend.) and the Syriac (Wright) while most nearly resembling the Ethiopic (Budge);

P. ⲕⲁ̅. ⲉϥϫⲓⲧⲏ ⲉϩⲣⲁⲓ ⲉⲧⲉϥⲙⲛⲧⲛⲟⲟⲩ ⲉⲧⲙⲏⲛⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲛⲧⲟⲟⲩ ⲁⲉ ⲁⲩⲱ ⲡⲉⲛⲧⲁϥⲧⲣⲉⲡⲣⲱⲡⲓⲁ ⲛⲣⲥⲱⲥⲁⲁ ⲛⲁϥ ⲁⲓⲃⲱⲕ ϫⲁⲣⲟϥ ϫⲉⲛⲉⲟⲩⲟⲉⲓⲟⲩ ⲙⲡⲁϫⲱⲕ ⲉⲃⲟⲗⲙⲙⲟ ⲁⲓⲃⲱⲕ ϫⲁⲣⲟϥ ϫⲉⲕⲁⲥ ⲉⲓⲉϫⲓ ⲙⲡⲉⲃⲕⲟ ⲉⲧⲉⲣⲡⲁ ⲉϫⲓⲧϥ ⲟⲧⲣⲙⲙⲁⲟⲙⲉ ϩⲙⲙⲉⲥϫⲁⲣⲓⲥⲙⲁ ⲛⲁⲓⲱⲕ ⲁⲛⲏⲙ ⲓ̅ⲥ̅ ⲁⲗⲗⲁ ⲁⲛⲟⲕ ⲟⲩⲥⲱⲥⲁⲁ ⲙⲧⲉⲙⲉ ⲁⲛⲟⲕ ⲟⲩⲁⲓⲁⲕⲟ-

[1] The Synaxarium gives the 9th, the Ethiopic *Conflicts* the 10th of Epiphi; but Zoega *l.l.* (= Guidi) has the 18th.

ⲡⲟⲥ ⲛⲧⲉ ⲡⲉϫ̅ⲥ̅ ⲡⲙⲟⲩⲧⲱⲟⲩ ⲅⲁⲣⲓⲉ ⲑⲭⲱⲟⲕ ⲙⲡⲟⲩ ⲉⲃⲟⲗ ⲉⲧⲣⲁⲕⲱ ⲉⲥⲣⲁⲓ ⲙⲡⲁⲥⲱⲙⲁ ⲛⲧⲁⲃⲱⲟⲕ ⲅⲁ-ⲡⲉϫ̅ⲥ̅ ⲉⲓⲣⲁⲩⲉⲙⲉ ⲉⲧⲃⲏⲡⲉⲭⲁⲣⲓⲥⲓⲁ ⲛⲧⲁⲩⲧⲁⲍⲟⲓ ⲙⲡⲣⲫⲏⲧⲏⲁ ⲙⲡⲥⲁⲧⲁⲛⲁⲥ ⲉⲃⲓ ⲉⲍⲟⲩⲧⲏ ⲅⲁⲣⲱⲧⲏ ⲁⲗⲗⲁ ⲟⲩⲱⲱⲩⲧ ⲉⲃⲟⲗ ϩⲓⲧⲏ ⲙⲡⲉⲓϫⲟⲉⲓⲥ ⲙⲡⲓⲧⲉⲙⲡⲁⲣⲣⲟⲩⲥⲓⲁ ⲛⲁⲓ ⲁⲉ ⲛⲧⲉⲣⲉⲙϫⲟⲟⲩⲧ ⲛⲥⲓ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥⲕⲱ ⲛⲥⲱⲟⲩ ⲙⲡⲉⲥⲓⲟⲙⲉ ⲁϥⲃⲱⲕ ⲉⲙⲁ ⲙⲟⲧⲛ ⲉⲍⲟⲩⲧⲏ ⲛⲁⲓ ⲁⲉ ⲁⲧⲣⲙⲉ ⲁⲧⲱ ⲁⲧⲁⲩⲧⲙⲏ ⲉⲧⲥⲟⲟⲩⲧⲏ ⲭⲉ-ⲙⲓⲥⲟⲥⲟⲥ ⲛⲁⲧⲁⲕⲟϥ ⲛⲧⲉⲣⲉϥⲃⲱⲕ ⲁⲉ ⲉⲍⲟⲩⲧⲏ ⲁϥⲟⲩ-ⲧⲟⲩ ⲉⲧⲙⲙⲟ ⲙⲙⲡⲉⲧⲉⲣⲙⲏⲩ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ϫⲉⲟⲩ ⲛⲉⲓⲁⲛⲁⲁⲩ ⲙⲡⲉⲙⲁⲣⲟⲥ ⲛⲥⲁⲕⲟ[1] (p. ⲁⲃ̅) ⲛⲧⲁ-ⲭⲟⲩⲥⲟⲛ ⲙⲙⲡⲟ ⲙⲡⲉⲩⲧⲉⲕⲟ ⲁϥⲛⲟⲩ ⲉⲃⲟⲗ ⲉϧⲟⲩⲧⲱⲟⲩ ⲉⲧⲣⲉⲟⲩⲧⲟⲛ ⲙⲙⲏ ⲉⲧⲥⲙⲡⲉⲩⲧⲉⲕⲟ ⲛⲥⲱⲧ ⲁⲗⲗⲁ ⲙⲁⲣⲟⲛ ⲛⲧⲙⲧⲁⲙⲡⲣⲣⲟ ⲛⲧⲙⲭⲟⲟⲥ ⲙⲁⲩ ⲉⲧⲃⲉⲧⲉⲙⲥⲓⲙⲉ ⲙⲙⲏⲉⲙⲩⲙⲣⲉ ⲙⲁⲓ ⲁⲉ ⲉⲧⲭⲱ ⲙⲙⲟⲟⲩ ⲛⲉⲙⲕⲱ ⲙⲣⲱⲟⲩ ⲛⲥⲓ ⲟⲱⲟⲙⲁⲉ ⲛⲧⲉⲣⲉⲥⲧⲟⲟⲩⲧⲉ ⲁⲉ ⲩⲱⲟⲙⲉ ⲁⲧⲙⲟⲩⲧ ⲩⲁⲛⲣⲣⲟ ⲛⲉϫⲁⲩ ⲙⲁⲩ ⲭⲉⲙⲉⲙⲭⲟⲉⲓⲥ ⲙⲣⲣⲟ ⲁⲙⲙⲉ ⲉⲃⲟⲗ ⲙⲙⲓⲫⲁⲣⲓⲁⲓⲟⲥ ⲛⲉⲕⲕⲁⲁⲩ ϩⲓⲕⲉⲙⲁ ⲙⲙⲟⲛ ⲧⲙⲛⲁⲩⲣⲟⲉⲓⲥ ⲉⲣⲟⲩ ⲁⲙ ⲙⲙⲉⲥⲥⲟⲙⲉⲛⲁⲧⲙⲉ ⲙⲁⲓ ⲛⲧⲁⲛⲟⲩⲧⲩ ⲉⲁϥⲟⲩⲱⲟⲛ ⲙⲙⲣⲟ ⲁⲧⲱ ⲧⲉⲕⲥⲙⲙⲉ ⲙⲙⲙⲉⲕϣⲓⲣⲉ ⲙⲛⲟⲩⲧⲁⲥϣⲟⲟⲩⲧ ⲉⲃⲟⲗ ⲙⲙⲟϥ ⲉⲙⲧⲙⲣϥ ⲛⲣⲣⲟ ⲁⲉ ⲛⲧⲉⲣⲉϥⲥⲱⲟⲩⲛ ⲉⲛⲁⲓ ⲁϥⲟⲩⲱⲟⲩⲧ ⲉⲙⲉ-ⲥϧⲁⲣⲓⲥ ⲉⲧⲥⲓϫⲙⲙⲣⲟ ⲡⲉϫⲁⲩ ϫⲉⲙⲉⲥϧⲁⲣⲓⲥ ⲥⲉ-ⲥⲙⲟⲛⲧ ⲙⲛⲉⲧⲥⲉ ⲉⲧⲃⲉⲟⲩ ⲧⲉⲧⲙⲭⲓⲟⲟⲩ ϫⲉⲧⲉⲣⲧⲉⲓⲁ ⲙⲙⲁⲣⲁⲥⲱⲛⲓⲁ[2] ⲥⲉⲙⲛⲧ ⲩⲁⲣⲟϥ ⲉⲙⲉⲩⲧⲉⲕⲟ ⲡⲉϫⲁⲩ ⲛⲁϥ ϫⲉⲧⲙⲥⲧⲉ ⲧⲁⲓ ⲙⲙⲓⲥⲁⲛⲁⲓ ⲁⲣⲣⲟ ⲃⲓⲟⲕ ⲉⲙⲁ ⲙⲫⲥⲁⲛ ⲁϥⲧⲣⲉⲩⲙⲉ ⲛⲁϥ ⲛⲟⲱⲟⲩⲁⲉ ⲙⲧⲉⲣⲟⲩ]

315.

Or. 3581B(29). — Parchment; a fragt., ruled (pricked) and paged ⲙⲉ̅, ⲙⲍ̅; $12\frac{3}{4} \times 8\frac{3}{4}$ in. The text, in two columns of 32 lines each, is written in a regular, upright hand (*cf.* Ciasca i, tab. xiii). Initials vary in size and, with stops and the letter ⲟ when it begins a line, are coloured red. Ornaments > are in red and green. This may be from the same MS. as no. 299 *above*.

From Aḫmîm. [Budge.]

Thomas, the martyrdom of. The following is the text, with which *cf.* Budge i. 291, Malan 217, Bonnet, *Supplem.* p. 88;

P. ⲙⲉ̅. [ⲙⲙⲓⲣⲧ[ⲣⲥⲙⲃⲁ]ⲗ ⲙⲙⲉ[ⲧ]ⲙⲥⲙⲓⲧ ⲧⲥⲟⲩ ⲛⲓⲥⲧⲉⲩⲉ ⲉⲙⲙⲟⲩⲧⲉ ⲙⲁⲓ ⲉⲧⲁⲩⲥⲟⲉⲓϣ ⲙⲙⲟϥ ⲙⲙⲁ-ⲛⲟⲩ ⲉⲃⲟⲗ ⲙⲙⲉⲥⲓⲥⲓⲧ (*sic*) ⲉⲧⲙⲁⲩⲧ ⲛⲓⲥⲧⲉⲩⲉ ⲁⲧⲱ ⲙⲧⲉⲧⲙⲛⲟⲗⲓⲧⲉⲩⲉ ⲕⲁⲧⲁ ⲡⲙⲟⲩⲧⲉ ϩⲓⲥⲙⲟⲩⲧ ⲙⲙⲁ ⲙⲙⲡⲓⲧⲉⲩⲥⲉⲃⲓⲥ ⲉⲁϥⲥⲱⲕ ⲉⲧⲣⲙⲙⲉⲣⲓⲍⲉ ⲉⲧⲉⲡⲥⲱⲙⲍⲙⲉ ⲉⲧⲭⲓ ⲉⲍⲣⲁⲓ ⲉⲧⲙⲉ ⲩⲁⲛⲛⲟⲩⲧⲉ ⲉⲓⲧⲁ ⲛⲉϫⲁϥ ⲙⲙⲁ-ⲟⲛⲥⲁⲓⲛⲓ[1] ⲛⲩⲙⲣⲉ ⲙⲙⲓⲥⲟⲥⲟⲥ ⲛⲣⲣⲟ ϫⲉⲛⲧⲟⲕⲙⲉ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ ⲙⲙⲉ ⲛⲉϫ̅ⲥ̅ ⲁⲧⲱ ⲙⲍⲟⲥⲟⲩⲛ ⲕⲱⲉ ⲙⲛ-ⲛⲟⲩⲧⲉ ⲙⲧⲉⲣⲉⲥⲉ ⲧⲙⲣⲉ ϯ ⲙⲙⲉⲓ (p. ⲙⲍ̅)-ⲍⲧⲛ[ⲛⲣⲉⲧⲙⲉ ⲛ]ⲧⲉ ⲙ[ⲥⲟⲥⲟⲥ ⲛⲣ]ⲣⲟ ⲙⲛⲉ[ⲧⲉⲙ]ⲛⲍⲁ ⲙⲙ[ⲟⲟⲩ] ϫⲉⲕⲁⲥ ⲉⲧⲉ[ⲉⲧ]ⲙⲭⲟⲣⲉⲓ ⲙⲁⲓ ⲧⲁⲩⲁⲙⲁ ⲉⲙⲙⲟ[ⲧ]ⲧⲉ ⲙⲛⲁⲧⲁⲙⲟ[ⲧ] ⲧⲟⲧⲉ ⲁⲓⲁⲓⲧⲉⲓ ⲙⲙⲟⲟⲩ ⲁⲧⲕⲁⲁⲩ ⲡⲁ-ⲛⲟⲥⲧⲟⲗⲟⲥ ⲁⲉ ⲁⲓⲥⲟⲕⲩ ⲉⲧⲙⲁ ⲙⲁⲧⲁⲁⲩ ⲁⲓⲩⲁⲛⲁ ⲉⲁϫⲱ ⲙⲙⲟⲥ ϫⲉⲙⲭⲟⲉⲓⲥ ⲡⲙⲟⲧⲧⲉ ⲡⲁⲣⲭⲓⲣⲟⲥ ⲛⲧⲁⲍⲉⲙⲓⲥ ⲛⲉⲧⲣⲟⲟⲩ ⲙⲁⲓ ⲍⲓⲧⲱⲕ ⲛⲍⲏⲧ ⲩⲱⲟⲙⲉ ⲙⲙⲁⲁⲓ ⲩⲁⲃⲟⲗ ⲛⲧⲟⲕ ⲅⲁⲣ ⲡⲉⲧⲣ ⲙⲁⲓ ⲙⲟⲩⲙⲟⲓⲟⲓⲙ ⲛⲧⲟⲕ ⲡⲉⲓⲧⲁⲕⲉⲓⲧ ⲉⲃⲟⲗ ϩⲓⲟⲙ ⲁⲕⲣ ⲙⲁⲓ ⲙⲟⲩⲙⲟⲓⲟⲓⲙ ⲁⲧⲱ ⲁⲕⲍⲁⲣⲉⲍ ⲉⲣⲟⲓ ⲉⲃⲟⲗ ϩⲓⲙⲓⲭⲟⲍⲓⲙ ⲙⲛⲧⲁⲕⲟ ⲛⲧⲟⲕ ⲡⲉⲓⲧⲁⲕ]

II. NON-BIBLICAL CHARACTERS.

316.

Or. 5439(1).—Parchment; part of a leaf; $3\frac{5}{8} \times 3\frac{3}{4}$ in. The text, in one column of more than 17 lines, is written in a small, sloping hand (*cf.* Crum, *Coptic MSS.* pl. iii, no. xiv for the type). The leaf was folded many times across its breadth and was no doubt intended for an amulet. [Grenfell.]

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[1] So in Guidi, *Rendic.* iii. 2° sem., p. 24.

[2] Corresponds to Gr. Syr. Mygdonia. (James, *Apocr. Anecd.* ii. 45 Magdonia.) The Ethiopic (Budge i. 287) has Mareḫnā.

[1] For this name MSS. Or. 680, 681 have Maitawseyanos; the version of Or. 678 is different from these. The Synaxarium omits the incident.

Abgar, letter from Christ to. The published texts of the Coptic version are (1) Sa'idic, by Pleyte and Boeser in the Leyden Catalogue, p. 467, (2) by Sayce in *Recueil de Trav.* xx. 174, from a graffito in Farâs, (3) Mid. Egyptian, two by Krall in the Rainer *Mittheilungen* V, p. 115ff. The Sa'idic text is also in Cairo no. 8138 (ostracon). Our text agrees substantially with the Leyden MS., the chief variants being ⲛⲉⲧⲥⲱⲟⲩⲛⲉ ⲥⲉⲛⲁⲧⲁⲗ-ⲟⲟⲩⲧ ϩⲓⲧⲉⲕⲛⲟⲩⲓⲥ; ⲁⲕⲣϩⲙⲛⲟⲃⲉ; ⲉⲥⲥⲛⲁⲙⲁⲁⲧ ⲭⲁⲉⲓⲥ ⲛⲧⲉⲙⲥⲟⲟⲩⲧ ⲟⲙⲙⲟⲩⲧⲉ ⲁⲣⲁⲓ ϩⲙⲙⲉⲥⲁⲗⲟⲥ ⲛⲧⲉⲧⲙⲛⲧⲥ ⲙⲙⲛⲉⲥⲧⲙⲟⲩⲧⲉ ⲭⲱⲛⲉ ϩⲙⲙⲉⲥⲛⲁⲧⲁ. The text breaks off at ⲛⲉⲕⲣⲙⲙⲉⲥⲧⲉ ⲭⲁⲉⲓⲥ▓

317.

Or. 4919(2).—Parchment; a small strip; 2¾ × ⅝ in. The text, in 21 lines of a minute, sloping script, consists of the opening words of the letter from Christ to Abgar (*v.* the preceding no.), followed by the first words of each of the Gospels in the order Mat., Lu., Joh., Mk. (*cf.* the Leyden MS. Anastasy no. 9). Originally folded and used no doubt, like the last no., as an amulet.

[Grenfell.]

318.

Or. 3581B(30).—Parchment; part of a leaf, ruled (pricked only at considerable intervals) and paged $\overline{\text{ϛ}}$, $\overline{\text{η}}$; 12½ × 8¾ in. The text, in two columns of 29—32 lines each, is written in an upright hand (*cf.* Ciasca i, tab. xiii). Initials are enlarged and, with stops, ornaments ⳾, and sometimes the letter ⲟ, are coloured red.

From Aḫmîm. [Budge.]

Abraham, acts of. The passage seems more likely to refer to the saint slain by Sapor, Zoega no. ccxxii* than to him of nos. ccxxii and ccxxiii; it may indeed be from the same MS. The following is the text;

P. $\overline{\text{ϛ}}$. [ⲛ]ⲁⲟⲕ ⲉⲡⲉⲥϩⲁⲝⲉ ⲛⲁⲓ ⲁⲕⲭⲟ[ⲟ]ⲩ ⲉⲣⲟⲓ [ⲉⲩ]ⲭⲉⲡⲉⲕⲛⲟⲩⲧ[ⲧⲉ] ⲁ̀ⲕⲧⲁⲓⲁ [ⲛ]ⲁⲟⲕ ⲉⲡⲉⲓ[ⲱⲧ]ⲉ-ⲧⲏⲣⲓⲟⲛ [ⲛⲁ]ⲓ ⲧⲉⲛⲟⲩ [ⲁⲛⲟⲩⲛ]ⲉ ϩⲱⲟⲩⲛ [ⲉ]ⲛⲁⲩ ⲉⲧⲙⲙⲉⲧⲏⲣⲓⲟⲛ ⲛⲧⲁⲩ ⲧ[ⲁⲣ]ⲉⲙⲛⲥ[ⲧⲉⲩ]ⲉ ⲉⲣⲟⲩ ϩⲱ[ⲟⲩⲛ ⲧⲟ]ⲩⲉ[ⲛⲧⲉⲛⲟⲩ ⲛ]ⲧⲉⲧⲛⲛⲟⲩ [ⲁⲁⲃ]ⲣⲁϩⲁⲙ [ⲥⲟ]ⲕⲩ ⲛⲥⲁⲟⲩ[ⲥⲁ] ϩⲙⲛⲟⲩⲧⲉ [ⲁⲩ]ⲛⲟⲣⲡ ⲙⲙⲉϥⲟⲩⲱ ⲉⲃⲟⲗ ⲁϥⲭⲁⲓ ⲉϩⲣⲁⲓ ⲉⲙⲛⲟⲩⲧⲉ [ⲁ]ⲩⲱ [ⲛ]ⲧⲉⲧⲛⲛⲟⲩ [ⲁϩⲱⲛ]ⲉⲁⲣⲛⲟⲩⲉ [ⲙⲉⲛ]ϩⲉⲙϩⲣⲟⲩ[ⲣⲁⲓ] ⲛⲉⲙϩⲉⲙ-[ϩⲟⲩ]ⲙⲛⲉ ⲭⲁ ϩⲉⲙⲧⲙⲉ ⲁⲩⲱ ⲛⲧⲉⲧⲛⲛⲟⲩ ⲁⲛϩⲓ̀ ⲛⲁⲃ-ⲣⲁϩⲁⲙ ⲉϥⲟⲩⲱϣ ⲛⲟⲉ ⲙⲛⲥⲱ ⲛⲟⲩⲁⲣⲭⲁⲓⲟⲥ ⲉⲧ-ⲃⲉⲛⲉⲟⲩ ⲙⲙⲟⲩⲧⲉ ⲛⲧⲁϥⲭⲁⲓ ⲙⲙⲁϥ ⲁⲩⲱ ⲛⲧⲉⲧⲛⲛⲟⲩ ⲁⲛⲛⲏⲃⲉ ⲉⲣⲉ ⲉⲣⲁⲓ ⲉⲭⲉⲙⲛⲕⲁϩ ⲙⲛⲟⲩ-ⲉⲩⲟⲉⲛⲟⲩ ⲉⲟⲩⲱⲟⲩⲧ ⲉⲣⲟⲩⲛ ⲉⲙⲥⲟ ⲛⲁⲃⲣⲁϩⲁⲙ ⲉⲧⲃⲉⲛⲉⲟⲩ ⲙⲙⲟⲩⲧⲉ ⲛⲧⲁ[ϥ . . .] ⲉⲣⲁⲓ [ⲉⲭⲙ]ϥ (p. $\overline{\text{η}}$) ⲁⲩⲱ ⲛⲧⲉⲧⲛⲛⲟⲩ ⲁⲩⲱϣ ⲉⲃⲟⲗ ⲉⲧⲭⲙ ⲙⲙⲟⲥ ϩⲉⲛⲟⲩⲥⲣⲟⲟⲩ ⲛⲟⲩⲧⲟⲩ ϫⲉⲛⲁⲃⲣⲁϩⲁⲙ ⲛⲉϥⲃⲓⲏⲣ ⲙⲙⲟⲩⲧⲉ ⲥⲟⲛⲥ ⲙⲙⲉⲕⲛⲟⲩⲧⲉ ⲉⲧⲃⲏⲏⲧⲉⲛ ⲧⲉⲛⲉⲓ-ⲅⲓⲧⲟⲣⲧⲉⲣ ⲁⲛ ⲙⲛⲁⲩ ϩⲓⲭⲱⲛ ⲧⲁⲣⲉⲛϥⲟⲉⲛⲟⲩ ⲉϥⲁⲭⲟ ⲙⲙⲏⲁⲕ ⲁⲩⲱ ⲛⲧⲉⲧⲛⲛⲟⲩ ⲁⲛⲛⲏⲃⲉ ⲉⲛⲟⲩ ⲟⲛⲉⲛⲉⲙⲟⲩⲧ ⲁⲃⲣⲁϩⲁⲙ ⲁϥⲧⲉⲁ ϩⲓⲭⲁⲣⲓⲥ ⲛⲁϥ ⲙⲙⲉⲛⲧⲟ ⲉⲃⲟⲗ ⲛⲟⲩⲱⲛ ⲙⲙⲏ ⲁⲩⲱ ⲁⲛⲛⲏⲃⲉ ⲟⲛⲟⲛⲁⲥ ⲉⲃⲟⲗ ⲛϩⲉⲛⲕⲁⲧⲏⲭⲏⲥⲓⲟⲛ ⲉⲙⲁ̀[ⲱⲟⲩ] ⲉⲧⲙⲛ . . . ⲉ ⲙⲙⲟⲩ ⲛⲉⲁⲟⲩ ⲁⲩ[ⲱ] ⲛⲧⲉⲧⲛⲛⲟⲩ ⲁ[ϥ]ϫⲟⲛϥ ⲉⲣⲟⲩ ⲛⲧⲉⲧⲛⲛⲟⲩ [ⲁ̀ⲃ] ⲁⲁⲃⲣⲁ[ϩⲁⲙ] ⲱⲥ ⲉⲃ[ⲟⲗ ⲉϥ]ϫⲱ ⲙⲙⲟⲥ ⲉⲟⲩⲟⲛ ⲛ[ⲓⲟ] ϫⲉⲡⲡⲟ ⲛ[ⲙⲉ]ϫⲱⲟⲣⲉ ⲧⲏ-ⲣⲟⲩ ⲙⲙⲁ[ϩ] ⲛⲧⲉⲛⲉⲙⲓ[ⲟⲩ]ⲧⲉ ϫⲓⲥⲉ ⲙⲙⲟⲩ ⲁⲩⲱ ⲁⲛⲉ[? ⲛ]ⲙⲁⲓ ⲫ[?] ϯⲥⲟⲟⲩⲓⲧ [ⲉⲃⲟⲗ ⲉⲧ]ⲃⲉⲁⲃⲣⲁ-[ϩⲁⲙ] ϫⲉⲁⲛⲁⲣ[ⲭⲱⲛ] ⲛⲉⲙⲛⲁⲁ[ⲟⲥ] ⲉⲥⲟⲟⲩⲥ ⲙⲙ-ⲛⲟⲩⲧⲉ ⲛ[ⲁⲃ]ⲣⲁϩⲁⲙ ϫ[ⲉ]ⲡⲡⲟ ⲙⲙⲉϫ[ⲱ]ⲟⲣⲉ ⲧⲏⲣⲟⲩ ⲙⲙⲁ[ϩ] ⲛⲧ[ⲉ]ⲛⲉⲙ[ⲓⲟ]ⲩ[ⲧⲉ] ϫⲓⲥⲉ ⲙ-[ⲙⲟⲩ] ⲁⲁⲙⲱ[ⲉ ⲣⲁⲣ] ⲱ ⲛⲉⲙ[ⲣⲟⲫⲏ]ⲧⲏⲥ ⲉⲧⲟ[ⲩⲁⲁⲃ] ⲛⲉⲙⲉⲙⲱ[ⲧ]▓

319.

Or. 3367(2). — Paper; an almost complete leaf, paged $\overline{\text{ρκϑ}}$, $\overline{\text{ρξ}}$; 7 × 4⅞ in. The

text, in one column of 26 or 28 lines, is written in a very irregular hand (*v.* the photograph *Journ. As.*, 8ième sér., ix). Other fragts. of the same MS. are in the Bibl. Nat., Paris (*v. op. cit.*) and in Berlin, MS. Or. oct. 409.[1]

Probably from Aḫmîm. [H. Wallis.]

Alexander the Great, history of. *Published* by Crum, *Proc. Soc. Bibl. Archaeol.* xiv. 473ff.

The passage most nearly corresponding in the Syriac version *ed.* Budge is on p. 170ff.; that in the Ethiopic *ed.* Budge, on p. 263ff. But there is very little resemblance in detail.

320.

Or. 3581B(31). (*Partly formerly* Or. 3367.) Parchment; three complete leaves and one fragt., ruled (pricked) and paged $\overline{\text{ριθ}}$—$\overline{\text{ριλ}}$; —, —; $6\frac{5}{8} \times 5\frac{3}{8}$ in. The text, in one column of 22 or 23 lines, is written in a small, upright hand (*cf.* Ciasca i, tab. i, though there the script is considerably larger). Initials are rarely enlarged. Some paragraphs are indicated by a ζ-shaped mark. In Paris Vol. 131[5], fol. 93 is from the same MS.

From Aḫmîm. [G. Chester, Budge.]

Antonius, life of, by Athanasius. The variants from the Greek (Migne) are not important; the original of the Coptic version appears to have been a very similar text.

Fragt., fol. *a* (= *Patr. Gr.* 26, 892B *θαυμαζέτω*). ⲣⲥⲩⲡⲏⲣⲉ ⲙⲙⲟⲟⲩ [ⲕⲁⲓ] ⲅⲁⲣ ⲛⲥⲁⲥⲏⲓ ⲉⲁⲧⲭⲓⲙ[ⲣⲁ] ⲙⲙⲉⲩⲟⲛⲉ ⲉⲧⲣⲩⲁⲛⲛⲁⲩ ⲉⲥⲟⲛⲉ ⲉⲧ-ⲩⲟⲛⲉ ⲥⲩⲛⲉⲓⲩⲟⲛⲉ ⲙⲙⲟⲩⲱⲧ ⲩⲁⲧⲧⲟⲛⲧⲏ ⲛⲥⲁⲩ ⲛⲥⲟⲛ ⲕⲁⲧⲁ ⲧⲉⲧⲥⲛⲏⲙⲏⲟⲓⲁ ⲛⲥⲉⲣⲙⲩⲟⲣⲡ ⲛⲥⲉⲭⲟⲟⲥ ⲙⲙⲉⲉⲃ ⲁⲉ ⲟⲩ ⲙⲙⲟⲩⲧⲉⲉⲓⲏ ⲉⲃⲟⲗ ⲥⲩⲧⲉⲧⲩⲙⲏⲟⲓⲁ ⲉⲧⲣⲩⲁⲛⲛⲁⲩ ⲉⲧⲙⲛⲉ ⲙⲡⲁⲏⲣ ⲛⲟⲉ ⲉⲧⲉⲫⲣⲟⲟⲩ ⲙⲙⲟⲥ ⲙⲁⲧⲣⲙⲟⲣⲡ ⲛⲥⲉⲭⲟⲟⲥ ⲭⲉⲟⲧⲛⲟⲧⲭⲓⲁ[ⲱⲛ] ⲛⲁ-

[1] To be published by Pietschmann in *Gött. Nachr.*

ⲩⲟⲛⲉ ⲛ ⲭⲉⲫⲁⲗⲁⲩ[ⲱⲛⲉ] ⲛⲥⲓ ⲟⲩ[ⲁⲓ]ⲣ ⲉⲫⲕⲓⲣ[ⲱⲫ] ⲉ]ⲧⲃⲉⲡⲁⲓ ⲟ̀ⲩⲛⲟⲩⲁ ⲛ[ⲁⲩⲁⲭ]ⲉ ⲉⲃⲟⲗ ⲁⲛ ⲥⲛⲟⲩⲛⲟⲃ ... ⲛⲟⲩⲧⲉ ⲛⲧⲁⲛⲁⲓ ⲉⲣ[ⲩⲟⲣⲡ ⲛ]ⲧⲁⲩⲭⲱ ⲙⲛⲁⲓ ⲁⲗⲗ[ⲁ ⲥⲛⲟ]ⲩⲧⲙⲣⲁ ⲙⲙⲛⲟⲩⲧⲉⲓ[ⲙⲛⲉ]ⲓⲁ ⲉⲧⲃⲉⲡⲁⲓ ⲉⲩⲭⲉ (fol. *b*)-ⲛⲁⲁⲓⲙⲱⲟⲩ ⲉⲩⲧⲟ[ⲙⲧⲏ ⲛⲥⲉ]ⲣⲩⲟⲣⲡ ⲛⲥⲉⲉⲭⲉⲛⲁⲓ ⲛ[ⲡⲣ]ⲧⲣⲉⲟⲩⲁ ⲉⲣⲩⲙⲏⲣⲉ ⲙⲙ[ⲟⲟⲩ] ⲙⲧⲉⲓⲥⲉ ⲥⲩⲛⲉⲓⲥⲱⲟ ⲟⲩⲁ[ⲉ]ⲙⲡⲣⲧⲣⲉϥⲧⲓⲥⲧⲏϥ ⲉⲣⲟⲟⲩ ⲟⲩ ⲅⲁⲣⲛⲉ ⲛⲥⲏⲧ ⲙⲙⲉⲧⲥⲱⲟⲩ ⲉⲧⲣⲉⲩⲧⲉⲓⲛⲉ ⲉⲛⲉⲧ-ⲙⲏⲧ ⲍ[ⲓ]ⲟⲛ ⲛⲥⲛⲥⲟⲟⲩ ⲉⲃⲟⲗ ⲍⲓⲧⲙⲛⲁ[ⲓ] ⲕⲁⲓ ⲉⲧⲩⲁⲛⲉⲓⲛⲉ ⲉⲣⲟⲟⲩ ⲛ[ⲁ]ⲛⲉ ⲙⲛⲉⲓⲥⲱⲃ ⲁⲛ ⲙⲧⲉⲓ-ⲙⲛⲉ ⲛⲉⲧⲉⲛⲩⲁϥⲧⲣⲉⲙ[ⲣ]ⲥⲱⲃ ⲉⲧⲁⲣⲉⲧⲏ ⲟⲩⲁⲉ ⲙⲙ[ⲉⲧ]ⲙⲁⲉⲓⲙ ⲁⲙⲛⲉ ⲛⲉⲓⲥⲱⲃ ⲙⲙⲟⲩⲥⲙⲟⲧ ⲉⲛⲁ-ⲙⲟⲩϥ ⲛ[ⲙⲁ]ⲁⲩ ⲅⲁⲣ ⲙⲙⲟⲛ ⲉⲧ[ⲙⲁ]ϯϩ[ⲁⲛ] ⲉⲣⲟϥ ⲭⲉⲉⲧⲃⲉⲟⲩ ⲙⲡⲥ[ⲟⲟⲩⲛ ⲁⲙ] ⲁⲩⲱ ⲛⲥⲉⲛⲁⲙⲁⲕⲁ[ⲣⲓⲍⲉ ⲛ]ⲁⲁⲩ ⲁⲛ ⲭⲉⲁϥⲉⲓⲛ[ⲉ ⲁⲗⲗⲁ] ⲉⲧⲙⲁⲕⲣⲓⲛⲉ ⲙⲡⲟⲩ[ⲁ ⲡⲟⲩⲁ] ⲍⲙⲙⲁⲓ ⲭⲉⲛⲉⲁϥⲥⲁⲣ[ⲉⲥ ⲉⲧⲙ]ⲥⲧⲉ ⲁⲩⲱ ⲭⲉⲛⲉⲁ[ϥϯⲧⲛϥ] ⲙⲙⲉⲛⲧⲟⲗⲏ ⲍⲙⲙ

p. $\overline{\text{ρμθ}}$. (= *ib.* 925A *παρεκάλει*. The Paris leaf immediately precedes this.) ⲥⲟⲗⲥⲁ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲉⲩⲥⲣⲟⲟⲩ ⲛⲥⲏⲧ ⲁⲩⲱ ⲛⲥⲉⲉⲓⲛⲉ ⲭⲉⲡⲧⲁⲗⲥⲟ ⲙⲙⲟϥ ⲁⲙⲛⲉ ⲁⲗⲗⲁ ⲡⲁⲙⲙⲟⲩⲧⲉ ⲙⲁⲧⲁⲁϥⲛⲉ ⲉϥⲉⲓⲣⲉ ⲍⲙⲛⲥⲟⲩⲟⲉⲓⲩ ⲉⲧⲉⲍⲙⲁϥ ⲙⲙⲉⲧϥⲟⲩⲁⲩⲟⲩ ⲛⲉⲧⲙⲟⲕⲥ ⲁⲉ ⲛⲉⲩⲭⲓ ⲙⲡⲩⲁⲭⲉ ⲙⲡⲍⲁⲁⲩ ⲛⲟⲉ ⲙⲙⲟⲩⲧⲁⲗⲥⲟ ⲉⲁⲩⲭⲓⲥⲃⲱ ⲍⲱⲟⲟⲩ ⲉⲧⲙⲣⲕⲟⲩⲓ ⲛⲍⲏⲧ ⲁⲗⲗⲁ ⲉ-ⲧⲣⲉⲩⲣⲁⲣⲉⲩⲍⲏⲧ ⲛⲍⲟⲧⲟ ⲙⲉⲧⲉⲩⲁϥⲧⲁⲗⲥⲟⲟⲩ ⲁⲉ ⲩⲁϥϩⲉⲃⲱ ⲙⲁⲩ ⲉⲧⲙⲩⲛⲍⲏⲟⲩ ⲙⲧⲟⲟⲧϥ ⲁⲗⲗⲁ ⲙⲧⲙⲛ-ⲭⲟⲉⲓⲥ ⲙⲁⲩⲁⲁϥ ⲟⲩⲁ ⲁⲉ ⲭⲉϥⲣⲟⲧⲙⲧⲱⲟⲩ ⲉⲧⲣⲉⲃⲟⲗⲙⲉ ⲍⲙⲡⲁⲗⲗⲁⲧⲓⲟⲙⲛⲉ ⲉⲣⲉⲟⲩⲱⲟⲙⲉ ⲙⲙⲁⲩϥ ⲉϥⲍⲟⲟⲩ ⲛⲉϥⲟⲩⲟⲉⲓⲟⲩⲉⲥ ⲅⲁⲣ ⲙⲛⲉϥⲁⲁⲥ ⲁⲩⲱ ⲛⲉⲣⲉⲛⲉϥⲃⲁⲗ ⲙⲁⲧⲁⲕⲟⲙⲉ ⲁϥⲃⲱⲕ ⲉⲍⲟⲩⲛ ⲉⲙⲧⲟⲟⲩ ⲁϥⲁⲍⲓⲟⲩ ⲙⲙⲁⲛⲧⲱⲙⲓⲟⲥ ⲉⲧⲣⲉϥⲥⲩⲗⲁ (p. $\overline{\text{ρν}}$) ⲍⲁⲣⲟϥ ⲙⲧⲟϥ ⲁⲉ ⲁϥⲥⲩⲗⲁ ⲁⲩⲱ ⲛⲉⲭⲁϥ ⲙⲫⲣⲟⲛⲓⲙⲱⲛ ⲭⲉⲃⲱⲕ ⲕⲛⲁⲧⲁⲗⲥⲟ ⲙⲧⲟϥ ⲁⲉ ⲁϥⲭⲓⲧϥ ⲙⲭⲙⲁⲍ ⲁϥⲥⲱ ⲙⲍⲟⲩⲏ ⲍⲁⲧⲙⲏ ⲙⲍⲙⲕⲟⲩⲓ ⲙⲍⲟⲟⲩ ⲁⲁⲙⲧⲱⲙⲓⲟⲥ ⲭⲟⲟⲥ ⲙⲁϥ ⲉϥⲙⲏⲛⲓ ⲉⲃⲟⲗ ⲭⲉⲙⲙⲟⲟⲩ ⲉⲧⲣⲉϥⲧⲁⲗⲥⲟ ⲉⲕⲉⲙⲡⲉⲓⲙⲁ ⲁⲗⲗⲁ ⲃⲱⲕ ⲉⲃⲟⲗ ⲁⲩⲱ ⲉⲕⲩⲁⲙⲡⲱⲥ ⲉⲕⲛⲓⲉ ⲕⲛⲁⲓⲁⲩ ⲉⲡⲙⲁⲉⲓⲙ ⲉⲧⲙⲁⲩⲱⲛⲉ ⲙⲡⲟⲕ ⲁⲩⲱ ⲁϥⲙⲓⲥⲧⲉⲩⲉ ⲙⲙⲁⲓ ⲛⲉⲧⲙⲙⲁⲩ ⲁϥⲉⲓ ⲉⲃⲟⲗ ⲙⲧⲉⲣⲉϥⲙⲁⲩ ⲁⲉ ⲉⲕⲛⲓⲉ ⲙⲙⲁⲧⲉ ⲁϥⲁⲟ ⲙⲙⲁⲓ ⲛⲉⲧ-ⲩⲟⲛⲉ ⲁⲩⲱ ⲁϥⲩⲟⲛⲉ ⲉϥⲟⲩⲟⲩⲟϫ ⲙⲙⲁⲓ ⲡⲣⲱⲙⲉ ⲕⲁⲧⲁ ⲡⲩⲁⲭⲉ ⲙⲁⲛⲧⲱⲙⲓⲟⲥ ⲛⲉⲙⲧⲁϥⲉⲓⲛⲉ ⲉⲣⲟϥ ⲙⲧⲙⲛⲥⲱⲧⲏⲣ ⲙⲧⲉⲣⲉϥⲥⲩⲗⲁ ⲟⲩⲛⲁⲣⲟⲉⲓⲛⲟⲥ ⲁⲉ

ⲁⲩⲥⲃⲟⲗⲧⲉ ϩⲙⲡⲟⲩⲥⲓⲣⲉ ⲙⲧⲉⲧⲣⲓⲛⲟⲙⲓⲥ ⲉⲣⲉⲟⲩⲭⲟⲙⲉ
ⲙⲙⲁⲥ ⲉϩⲣⲟⲟⲩ ⲉⲛⲁⲧⲉ ⲁⲩⲱ ⲉϥⲛⲟⲕ ⲉⲛⲉⲥⲟⲩⲟ
ⲙⲙⲟⲟⲩ ⲅⲁⲣ (p. ϯⲛⲁ) ⲉⲧⲉⲙⲯⲁⲩⲥⲉ ⲉⲛⲉⲥⲏⲓⲧ ⲙⲙⲟⲟ
ⲙⲙⲯⲁⲗⲗⲓⲧⲉ ⲙⲙⲉⲥⲥⲓⲗⲁⲁⲩⲉ ⲉⲧⲯⲁⲗⲉ ⲉϧⲙⲛⲕⲁϩ
ⲙⲧⲉⲧⲛⲟⲩ ⲅⲁⲧⲣⲉⲛⲧ ⲛⲉⲥⲥⲛⲟⲩⲧⲉⲛⲉ ϩⲙⲛⲉⲥⲥⲱⲙⲁ
ⲁⲧⲱ ⲛⲉⲣⲉⲛⲉⲥⲃⲁⲁ ⲉⲛⲟⲩⲛ ⲁⲙⲛⲉ ⲛⲉⲥⲉⲓⲟⲧⲉ ⲁⲉ
ⲙⲧⲉⲣⲟⲩⲧⲉⲙⲉ ⲉϩⲟⲙⲉ ⲙⲙⲟⲛⲁϫⲟⲥ ⲉⲧⲙⲁⲃⲟⲕ
ⲅⲁⲗⲗⲓⲧⲱⲛⲓⲟⲥ ⲁⲧⲙⲓⲥⲧⲉⲩⲉ ⲉⲡϩⲟⲉⲓⲥ ⲛⲉⲙⲧⲁϥ-
ⲧⲁⲗⲟⲥⲉⲧⲛ ⲉⲧⲉⲣⲉⲡⲉⲥⲥⲏⲟⲩ ϩⲁⲣⲟⲥ ⲁⲧⲁϫⲓⲟⲩ ⲙⲙⲟⲟⲩ
ⲉⲧⲣⲉⲧⲙⲟⲟⲩⲉ ⲙⲙⲁⲩ ⲙⲙⲧⲉⲧⲛⲩⲉⲉⲣⲉ ⲙⲁⲓ ⲁⲉ
ⲙⲧⲉⲣⲟⲩⲙⲉ ⲁⲩⲱⲕ ⲙⲙⲁⲩ ⲙⲧⲉⲣⲟⲩⲙⲟⲩ ⲁⲉ
ⲉϩⲟⲩⲛ ⲛⲉⲥⲥⲓⲟⲧⲉ ⲛⲉⲛⲁⲧⲟⲩⲱ ⲙⲙⲟⲁ ⲙⲛⲧⲟⲟⲩ
ⲙⲙⲧⲉⲧⲛⲩⲉⲉⲣⲉ ϩⲁⲥⲧⲙⲛⲁⲙⲛⲟⲩⲧⲉ ⲛϩⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ
ⲙⲙⲟⲛⲁϫⲟⲥ ⲛⲉⲥⲙⲏⲧ ⲁⲉ ⲁⲩⲃⲱⲕ ⲉϩⲟⲩⲛ ⲅⲁⲗⲗⲓ-
ⲧⲱⲛⲓⲟⲥ ⲁⲧⲱ ⲙⲧⲉⲣⲟⲩⲱⲟⲩ ⲙⲙⲁⲧⲉ ⲥⲧⲁⲙⲟⲩ (p. ϯⲙⲃ)
ⲉⲧⲃⲉⲧⲙⲁⲣⲉⲙⲛⲟⲩ ⲁϥⲣⲁⲛⲟⲙ ⲉⲣⲟⲟⲩ ⲙⲧⲟϥ ⲁⲩⲧⲁⲩⲟ
ⲉⲣⲟⲟⲩ ⲙⲡⲉϫⲟⲙⲉ ⲙⲧⲛⲩⲉⲉⲣⲉ ⲅⲙⲙⲓ ⲉⲧⲙⲛⲟⲩⲛ ⲙⲙⲟⲥ
ⲁⲧⲱ ϫⲟⲙⲧⲁⲥⲙⲟⲟⲩⲉ ⲙⲙⲁⲩ ⲛⲁⲩ ⲛⲥⲉ ⲙⲙⲛⲥⲟⲟⲩ
ⲁⲧⲁϫⲓⲟⲩ ⲙⲙⲟϥ ⲉⲧⲣⲉϥⲣⲏⲙⲁ ⲛⲁⲩ ⲉⲧⲣⲉϥϣⲟⲟⲕ ⲛⲁϥ
ⲉⲣⲟⲩⲛ ⲛⲁⲓ ⲙⲉⲛ ⲙⲡⲉⲩϧⲁⲗⲁⲩ ⲉⲁⲗⲗⲁ ⲛⲟⲩ ⲛⲥⲁⲩⲟ
ⲛⲉϫⲁϥ ⲁⲉ ⲛⲁⲩ ϫⲉⲙⲟⲕ ⲁⲧⲱⲟ ⲧⲉⲧⲛⲁⲥⲉ ⲉⲣⲟⲥ
ⲁⲥⲁⲟ ⲉⲣⲱⲟⲩⲉ ⲙⲡⲉⲥⲥⲓⲟⲧ ⲙⲙⲟⲟⲩ ⲅⲁⲣ ⲁⲛⲟⲕ ⲛⲉⲓⲥⲱⲟ
ⲛ ⲛⲉⲓⲕⲁⲧⲟⲣⲑⲱⲙⲁ ϫⲉⲕⲁⲥ ⲉⲥⲛⲁⲉⲓ ⲅⲁⲣⲟⲓ ⲉⲁⲓⲙ-
ⲟⲩⲉⲃⲓⲛⲓ ⲙⲡⲱⲟⲩⲟ ⲁⲗⲗⲁ ⲡⲁⲓⲥⲱⲧⲙⲡⲉ ⲛⲉⲓⲧⲁⲗⲟⲟ
ⲁⲛⲟⲕ ⲥⲱ ⲁⲧⲉϥⲙⲛⲧⲙⲁⲣⲉⲙⲛⲟⲩⲉ ⲧⲁⲓⲟⲓ ϫⲉϥⲙⲁ-
ⲧⲁⲗⲟⲥⲉⲧⲛⲟⲩⲱⲟ ⲙⲧⲛⲩⲉⲉⲣⲉ ⲅⲙⲙⲓ ⲉⲧⲙⲛⲁⲩ ⲁⲧⲣⲉⲩ-
ⲙⲡⲣⲉ ⲉⲛⲁⲧⲉ ⲁⲧⲱⲟ ⲛ-(p. ϯⲙⲏ)-ⲧⲁⲣⲟⲩⲟⲓ ⲉⲃⲟⲗ
ⲁⲧⲥⲉ ⲟⲩⲟⲉⲟⲓⲟⲧⲉ ⲉⲧⲣⲁⲩⲉ ⲁⲧⲱⲟ ⲧⲩⲉⲉⲣⲉ ⲅⲙⲙⲓ
ⲉⲁⲥⲟⲧϫⲁⲓ ⲉⲧⲃⲏⲕ ⲁⲉ ⲛⲁⲩ ⲉⲣⲟⲩⲛ ⲛⲟⲩ ⲥⲟⲩ ⲉⲛⲁⲩ
ⲛⲟⲩϩⲟⲟⲩ ⲁⲧⲱⲟ ⲛⲧⲉⲣⲉⲡⲛⲟⲟⲩ ⲉⲧⲙⲛⲟⲩⲧⲉ ⲟⲩⲱⲟ
ϩⲓⲧⲉⲥⲙ ⲁⲛⲟⲩⲁ ⲙⲙⲟⲟⲩ ⲛⲟⲩ ⲛⲕⲉⲟⲩⲁ ϫⲱⲟⲕ ⲟⲩ
ⲉⲣⲙⲁⲛⲟⲩⲧⲛⲉ ⲛⲧⲉⲣⲉⲡⲧⲛⲉⲩⲉⲣⲟⲩⲛⲟⲩ ⲁⲉ ⲉⲙⲟⲟⲩⲉ
ⲁⲣⲙⲟϫⲕ ϩⲓϫⲛⲓⲕⲁⲥ ⲁⲣⲙⲣⲟⲥⲁⲟⲕⲉⲓ ⲉⲙⲟⲩ ⲁⲛⲧⲱ-
ⲙⲟⲥ ⲁⲉ ⲉⲙⲉϥⲙⲟⲟⲩ ϩⲙⲡⲟⲩⲱⲟ ⲉⲙⲟⲛⲟ-
ⲛⲁⲭⲟⲥ ⲉⲛⲁⲩ ⲛⲉⲧⲁⲥⲧⲙⲏⲛⲓ ⲙⲙⲉⲣⲟⲟⲩ ⲉⲧⲙⲛⲁⲩ
ⲁⲣⲙⲉⲛⲧⲉ ⲙⲙⲟⲟⲩ ⲉⲣⲟϥ ⲙⲙⲟⲥ ϫⲉⲕⲓ ⲙⲛⲧⲉ ⲛⲟⲩ
ⲅⲱⲣⲱⲟⲩ ⲙⲙⲟⲟⲩ ⲙⲧⲉⲧⲙⲛⲟⲩⲧ ϩⲙⲡⲟⲩⲱⲟ ⲙⲛⲓⲙⲉ
ⲉⲣⲉⲥⲛⲁⲩ ⲅⲁⲣ ⲛⲥⲱⲟⲩ ⲙⲛⲧ ⲅⲁⲣⲟⲓ ⲛⲟⲩⲁ ⲙⲉⲛ
ⲁⲣⲙⲟⲟⲩ ⲧⲉⲙⲟⲩ ⲙⲛⲉ-(p. ϯⲙⲁ)-ⲟⲩⲁ ⲁⲉ ⲁⲣϫⲱⲟⲩ
ⲉⲣⲟⲩⲛ ⲉⲙⲛⲟⲩ ⲟⲩⲙⲏⲛ ⲧⲁϩⲟⲩ ⲙⲧⲁⲛⲁⲓ ⲅⲁⲣ ⲟⲩⲱⲟⲩⲛ
ⲙⲁⲓ ⲉⲃⲟⲗ ⲧⲙⲛⲟⲩ ⲉⲙⲯⲁⲙⲁ ⲙⲧⲉⲣⲟⲩⲃⲱⲕ ⲁⲉ ⲛⲟⲩ
ⲙⲙⲟⲛⲁϫⲟⲥ ⲁⲧⲉⲣⲉ ⲙⲁⲓ ⲉⲙⲟⲩⲁ ⲉⲣⲙⲟⲟⲩⲧ ⲁⲧⲣⲏⲧⲉ
ⲁⲧⲛⲟⲩⲥⲁ ⲛⲕⲉⲟⲩⲁ ⲁⲉ ⲁⲧⲧ ⲙⲙⲟⲟⲩ ⲛⲁⲩ ⲁⲣⲙⲛⲧⲣⲉ
ⲁⲛⲉⲣⲣⲓⲧ ⲉⲓ ⲉⲣⲟϥ ⲁⲧⲛⲧⲣⲉ ⲅⲁⲛⲥⲱⲟ ⲙⲉⲣⲉⲧⲉⲥⲙ
ⲅⲁⲣ ⲟⲩⲛⲓⲧⲛⲉ ⲛⲟⲩⲥⲟⲟⲩ ⲙⲙⲟⲟⲩⲉ ⲉⲣⲙⲁⲛⲟⲩⲁ ⲁⲉ
ⲅⲙⲙⲉ ϫⲉⲉⲧⲃⲉⲟⲩ ⲙⲛⲉⲙϫⲟⲟⲩ ⲙⲛⲁⲧⲉⲛⲕⲉⲟⲩⲁ ⲛⲟⲩ
ⲛⲉⲙϫⲱ ⲙⲛⲁⲓ ⲁⲛ ϩⲛⲟⲩⲥⲟⲟⲩⲧⲛ ⲉⲣⲙⲛⲉ ⲙⲛⲁⲁⲛ-
ⲧⲱⲛⲓⲟⲥ ⲅⲁⲣ ⲁⲙⲛⲉ ⲛⲥⲁⲛ ⲙⲙⲟⲟⲩ ⲁⲗⲗⲁ ⲡⲁⲛ-
ⲛⲟⲩⲧⲉⲛⲉ ⲛⲁⲓ ⲙⲧⲁⲩⲧⲱⲟⲩ ⲉⲧⲃⲉⲛⲉⲧⲙⲙⲁⲩ ⲁⲧⲱⲟ
ⲁⲙⲕⲣⲙⲉ ⲁⲧⲱⲟ ⲁⲙⲧⲁⲙⲟⲩ ⲉⲛϩⲱⲟ ⲁⲣⲟⲩⲱⲁⲛ ⲙⲁⲩ
ⲉⲃⲟⲗ ⲧⲁⲓ ⲙⲙⲁⲧⲉⲧⲉ ⲧⲉⲩⲙⲡⲣⲉ ⲡⲁⲛⲧⲱⲛⲓⲟⲥ

(*Patr. Gr.* 26, 929 A *θαῦμα ἦν.*)

321.

Or. 3581B(32).—Parchment; a complete leaf, paged ϭ, ϛ; $11\frac{7}{8} \times 9\frac{1}{2}$ in. The text, in two columns of 27—29 lines each, is written in a peculiarly plain, upright hand (*cf.* Mingarelli, *Aeg. Codd. Reliq.* p. 222, no. xvii[1]). Initials are moderately enlarged.

From Aḫmîm. [Budge.]

Apare, martyrdom of. The text is, with the exception of very few words, identical with the Bohairic version, Hyvernat, *Actes* p. 204 (*v.* Zoega p. 61). The martyr's name is here ⲁⲡⲁ ⲁⲡⲁⲣⲓ instead of ⲁⲡⲁ ⲁⲣⲓ[2]; we have ⲅⲉⲧⲉⲛⲟⲣϥⲉ for ⲅⲉⲧⲛⲟⲣϥⲓ and ⲛⲓⲕⲉⲁⲥ (*Νικίου*) for ⲛⲩⲁϯ. The verb ϫⲱⲕ, ϫⲱⲱⲕⲉ, ϧⲱⲕ here represents *καταξαίνω*[3] or *ξέω*.

322.

Or. 3581B(33).—Parchment; a damaged leaf, paged ϫⲁ, ϫⲃ (the 1st of quire ϭ);

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[1] The resemblance is indeed closer than to no. 203 *above*.

[2] The Synaxarium has the latter form. No Greek equivalent for Apare can be found, but Ἄρη is a hermit in the *Apophthegmata* (Migne 65, 132).

[3] As *e.g.* Eusebius, *H.E.*, viii. 9 or *Mart. Pal.* iv. 11. ϫⲱⲕ is thus used in Mart. S. Theod. in Rossi, *Cinque MSS.* and S. Coluth., Peyron, *Gram.* 167. For *ἑρμητάριον* *v.* van den Gheyn in *Mélanges Ch. de Harlez* (1896), 321 ff.

12½×10 in. The text, in two columns of 25—27 lines each, is written in a careless, almost ligatured hand (*cf.* Zoega tab. vi, no. xxxv), ϵ and c are sometimes hardly distinguishable. Initials vary in size. There are no colours.

From Aḫmîm. [Budge.]

Apollo, acts of or encomium upon. Of the various Egyptian saints of the name this is probably either the hermit, "A. par angelis" (*v. Synax.*, 25th Babeh or *Acta SS.*, 22d Oct.,) or he described in *Hist. Lausiaca* LII (Migne), a life of whom was attributed to a Timothy of Alexandria.[1] The following is the text;

P. ϗϡ. ⲡⲛⲉⲧⲟⲩⲁⲁⲃ ⲁⲉ ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲁϥϣⲟⲡ ⲉⲣⲟϥ ⲛⲧⲉⲥⲡⲓⲥⲧⲓⲥ ⲁⲩⲱ ϩⲱⲥ ⲉϥⲃⲣⲃⲣ ϩⲙⲡⲛ̅ⲁ̅ ⲁϥⲥⲟⲟⲩⲧⲙⲧⲟⲟⲩϥ ⲉⲃⲟⲗ ⲁϥⲥⲫⲣⲁⲅⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲙⲡⲟⲟⲩⲉ ⲛⲉϩⲁϥ ⲛⲧⲉⲥϩⲓⲙⲉ ϫⲉⲙⲉϩⲧⲟⲧⲟⲓⲛ ⲛⲧⲉⲥⲟⲟⲩ ϩⲙⲡⲣⲁⲛ ⲙⲡⲭⲟⲉⲓⲥ ⲁⲩⲱ ⲛⲧⲉⲃⲱⲕ ϩⲙⲧ[ⲉⲓ]ⲡⲓⲥⲧⲓⲥ ⲛⲧⲟⲥ ⲁⲉ ϩⲓⲧⲙⲡⲣⲱⲕϩ ⲙⲡⲉⲥϩⲏⲧ ⲁⲥⲣⲡⲁⲓ ⲛⲥⲉⲡⲓⲥⲛⲁⲩ ⲛⲉⲛⲉⲓⲱⲧ ⲁⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲉϩⲁϥ ⲛ[ⲁⲉ] ϫⲉⲙⲙ ⲧⲉ[ⲛⲁ]ϣⲱⲡ ϩⲁⲛⲉⲓ . . . ⲁⲟⲥ ⲥⲛⲁⲩ [ⲛ]ϣⲉⲣⲉ . . . ⲁⲟⲙⲟⲛ ϩⲙ[ⲡⲛ̅]ⲟⲕ ⲛⲧⲉⲣⲟⲩⲛⲉ ⲁⲩϫⲉ ⲉⲣⲟⲥ ⲉⲥⲟ ⲙⲙⲁⲁⲩ ⲛϣⲏⲣⲉ ⲥⲛⲁⲩ ⲉⲁⲥⲧⲙⲛⲟⲟⲩⲧⲥⲟⲩ ⲉϩⲟⲩⲛ ⲙⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲣⲉϥⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ ϩⲱⲥ ⲉϩⲙ-ϧⲟⲩⲥⲟⲩⲉ ⲙⲡⲉ ⲛⲉϥϣⲁⲗ ϩⲉⲛⲕⲉϩⲃⲏⲧⲉ ⲁⲉ ⲟⲩ ⲉⲛⲁϣⲱⲟⲩ ⲁϥⲁⲁⲩ ⲛⲟⲩ ⲡⲣⲱⲟⲩⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲡⲣⲉϥϧⲟⲟⲩ ⲛⲁⲓⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲉⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲁⲡⲟⲗⲗⲱ ⲛⲁⲓ ⲉⲓϩⲟⲟⲩ ⲟⲩⲁ ⲟⲩⲁ ⲛⲉⲟⲩⲟⲉⲓϣ ⲙⲡⲁ̅ⲱⲟⲩⲉ ⲛⲁⲕⲁ . . . ⲉⲓϣⲁⲛⲉ ⲉⲣⲟⲟⲩ [ⲙ]ⲁⲗⲗⲟⲛ ⲁⲉ ⲟⲩⲁⲧⲟⲩⲟⲛ ⲛⲁⲓⲛⲉ ϧⲟⲟⲩ[1] ⲙⲟⲉ ⲉⲧⲉⲟⲩϣⲱⲃ (p. ϗⲃ) ⲛⲁⲁⲩⲛⲁⲧⲟⲩⲛⲉ ⲉⲧⲣⲉⲟⲩⲱ ⲱⲛ ⲙⲡⲉⲕⲁⲟⲟⲩⲉ ⲙ ⲛⲉϥⲛⲏⲩⲉ ⲙⲡⲛⲉⲥⲉⲉⲓⲛⲉ ⲙⲡⲉⲓⲧⲁⲙⲓⲟⲩⲧⲉ ⲧⲁⲓⲱⲟⲩ ⲁⲗⲗⲁ ⲟⲩⲁⲉ ⲟⲛ ⲙⲧⲉϫⲣⲓⲁ ⲁⲛⲧⲉ ⲉⲣⲙⲁⲓ ⲙⲙⲁϣⲣⲏⲧⲓ ⲙⲧⲟⲧⲛ ⲙⲡⲓⲥⲧⲟⲥ ⲙϧⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲙⲙⲁⲉⲓⲙ ϸⲁⲣ ⲛⲁⲛⲉⲧⲛⲓⲥⲧⲉⲩⲉ ⲁⲛⲛⲉ ⲕⲁⲧⲁ ⲟⲉ ⲙⲧⲁϥϫⲟⲟⲥ ⲛⲟⲩ ⲙⲙⲟⲟⲩ ⲛⲁⲩⲁⲓⲟⲥ ⲛⲉⲓⲕⲉϩⲓⲟⲧ ⲁⲉ ⲟⲛ ⲁⲡϫⲟⲉⲓⲥ ϫⲁⲣⲓⲍⲉ ⲙ[ⲙⲟ]ϥ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲙⲙⲁⲕⲁⲣⲓ[ⲟⲥ] ϩⲓⲧⲙ-ⲙⲡⲧⲉⲁⲓⲟⲥ ⲙⲙⲉϥⲁⲣⲉⲧⲏ ϩⲱⲟⲧⲉ ⲉⲧⲣⲉϥⲉⲓⲛⲉ ⲉⲙⲉⲧ-ⲛⲁϣⲱⲛⲉ ⲙⲛⲁⲧⲟⲩϣⲱⲛⲉ ϩⲱⲟⲩ ⲉⲟⲩⲛⲧⲁϥ ϩⲱⲟⲩϥ ⲙⲙⲁⲩ ⲙⲛⲉⲙⲛⲁ ⲙⲙⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲧⲱ ⲛⲉⲙⲧⲁⲩ-ϣⲱⲛⲉ ϩⲙⲙⲉϫⲱⲣⲁ ⲉⲧⲟⲩⲏⲧ ⲛⲉϥⲑⲉⲱⲣⲉⲓ ⲙⲙⲟⲟⲩ-ⲛⲉ ϩⲙⲛⲉ[ⲙⲛⲁ] ⲁⲧⲱ ⲛⲉϥϫⲱ ⲙⲙⲟⲟⲩ ⲙⲙⲉⲧϩⲁϩⲧⲏϥ ϩⲱⲟⲩ ⲉⲧϩⲁϩⲧⲏⲧ ⲉⲧⲉⲟⲟⲩ ⲙⲡϫⲟⲉⲓⲥ ⲛⲉⲧϥⲟⲩⲱⲁⲛ ⲙⲙⲟ[ⲟⲩ] ⲛⲁϥ ⲉⲃⲟⲗ ⲛⲉⲁⲩⲧ(*or* ⲛ) . . . . ⲉⲓⲁ ⲧ(*or* ⲛ) . . . . ⲉⲃⲟⲗ

323.

Or. 3581B(34).—Parchment; a complete leaf, paged ⲕⲟ, ⲁ̄. The text, in two columns of 24—26 lines each, is written in a somewhat uneven hand (*cf.* Ciasca i, tab. xiv, though the characters in our fragt. are heavier). Initials, moderately enlarged, are coloured red.

From Aḫmîm. [Budge.]

Athanasius of Alexandria, life of. This is, however, uncertain; the passage is more likely to belong to an ecclesiastical history such as Zoega, no. clx,[2] in which this same story of the Baptist's relics is told in slightly different language. In Paris Vol. 129[14], fol. 110 is a version differing still further from

[1] Both these hermits are, like the subject of our text, credited with the prophetic gift. They are contemporaries and both dwell in Upper Egypt. The Apollo of the Diptych (Lit. S. Bas. in Renaudot, *Litt. Or. Col.* i. 18) seems to be the martyr of 1st Mesori (*cf.* no. 338 *below*); but in MS. Curzon 143, ⲡⲟ a second is also named. An unidentifiable monk or hermit is often among those invoked upon the grave-stelæ, *e.g.* Cairo nos. 8319, 8320 or *Rev. égypt.* iv. 7. The penitent assassin of F. Rossi, *Cinque MSS. &c.* (1893) and the *Apophthegmata* (Migne 65, 133, *v.* also no. 146 *above*) is again distinct, but the anchorite of Zoega no. clxxii may be one of the hermits here mentioned. On this Timothy *v.* no. 340 *below* and E. C. Butler, *Lausiac Hist.* (= *Texts and Stud.* vi.), 276 and §§ 3, 8.

[1] For -ⲛⲉ ⲉϧⲟⲟⲩ.

[2] For this and similar MSS., *v.* von Lemm in *Mém. de l'Acad. imp.*, VIIme sér., xxxvi.

ours.[1] The story is also told by Severus (*v.* Renaudot, *Hist. Patr.* 92, 105) and in the Synaxarium, 18th Babeh and 2nd Bauneh. Further *v.* Rufinus, *Hist. Eccl.* ii, xxxviii.

From Aḫmîm. [Budge.]

P. κδ̄. ⲏⲕⲟⲧⲕ ⲥⲓⲣⲟⲟⲩⲧ ⲁⲩⲱⲓ ⲉⲃⲟⲗ ⲛⲟⲓ ⲡⲕⲁ-ⲥⲁⲣⲓⲁ ⲙⲡⲓⲥⲧⲣⲁⲧⲟⲩⲧⲏⲗⲁⲧⲏⲥ ⲉⲣⲉⲟⲩⲁⲣⲭⲟⲥ ⲥⲟⲟⲕ ⲥⲁϫⲟⲟⲩⲧ ⲁⲩⲱ ⲁⲩⲛⲟⲩⲧⲉ ⲉⲣⲁⲓ ⲉⲛⲓⲟⲩⲧⲏⲗⲁ ⲙⲡⲉⲣⲉⲛⲓⲥ ⲁⲉ ⲙⲡⲓⲟⲩⲧⲉⲙⲡⲓ ⲉⲃⲟⲗ ϧⲉⲛ ⲭⲁⲗⲕⲟⲟⲥ ⲛⲥⲟⲧⲉ ⲛⲧⲉ ⲡⲭⲟⲉⲓⲥ ⲉⲃⲟⲗ ⲉⲣⲁⲓ ⲉϩⲟⲟⲩ ⲧⲙⲟⲩ ⲁⲉⲣⲱⲙⲉ ⲁⲉ ⲛⲟⲩⲥⲟⲟⲩ ⲉⲣⲉⲁⲛⲁ ⲁⲛⲟⲗⲁⲥⲓⲟⲥ (*sic*) ⲟⲩⲟⲛ ⲥⲓⲛⲓⲕⲓⲛⲟⲥ ⲙⲙⲉⲫ-ⲉⲟⲧⲉ ⲛⲁⲓ ⲉⲓⲧⲁⲫⲧⲁⲗⲁϥ ⲉⲧⲟⲃⲃⲁⲓⲥⲓⲁ ⲛⲉⲧⲥⲓⲙⲓⲥⲓⲣ ⲉⲧⲟⲩⲛⲟⲩⲧⲉ ⲉⲣⲟϥ ⲕⲁⲧⲁ ⲧⲁⲥⲓⲛⲉ ⲙⲡⲓⲥⲟⲗⲗⲓⲛ ϧⲉ-ⲫⲉⲣⲓⲛⲓⲥ ⲁϥϫⲓ⳨ⲟⲭⲱⲥ ⲟⲩⲙⲁ ⲛⲉⲣⲓⲛⲟⲥ ⲟⲩⲛⲓⲉϥⲙⲟⲧ ⲉⲃⲟⲗ ϧⲉⲧⲟⲩⲟⲟⲩ ⲉⲃⲟⲗ ⲥⲓⲛⲉ ⲙⲡⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙⲙⲟⲥⲁⲛⲓⲛⲉ ⲛⲃⲁⲗⲓⲧⲓⲥⲧⲓⲛⲉ ⲛⲉⲓⲱⲧ.[2] ⲁⲉ ⲟⲩⲙⲁ ⲁⲓⲣⲱⲙⲉ ⲕⲁⲧⲁ ⲟⲉ ⲛⲧⲁⲛⲉⲥⲟⲧⲉ ⲛⲉⲫⲟⲩⲥⲓⲥ ⲁⲉ ⲛⲉⲥⲟⲩ ⲛⲟⲓ ⲟⲥⲟⲫⲓⲗⲟⲥ ⲡⲉⲛⲧⲁⲫⲣⲉⲛⲓⲥⲕⲟⲡⲟⲥ ⲁⲫⲟ ⲛⲁϥ ⲙⲡⲓⲟⲧⲁⲣⲓⲟⲥ ⲉⲁϥⲉⲟⲧⲉ ⲉⲣⲟϥ ⲟⲩⲛⲟⲩⲧⲉ ⲙⲡⲉⲩⲁⲭⲉ ⲙⲡⲙⲉⲧⲙⲏⲓⲛⲁϥ ⲛⲧⲉⲣⲉⲧⲙⲛⲧⲣⲟⲟⲩⲓ ⲁⲉ ⲩⲙⲟⲛⲉ ⲉⲧⲣⲉϥⲕⲟⲧⲕ (p. κ̄) ⲭⲉⲙⲟⲥⲧⲥⲁⲥ ⲛⲥⲓⲥⲓ ⲥⲓⲭⲓⲧⲟⲕⲕⲁⲥⲓⲁ ⲉⲃⲟⲗ ⲥⲓⲧⲓⲛⲁⲣⲓⲁⲛⲟⲥ ⲁⲧⲟ ⲭⲟⲥⲁⲥ ⲛⲥⲟⲛ ⲛⲉⲫⲣⲓⲧⲟϫⲱⲣⲓⲥⲧⲓⲁ ⲟⲩⲛⲉⲫⲛⲁⲧⲟ ⲙⲙⲉⲫⲫⲣⲛⲧ ⲕⲁⲧⲁ ⲡⲉⲧⲥⲏⲥ ⲭⲟ[ⲙ]ⲧⲟⲕ ⲁⲓ ⲛⲉⲧⲛⲁⲕⲟⲧ ⲛⲁⲓ ⲛⲟⲩⲙⲏ ⲭⲟⲗⲕⲓⲥⲓⲥ ⲙⲙⲁⲩⲧⲟ ⲉⲃⲟⲗ ⲁⲗⲗⲁ ⲡⲉⲧⲙⲏⲧ ⲉⲃⲟⲗ ⲛⲥⲓⲧⲕ ⲛⲉⲧⲛⲁⲕⲟⲧⲕ ⲙⲧⲉⲥⲣⲟⲟⲩ ⲁⲫⲓⲧⲟⲛ ⲙⲙⲟⲩ ⲥⲓⲛⲟⲩⲙⲛⲧⲥⲁⲗⲟ ⲟⲩⲁⲛⲟⲩⲥ ⲟⲫⲭⲓⲕ ⲉⲃⲟⲗ ϧⲉⲛ ⲥⲓⲛⲓⲫⲥⲃⲓⲥⲉ ⲛⲟⲓ ⲡⲣⲟⲟⲩⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲁ ⲁⲟⲗ-ⲛⲁⲥⲓⲟⲥ ⲁⲧⲟ ⲁⲫⲕⲁⲱⲓⲥⲧⲁ ⲡⲓⲉⲧⲣⲟⲥ ⲉⲡⲓⲥⲫⲓⲁ ⲡⲉⲧⲣⲟⲥ ⲁⲉ ⲁⲫⲕⲁⲱⲓⲥⲧⲁ ⲡⲧⲙⲛⲟⲟⲥⲟⲥ ⲙⲙⲓⲥⲁ-ⲧⲙⲛⲟⲟⲥⲟⲥ ⲁⲉ ⲁⲫⲭⲓ ⲙⲧⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲛⲟⲓ ⲟⲥⲟⲫⲓⲗⲟⲥ ⲡⲉⲧⲉⲛⲉⲫⲟ ⲙⲙⲟⲧⲁⲣⲓⲟⲥ ⲙⲡⲥⲁⲗⲟ ⲉⲧⲙⲁⲩⲟⲩⲟϩ ⲁⲛⲁ ⲁⲟⲗⲛⲁⲥⲓⲟⲥ ⲕⲁⲧⲁ ⲟⲉ ⲉⲓⲧⲁⲓⲣⲉⲙϩⲟⲟⲥ ⲡⲁⲓ ⲁⲉ ⲥⲓⲧⲙⲉⲥⲙⲏⲩⲧ

[1] In the Paris fragt. Elisha's relics too are mentioned, as in Zoega and Severus, and the incident is placed after Julian's death. (Perhaps the first words of our fragt. point to the same form of the story.) Athan. deposits the relics, in a silver γλωσσόκομον, in the ἱερατικόν of S. Mark, vowing a μαρτύριον for them in his own garden, but is prevented building this by the persecutions. In Zoega's text the place designed by Athan. for this chapel is described as "waste κοπρίαι"; the word used by Severus is اكوام (not a dual as in Renaudot). From the Synaxarium we learn that the church subsequently built by Theophilus was in the quarter named كوم الديماس. *v.* further Amélineau, *La Géographie &c.*, 331ff., 41 and Maḳrizi *ed.* Wüstenf., ir, 142.

[2] Or ⲙⲡⲉⲣⲟⲓ. Perhaps nothing is missing.

324.

Or. 3581B(35). — Parchment; a fragt., paged ϫⲟ, [ⲟ̄]; 9×8¼ in. The text, in two columns, is written in a rather large, upright hand (*cf.* Zoega, tab. vi, nos. xxxv, xxxvi, though our script is more even than these). Initials, moderately enlarged, paging, the letter ϕ and a few stops are in red. From the same MS. as Zoega, no. clxii, *Clar. Press* no. 58 (pp. ϥⲁ, ϥⲃ), Paris Vol. 129[14], fol. 138 and at any rate by the scribe of *ib.*, foll. 135, 136, Vol. 132[1], fol. 48, *Clar. Press* no. 27, nos. 182 *above* and 353 *below*.

From Aḫmîm. [Budge.]

Athanasius of Alexandria, Encomium on. The passage relates to his early life. The words on p. ϫⲟ are those of a similar text in Turin.[1]

P. ϫⲟ. [ⲁⲩⲱ [4 or 5 let. ⲉ]ⲃⲟⲗ ⲛ[ⲧⲟⲟⲧ]ⲕ ⲙⲡⲉⲥⲛⲟⲩ [ⲛ]ⲟⲩⲧⲟⲣⲟⲟⲩⲛⲉ ⲡⲉⲛⲧⲁⲫⲣⲛⲧ ⲅⲁⲣ ⲛⲥⲛⲁϩⲓⲟⲩⲟⲩ ⲁⲓ ϧⲉⲛⲉⲙⲛⲁ ⲙⲡⲉ ⲉⲙⲛⲁ ⲉⲧⲣⲉϥⲧⲁⲩⲟⲩ ⲁⲩⲱ ⲟⲩ ⲡⲉⲩⲁⲣⲉⲛⲁⲗⲟⲥ ⲉⲛⲟⲩⲗⲁⲁⲩ ⲉⲣⲉⲡⲟⲣⲓ ⲉⲧⲟⲃⲃⲁⲓⲥⲓⲁ ⲉⲧⲃⲉⲛⲉⲥⲣⲟⲟⲩ ⲛⲟ[ⲙ]ⲗⲟⲙⲓ ⲛⲧⲉⲫ]

[4 let.]ⲉ ⲉⲧⲣⲉⲩⲁϫⲉ [ⲙ]ⲁⲓⲕⲁⲓⲟⲥ ⲧⲙⲏⲥⲧⲓⲁ ⲁⲉ ⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲣⲟⲥⲉ ⲛⲉⲧⲟ ⲛⲁϥ ⲡⲣⲟⲟⲩⲧⲉ ⲥⲛⲉⲛⲟⲩⲧⲁⲓ ⲙⲙⲁ ⲙⲡⲛⲓⲥⲁⲛϩⲟⲕ ⲉⲃⲟⲗ ⲛⲧⲙⲛⲧⲣⲟ ⲙⲡⲉⲓⲣⲟⲙⲉ ⲁⲫⲟ ⲛⲁⲛⲁⲅⲛ[ⲟⲥ]ⲧⲏⲥ ⲁⲛⲉⲙⲧⲁⲫⲉⲛⲟⲩ ⲛⲉⲧⲥⲫⲁ-ⲛⲟⲥ ⲁⲫⲁⲗⲁϥ ⲛⲁⲣϫⲏⲇⲓⲁ[ⲛ]ⲟⲥ ⲉⲧⲣⲉⲫⲣⲟⲙⲉ ⲛ[ⲓ]ⲙⲉⲧⲣⲁ ⲙⲙⲉⲫ[3 let.?]ⲁⲫⲉⲛⲟⲩ ⲛⲁⲟⲙⲁⲥⲓⲟⲥ ⲉⲧⲣⲁ-ⲫⲁ[ⲁϥ] ⲛⲁⲓⲁⲕⲟⲛⲟⲥ ⲥⲓⲛⲉⲥ[ⲟⲟ]ⲩ

[1] *V.* von Lemm in *Mém. Acad. Imp.*, viie sér, xxxvi., fragt. T. 10, av. = Rossi, *I Papiri &c.*, i, fasc. v. 24. The text of *Clar. Press* 58 = von Lemm, Fragt. P. 8, rev. *b*.

P. [ō]. ⲁⲟⲧ ⲙⲙⲉ[about 4 let.]ⲉⲓϣⲁⲭⲉ ⲉⲁⲣⲓⲁ[ⲛⲟⲥ] ⲡⲁⲥⲉⲃⲏⲥ ⲉϥϧⲟⲩⲃⲉⲡⲛⲟⲩⲟⲣⲉⲙⲙⲉ ⲉϥⲉⲓⲣⲉ ⲙⲙⲟϥ ⲛⲥⲟⲟⲩⲧ ⲛϩⲁⲣⲓⲟⲥ ⲁⲉ ⲁⲗⲉⲍⲁⲛⲇⲣⲟⲥ ⲉⲙⲉⲟⲩⲁⲥⲧⲓⲟⲥⲙⲉ ⲛⲟⲩⲕⲟⲩⲓ ⲉⲙⲉⲣⲉⲁⲇⲙⲓⲁⲥⲓⲟⲥ ϣⲟⲛ [ⲙⲁ]ϥ ⲙⲧⲁⲡⲣⲟ ⲁ[ⲧⲱ] ⲙⲧⲟϥ ⲡⲉⲧ[ⲧⲁ]ⲧⲟ̀ ⲙⲙⲁⲓⲧⲓϩⲣⲏⲥⲓⲥ ⲟⲩⲃⲉⲙⲉⲧⲟⲩⲧⲁⲧⲟ ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉⲣⲉⲡⲉⲥⲭⲏ[ⲙⲁ] ⲙⲁⲙⲁⲣⲓⲕⲟⲥ[ⲧⲓ]ⲕⲟⲛ ⲧⲟ ϩⲱⲟϥ [ⲉⲙ]ⲉⲙⲁⲧϥⲏ[ⲟ̀ⲉ] ⲙⲡⲁⲣⲓⲥⲓⲁϫⲉ [ⲙ]ⲙⲟϥ ⲧⲱⲟⲩⲟⲩ [ϩ]ⲟⲥ ⲉϥϩⲟⲩⲟⲣ[ⲣⲁ]ⲛⲟⲛ [ⲉ]ϥⲟⲩⲟϫⲃ

[ⲗⲓⲁ]ⲃⲟⲗⲟⲥ ⲙⲉ[4 or 5 let.]ⲉⲟⲟⲟⲩⲧ ⲉⲓϣ[ⲁⲭⲉ ⲉ]ⲙⲓⲣⲁⲓⲣⲉⲧⲓⲕⲟⲥ ⲁⲥϣⲟⲛⲉ ⲁⲉ ⲙⲧⲉⲣⲉⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲓϣⲁⲭⲉ ⲉⲡⲛⲓⲥⲧⲟⲧⲁⲗⲁⲃ ⲁⲡⲁ ⲁⲗⲉⲍⲁⲛⲇⲣⲟⲥ ⲃⲱⲕ ⲛⲟⲩⲥⲟⲩ ϣⲁⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ ⲉⲣⲁⲧϥ ⲙⲡⲣⲣⲟ ⲙⲉⲧⲥⲉⲃⲏⲥ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ϩⲩⲡⲧⲣⲉⲁⲣⲓⲟⲥ ⲛⲁⲓϩⲟⲥⲓⲟⲥ ⲥⲙⲙⲉ ⲉⲣⲟϥ

325.

Papyrus V.

Case A, frames 1—6, pp. ⲓⲁ̄—ⲍⲃ̄.

Case B, frames 14—17, pp. ⲟⲍ̄—ⲡⲁ̄.

Case C, frames 18—28, pp. ⲡⲉ̄—ⲣⲥ̄.

Case D, frames 29—31*a*, pp. ⲣⲍ̄—ⲣⲓⲁ̄.

The first part of a fragt. of a book, the second part being described as no. 338 *below*. The leaves are paged on both sides and from their present numeration and C. W. Goodwin's copy,[1] it seems that the figures were at first all legible, though many are so no longer. A complete leaf was $9\frac{3}{8} \times 6\frac{7}{8}$ in. The text, in one column of 17—19 lines each, is written in a large, upright hand of Zoega's 3rd class. Initials are not enlarged. A plain line in the margin indicates paragraphs.

The dilapidated leathern and papyrus binding of the book (numbered V*.) is preserved separately. The leather is stamped with a geometrical design and small medallions of birds and animals. (*Cf.* the binding of no. 171 *above*.)

[Sams.]

Chamoul ⲟⲩⲁⲙⲟⲩⲗ,[1] martyrdom of. This is placed under Diocletian (*cf.* Zoega 27 and 53, where Pompeius the governor recurs, and Hyvernat, *Actes* 99, where Chamoul is among the victims of Arian). The martyr was native to Arabia in the eastern Delta.[2] Pp. 1—50 of the text are missing.

Chamoul, defying and reviling Pompeius, the governor (*ἡγεμών*), is shut into a fiery oven (*or* cell ⲣⲓ) for 3 days. When brought forth, he is safe and sound, yet denies having tasted food. Again refusing to sacrifice, he is placed on the *ἑρμητάριον*, burnt with torches and scraped ϩⲱⲟⲕⲉ; later he is skinned. But with Christ's help he bears all. At length the governor, seeing that he feels nothing, falls upon him sword in hand, but a cloud of light surrounds Ch. and protects him. When again in prison, Christ appears and promises him a speedy victory, the gift of healing and that Julius of Kbahs[3] shall preserve his body after death. While in prison therefore he miraculously cures Theodore son

[1] With translation in MS. Add. 31,290, foll. 32—61.

[1] The name is found thus in *Corp. Rainer, Rechtsurk.* p. 71 (=*Mitthgn.* ii. 60); on stele Cairo 8413 it is ⲕⲁⲙⲟⲩⲗ. A Greek form seems to be Καμουλ, *Rev. ég.* vi. 2.

[2] P. ⲣⲃ̄, ⲡⲕⲁϩ ⲙⲧⲁⲣⲁⲃⲓⲁ; *cf.* Hyvernat, *l.l.*, ⲧⲁⲣⲁⲫⲓⲁ which Amélineau, *Géogr. de l'Eg.* 483, identifies with قاقوس.

[3] On Julius' usual title, ⲡⲃⲟⲏⲟⲟⲥ ⲡⲕⲟⲙⲓⲥⲓⲧⲁⲣⲓⲥⲓⲟⲥ (*or* ⲙⲡⲕⲟⲙ., *e.g.* Hyvernat, *Actes* pp. 198, 222, 298,) *v.* Quatremère, *Mémoires*, i. 302. In Hyvernat, *l.l.* 233 a jailer is called by this very title. Amélineau, *Actes* 212 has misunderstood the rôle of Julius. In the church of Abu's-Sifein in Old Cairo a 15th cent. picture of Julius with his son and brother gives a list of his works wholly different from that collected by Amélineau, *l.l.* 123 ff. and demonstrably without authority. That he was thought to have written in Greek might be presumed from Hyvernat, *l.l.* 198.

of ⲁⲓⲟⲩⲛⲓⲕⲧⲁ[1] whom an evil spirit torments and he assists the jailer's (*προσθύρας*) daughter in child-birth.[2] Then, still refusing to sacrifice, he is condemned to be beheaded and burnt. He obtains leave to pray and asks God for help as it had been granted to the patriarchs,[3] prophets, apostles &c. Christ promises to fulfil his wishes, to bless those that remember him and to bring his body at last to his mother's village ⲥⲉⲛⲁϥ ⲙⲡⲉϫⲥⲟⲟⲩⲁ ⲉⲡⲧⲟⲩⲉ ⲙⲡⲉϫⲉⲙⲟⲩⲧ ⲛϩⲣⲟⲧⲛⲟⲟⲩ ⲛⲟⲩⲟⲟⲩⲉ ⲩⲙⲁ ⲉⲧⲙⲙⲁⲩ· ⲛⲉϫⲥⲟⲟⲩⲁ ⲛⲁⲣϫⲁⲓⲟⲥ ⲡⲁⲧⲁⲗⲁⲁ ϩⲓⲙⲙⲁ ⲉⲧⲙⲙⲁⲩ· [ⲥⲉⲛⲁⲥⲱ]ⲧⲙ ⲛⲟⲩ ⲙⲡ[ⲱⲟⲩⲛ] ⲙⲧⲉϫⲙⲁⲗⲁⲩ· ⲙⲛ̄[ⲥⲏ]ϩⲣⲁⲙⲓⲟⲥ ⲡⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲛⲥⲉⲉⲓ ⲛⲥⲉⲫⲓ ⲙⲡⲉϫⲥⲟⲟⲩⲁ ⲛⲥⲉϩⲓⲧϥ ⲉϩⲣⲁⲓ ⲉⲡⲧⲟⲩⲉ ⲙⲧⲉϫⲙⲁⲗⲁⲩ· ϫⲁⲙⲓⲟⲩⲥⲓⲟⲣϫ ⲟⲣⲟⲕ ϩⲓⲙⲙⲁ ⲙⲙⲟⲟⲩ·ⲧⲉ. Further, a healing spring shall rise in his *τόπος* to convince those that believe not. Thereupon, having commended his body to Julius, who promises to carry it in the meantime to ⲡⲕⲁⲗⲗⲁ[4] ϩⲓⲙⲓⲕⲁϩ ⲙⲧⲁⲣⲁⲃⲓⲁ, Chamoul is gagged (*χάμος*) and beheaded, on the 16th Pachôn.[5] Then Julius anoints the body while Dionysius, *λογιστὴς* of Siut[6] whose son the saint had cured, wraps it in silk (*ὁλοσιρικὸν*) and places a great gold cross upon the face, and Theotimus,[7] Julius' servant ⲡⲉϥϩⲓϩⲁ ⲛⲁⲛⲁⲅⲕⲁⲓⲟⲥ, takes it, borne on a white mule (*μουλλον*), to Tarabia. When the ⲕⲁⲗⲗⲁ there is destroyed, men of his mother's village remove and lay the body in ⲡⲥⲉⲙⲧⲓⲟⲛ ⲙⲧⲉ ⲡⲁⲙⲡⲓⲥ[1] on the West of Peremoun, beside the bodies of the other 12 saints. Some there believe on him but others do not and, at his prayer, the promised fountain rises and flows with healing powers to this day. Then Julius, after writing his memorial (*ὑπόμνημα*), returns to Alexandria to Armenius whom he persuades to spare the rest of the imprisoned saints. To these Julius, his wife, his sister Eucharistia[2] and servants spend the time in ministering until the reign of Constantine and their liberation. Some of the saints come to die ⲁⲧⲕⲁⲥⲥⲟⲩⲁ ⲉϩⲣⲁⲓ in his house and them he buries ⲁⲓⲧⲟⲩⲥⲟⲩ in his store-houses (*ἀποθήκη*) and work-shops (*ἐργαστήριον*), that their blessing may rest there.[3] God had caused the heathen kings to forget and not to compel him to sacrifice and he busied himself writing accurately the martyrs' memorials from the accounts of his servants whom he had stationed at each tribunal (*δικαστήριον*).

[1] This seems a mistake for Dionysius; *v. below*.

[2] The same incident, Hyvernat, *l.l.* 293.

[3] Among these "Seth ϫⲙⲟ to whom God showed the mysteries of life"; *cf.* Fabricius, *Cod. Pseud. V.T.*, i. 141.

[4] An unidentifiable locality, though possibly here merely like the *κελλία* of the Scetic desert.

[5] "According to the Egyptians"; but in no Egyptian calendar or synaxarium is Chamoul commemorated.

[6] Recurs Hyvernat, *l.l.* 242.

[7] Recurs Georgi, *Mirac. S. Col.*, liii.

326.

Or. 3581B(36).—Parchment; two damaged leaves; $11\frac{1}{2} \times 10\frac{1}{8}$ in. The text, in two columns of 25 or more lines each, is written in a peculiar, upright hand (Hyvernat, *Album*, xii, 3 reproduces some head-lines from another fragt. of this MS.; but there the character slopes, here it is upright and without colours.

[1] An unidentifiable locality. *Cf.* a name similarly formed Amélin. *Géogr.* 256.

[2] She washes the saints' feet; *cf.* her rôle of penitent in Amélineau, *Actes* 137. In Hyvernat, *Actes* 246 Eucharistus is a son to Julius.

[3] *Cf.* Amélineau, *Actes* 236 and C. Schmidt, *Aeg. Z.* xxxii. 54 on the practice of keeping martyrs' bodies in private houses,—often unburied.

Cf. also Ciasca i, tab. x). From the same MS. as Zoega no. clx, Paris Vol. 129[13], foll. 46, 57, 81, Vol. 129[14], foll. 72, 73 and probably Vol. 131[5], fol. 16.[1]

From Aḫmîm. [BUDGE.]

Chrysostom, his persecution by Eudoxia and deposition. From the History of the Alexandrine Patriarchs discussed by von Lemm, *Mém. Ac. Imp. St. Pet.*, viie sér., xxxvi and *Bull. de l'Ac. Imp.* 1896, iv. 237.

The following is the text;

Fol. 1, *a*. ⲉⲣⲃⲟⲗ ⲁⲓ ⲉⲓⲉⲥⲥⲱⲓⲝ ⲙⲙⲏⲥⲟⲩⲥ ⲁⲧ-ⲡⲉⲕⲛⲓⲟⲩⲕⲟⲩ ⲛⲉⲙⲛⲉⲧⲣⲉⲣⲓⲧ ϫⲉⲛⲁⲛⲟⲩⲧⲥ ⲡⲁⲓ ⲛⲧⲙⲁⲩⲧⲙⲏ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲟⲩⲙⲟⲩⲧ ⲙⲥⲟⲩⲟ ⲉⲣⲟⲥ ⲙⲧⲙⲡⲩⲧⲟⲣ(*sic*)[2] ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲙⲁⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ ⲁⲧⲉⲣⲡⲩⲡⲣⲉ ⲁⲥ ⲙⲙⲁⲟⲩ ⲛⲟⲩⲱⲟⲙⲧ ⲛⲧⲉⲥⲥⲙⲟⲩⲉ ⲙⲙⲟⲥ ⲉⲧⲙⲙⲉⲛⲣⲣⲟ ⲕⲟⲗⲁⲓ (*κωλύειν*) ⲙⲙⲟⲥ ⲟⲩⲁⲁⲥ ⲙⲙⲁⲓ-ⲣⲙⲙⲉ ⲙⲉⲁⲙⲡⲁϫⲉ ⲁⲗⲗⲁ [3 or 4 lines] ⲉ[4 or 5 let.]ⲣⲙⲙⲉ ⲙⲧⲙⲙⲧⲥⲟⲙ ⲙⲙⲟⲧⲉⲣⲟⲩⲟⲩⲱⲣⲧ ⲥⲍⲟⲩⲧⲙ ϩⲙⲙⲉϩⲥⲟ ⲁⲗⲗⲁ ⲉⲧⲃⲏⲟⲩⲧⲉ ⲙⲧⲉⲣⲣⲙⲟ ⲁⲩⲧⲙⲙⲟⲟⲩⲧ ⲭⲁⲣⲟⲩ ϫⲉⲡⲁⲣⲁⲭⲱⲣⲉⲓ ⲙⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁⲕ ⲭⲁⲛⲧⲙⲙⲁⲩ ϫⲉⲧⲣⲣⲙⲟ ⲛⲁⲗⲟ ϩⲙⲙⲙⲟⲟⲩ ⲛⲟⲩⲱⲙⲧ ⲙⲧⲟⲩ ⲡⲉϫⲁⲩ ϫⲉⲙⲙⲓⲧⲭⲓⲧⲫⲓⲥⲓⲁ ⲙⲧⲉⲕⲁⲗⲟⲉⲣⲉⲥⲓⲥ (fol. *b*) [2 lines] ⲛⲭⲓⲧⲥ [about 5 let. ⲉ]ⲃⲟⲗ ⲉⲁ [about 4 let.] ⲡⲟⲗⲓⲥ ⲁⲙⲙⲙⲛⲣⲩⲉ ⲙⲙⲁⲕⲣⲟⲁⲧⲏⲥ ⲕⲱⲧⲉⲣⲟⲩ ⲉⲧⲣⲙⲉ ⲁⲧⲣⲟ ⲙⲧⲟⲩ ⲛⲉⲣⲉⲙⲙⲛⲣⲩⲉ ⲧⲱⲟⲩⲧⲙ ⲙⲙⲟⲩ ⲁⲧⲕⲧⲟⲩ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁϥⲭⲱ ⲡⲟⲩ-ⲗⲓⲗⲟⲓⲟⲥ ⲉϥⲭⲱ ⲙⲙⲟⲥ ϫⲉⲁⲡⲭⲙⲙⲟⲟⲩⲥ ⲩⲱⲟⲙⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲡⲟⲩⲃⲁⲣⲃⲁⲣⲟⲥ ϫⲱⲥⲧⲉ ⲛⲧⲫⲏ ⲙⲧⲟⲟⲧ ⲙⲧⲁⲓⲧⲣⲙⲫⲏ ⲧⲁⲥⲣⲟⲙⲙⲉ ⲉⲧⲙⲙⲉⲥⲥⲟⲥ ⲟⲩⲙⲉ ⲙⲙⲟⲟⲃⲥ [ⲙⲧⲁⲓⲁⲁϥ[3] 1 or 2 lines] ⲟⲓ[?] ⲙⲙⲙⲉ ⲡⲣⲱⲙⲉ ⲙⲧⲁⲓ-ϫⲓⲧϥ ⲛⲟⲩⲟⲙⲉ ⲡⲁⲣⲉϥⲉⲓ ⲧⲁⲁⲡⲟⲗⲟⲅⲓⲁ ⲛⲁϥ —

ⲟⲩⲱⲥⲙ[1] — ⲧⲣⲣⲟ ⲁⲥ ⲙⲧⲉⲣⲉⲥⲥⲱⲟⲩⲧⲙ ⲭⲉⲭⲉⲙⲉ-ⲧⲁϥⲭⲓ ⲙⲧⲕⲁⲟⲉⲣⲉⲥⲓⲥ ⲁϥⲕⲧⲟϥ ⲟⲛ ⲁϥⲥⲙⲟⲟⲩ ⲥⲓⲭⲓⲙ-ⲡⲉⲟⲣⲟⲙⲟⲥ ⲁⲩⲱ ⲭⲁⲁϥϩⲁⲗⲏⲥ (*διαλέγειν*) ⲁⲥⲧⲙ-ⲙⲟⲟⲩ ⲉⲧⲥⲧⲙⲥⲟⲗⲟⲥ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲟⲩ ⲟⲛ ⲛⲉⲧⲥⲁⲟⲩⲉⲓ ⲙⲙⲧⲙ ⲟⲛ ⲉϫⲉⲥⲧⲉⲓ ⲛⲁⲓ ⲉⲥⲙⲟⲟⲩ ⲥⲓⲭⲓⲙⲡⲉⲟⲣⲟⲙⲟⲥ ⲉⲗⲁⲁⲉⲓⲣⲉ ⲉϥ (fol. 2*a*) [? 1 line] ⲟⲩⲉ[about 7 let.]ⲁϥⲕⲟⲧϥ ⲟⲛ ⲉⲥⲣⲁⲓ ⲉⲭⲓⲧⲉϥⲭⲙ-ⲙⲏⲩⲉ ⲙⲩⲟⲣⲡ ⲉⲧⲉⲧⲉⲥⲥⲙⲟⲩⲉⲧⲉ[2] ⲧⲁⲙⲧⲁϥⲟⲙⲟ'ⲟⲙ ⲉⲣⲙⲉⲃⲟⲟⲩⲧ ⲙⲟⲩⲧⲙⲙⲏⲩⲉ [ⲉⲃⲟⲗ ϩⲓⲧ]ⲟⲟⲧⲉ [about 7 let.] ⲧⲣⲣⲟ [4 let.] ⲉⲧⲟⲉⲓⲩ ⲉ[ⲧⲙ]ⲙⲁⲩ ⲛⲉⲟⲩ-ⲣⲉϥⲭⲙⲙⲟⲩⲟⲙⲉⲧⲉ ⲛⲉⲥⲙⲟⲟⲩⲉ ⲁⲙ ϩⲓⲧⲉⲥⲃⲱ ⲙⲙⲉⲥⲥⲁⲓ ⲙⲣⲣⲟ ⲁⲥ ⲁⲣⲕⲁⲗⲓⲟⲥ ⲁⲗⲗⲁ ⲛⲉⲥⲥⲱⲟⲩϩ ⲉⲥⲟⲧⲙ ⲙⲥⲙϫⲣⲙⲁ ϩⲙⲁⲁϩ ⲛⲥⲙⲟⲧ ⲛⲉⲩⲁⲟⲩ ϩⲙⲙⲧⲩⲁⲕⲧⲉ ⲛⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ [about 15 lines lost] ⲙⲙⲉ-ⲧⲉⲥ[?][ⲙ ⲙ]ⲙⲟⲟⲩ ⲡⲟⲩⲟⲙⲉ ⲙⲙⲙⲉⲧⲙ ⲡⲟⲩⲟⲙⲉ ϩⲙⲙⲉⲥⲣⲁⲓ ⲁⲧⲧⲁⲓⲙⲟ ⲁⲥ ⲙⲥⲙⲉϫⲓⲣⲙⲥⲓⲥ ⲉⲧⲃⲏⲉ-ϩⲓⲟⲩⲉ ⲥⲟⲟⲟⲩ ϩⲱⲟⲧⲉ ⲙⲧⲉ (fol. *b*) [about 10 lines lost ⲁ]ⲙⲟⲙⲁ ⲩ[ⲱⲙⲉ] ϩⲙⲙⲟⲧⲣⲁ[ⲙ] ⲁⲣⲙ-ⲙⲉⲧⲉ[3] ⲙ[ⲙⲙⲟ]ⲩⲧⲉ ⲑⲉ[ⲟ ⲉⲧⲟ]ⲧⲏⲧⲭ[ⲙ] ⲙⲙⲟⲛ ⲟⲩⲙⲙⲙⲟⲟⲩ ⲙⲥⲙⲉ ⲙⲁⲧⲁⲥⲟ ⲙⲧⲟ ⲙⲁⲧⲁⲁⲧⲉ ⲁⲙ ⲛⲉⲧⲙⲁⲥⲓⲉ ⲑⲉⲟ ⲉⲧⲃⲏⲙⲟⲩⲩⲙⲣⲉ ⲙⲡⲉⲡⲁⲓ ϫⲓ ⲙⲙⲟⲥ [2 or 3 lines] ⲛⲧⲟⲕ ⲛⲉⲧⲃⲉⲱ [*l.* ? ⲑⲉⲃⲱ] ⲧⲁⲟ ⲛⲉⲕⲩⲁⲭⲉ ⲁⲥⲣⲟⲕ ⲙⲧⲟⲕ ⲙⲙⲧⲁⲑⲧⲭⲙ ⲙⲙⲧⲁⲛⲁⲩⲙⲣⲉ ⲙⲟⲥⲁⲙⲙⲏⲥ ⲁⲉ ⲁϥⲭⲟⲟⲥ ⲙⲁⲥ ⲭ[ⲉ 4 or 5 let.] ⲧⲁⲓⲧ [5 let.] ⲉⲣⲉⲓ ⲙⲧ [3 let. ⲧ]ⲁⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲥⲧⲙ-ⲁⲣⲉ ⲙⲙⲁⲁⲙ ⲛⲉⲣⲉⲡⲓⲁⲛⲟⲥ ⲁⲉ ⲙⲙⲙⲟⲧⲙⲉⲣⲟⲛ ⲩⲟⲗⲥⲥⲙⲧⲉ ⲡⲁⲣⲁ ⲡⲣⲣⲟ ⲛⲉⲥⲁⲙⲁⲣⲧⲉ ⲅⲁⲣ ϫⲟⲟⲣ ϫⲙⲙⲉⲛⲉⲥⲉⲓⲟⲧⲉ ⲉⲙⲉⲥⲥⲁⲙⲉⲁⲉⲓ ⲙⲁⲥ ⲁⲙⲙⲉ ϩⲁⲗⲁⲁⲧ.

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[1] The Paris leaves, besides another relating to Chrysostom (*v. Mém. de la Miss.* iv. 814), treat of Arsenius, his sister (*v.* Metaphrastes, Jul. 19) and royal pupils and of Timothy Aelurus and Timothy Salofaciolus with a list of works by the former (*cf.* Wright's *Syr. Catal.* p. 640).

[2] On ⲩⲟⲣⲩⲣ erased.

[3] In margin in later hand, ⲁⲩⲙⲉ ⲡⲁⲙⲟⲃⲥ ⲙⲧⲁⲓⲁⲃ ⲉⲣⲟⲕ.

[1] In a later hand. So in the Paris leaves also. Presumably the liturgical word found in nos. 147—149 *above*, Leyden no. 35 &c.

[2] A reference presumably to the widow's vineyard coveted by the empress and mentioned in several of the later writers (Georg. Alex., Eutych., Joh. Nikiou, the Synaxarium).

[3] The following words appear to be those elsewhere attributed to one of Chrysostom's supporters (*v.* Pallad., *Dialog.* p. 83, *ed.* Bigot).

327.

Papyrus LIV*.—A fragt.; 9×6 in. The text, in two columns of at least 25 lines each,

is written in an upright hand of Zoega's 8th class closely resembling — especially in the ϥ — that of Rossi, *I Papiri . . . di Torino* ii, fasc. iv, tavv. i, ii, iv. Initials are slightly enlarged. Paragraphs are indicated by a ζ-like mark or by 2 small oblique strokes.

[Sams.]

Chrysostom and Eudoxia, narrative of their quarrel. The archbishop's final injunctions to his people, who believe peace now to have been made between him and the empress. The latter declares to the bishops that Chrysostom's successor shall be more subservient, while the bishops ask on what grounds they are to condemn him.

The following is what remains of the text, viz. one column on each side;

Fol. *a*. ⲁ]ⲥⲱ ⲁⲫⲧ ⲉⲧⲟ[ⲟⲧⲟⲩ 4 or 5 more]ⲙ ⲙⲧⲉⲙⲙⲉ ⲙ̀[ⲙⲏ]ⲕⲟⲥⲙⲟⲥ ⲉⲧⲙⲟⲩⲣⲟ ⲛⲁⲩ ⲁⲩⲱ ⲁⲫⲥⲱⲙ ⲉⲧⲟⲟⲧⲟⲩ ⲕⲁⲗⲟⲥ ⲉⲧⲣⲉⲩⲥⲁⲣⲝ ⲉⲙⲉⲓⲧⲁⲩ-ϫⲓⲧⲟⲩ ⲙⲧⲟⲟⲧϥ ⲙⲉⲣⲉⲡⲁⲧⲓⲟⲥ ⲅⲁⲣ ⲙⲉⲉⲓⲧⲉ ϫⲉ-ⲁⲧⲣⲣⲱ ⲣⲉⲓⲣⲏⲛⲏ ⲙⲙⲏ[ⲁⲣ]ⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲱ ⲙⲛⲁⲩ ⲉⲩⲥⲧⲁⲥⲓⲁⲍⲉ ⲁⲩⲱ ⲁⲥⲣⲁϫⲉ ⲛⲟⲩ ⲧⲣⲣⲱ ⲙⲙⲏⲡⲓⲥⲕⲟⲡⲟ[ⲥ ⲉ]ⲧⲟⲩⲁⲁⲃ ⲉ

Fol. *b*. ⲁⲥ ⲙⲙⲟⲥ[ⲁⲓ]ⲙⲓⲉ ⲧⲁⲓⲟϫ[ϥ] ⲉⲃⲟⲗ ϫⲓ[ⲧⲉ]ⲕ[ⲕⲁⲓ]ⲥⲓⲁ ⲧⲁⲕⲁ[ⲟⲓⲥ]ⲧⲁ ⲡⲕⲟⲟⲩⲧⲁ [ⲙⲡ]ⲉⲫⲙⲁ ⲛⲁⲓ ⲉⲧⲙⲁϩⲙⲏ ϫⲓⲧⲟⲩ ⲙⲙⲏⲟⲛⲟⲥ ⲙⲡⲣⲣⲟⲟⲩ ⲙⲧⲟⲟⲩ ⲁⲉ ⲁⲩⲟⲩⲱⲱⲡ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲟⲥⲛⲁⲕⲁ-ⲧⲁⲕⲣⲓⲛⲉ ⲙⲙⲟϥ ϫⲓⲧⲉⲫⲕⲁⲑⲁⲓⲣⲉⲥⲓⲥ ϩⲁⲁⲩ ⲡⲕⲁⲧⲏ-ⲅⲟⲣⲓⲁ ⲫⲟⲩⲏ ⲅⲁⲣ ⲁⲓ ϩⲁⲗⲗⲁⲩ ⲛⲉⲩⲕⲁⲏⲓⲁ ⲉⲓⲧⲏⲣϥ ⲧⲉⲟⲩⲟⲩϩ ⲉϫⲟⲟⲥ [ⲭⲉ]ⲁⲫⲥⲟⲩϩ ⲉⲧⲏ . . ϫⲟⲟⲥ ⲁⲩⲱ [ⲭⲟ]ⲣⲓⲥ ⲛⲁ

328.

Or. 3581B(37).—Parchment; fragments of two leaves, the first paged $\overline{\text{ρκϛ}}$, $\overline{\text{ρκλ}}$; 9 × 11¼ in. The text, in two columns, is written in a thin, upright hand (*cf.* Zoega, tab. iv, no. xx, but the script of our fragt. is finer). Initials, varying in size, stops, the letter ϕ &c. are coloured red; the ornament ⩾ red and green or red and yellow. From the same MS. as Paris, Vol. 129[16], fol. 43.

From Aḫmîm. [Budge.]

Claudius of Antioch, martyrdom of. The first leaf at least is concerned with this; *cf.* the corresponding Arabic version, Amélineau, *Contes* ii. 39, 40. Zoega no. cxlvi, Paris, Vol. 129[14], fol. 100 and Cairo no. 8089 are parts of the same story.

The second leaf contains the phrases; fol. *a*. [ⲙⲡ]ⲥⲟⲩⲛⲏⲧⲥⲛⲟⲟⲩⲧⲥ ⲕⲁⲧⲁ ⲉⲃⲟⲧ ϫⲓⲙⲡⲁⲓ ⲙⲡⲁⲣⲭⲁⲓⲧⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲓⲭⲁⲏⲗ ϫⲓⲥⲟⲩⲛⲟⲩⲧ-ⲟⲩⲁⲁⲟ ⲟⲩ ⲕⲁⲧⲁ ⲉⲃⲟⲧ ⲉⲙⲡⲁⲓ ⲙⲧⲉⲟⲫⲓⲗⲟⲕⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲣⲓⲁ ⲧⲏⲁⲩ ⲙⲙⲏⲟⲩⲧⲉ ϫⲓⲥⲟⲩⲛⲟⲩⲧⲏⲓⲥ ⲁⲉ ⲟⲩ ⲕⲁⲧⲁ ⲉⲃⲟⲧ ⲛⲉⲫⲧ ⲛϩⲙⲙⲏⲧⲏⲛ ⲙⲡⲣⲙⲡⲣⲟⲥ-ⲫⲟⲣⲁ ⲛⲁⲧϫⲏⲙⲉ ⲙⲡⲟⲟⲩ ⲙⲙⲏⲟⲩⲧⲉ ⲛⲁⲟⲩⲟⲥ ⲙⲧⲟⲟⲩ ⲁⲉ].

fol. *b*. [ⲧⲏⲟⲩ ⲙⲙⲏⲁⲓ ϫⲓⲧⲏⲉ ϥⲁⲙⲧⲟⲕⲙⲟⲩⲧ ⲉⲃⲟⲁ ⲙⲙⲏ ⲙⲧⲟⲕ ⲁⲙⲏⲉ ⲙⲧⲁⲕⲫⲓ ⲙⲙⲁⲩ ⲙⲧⲉⲟⲣⲓⲙⲉ ⲙⲙⲁⲣⲉⲓ ϫⲓⲛⲟⲓ ⲉⲁⲙⲙⲟⲩⲧⲉ ⲉⲧⲟⲗⲙⲁ ⲙⲙⲟⲕ ⲙⲙⲏ ⲙⲧⲟⲕ ⲁⲙⲏⲉ ⲙⲧⲁⲕⲫⲓ ⲉⲃⲟⲁ ϫⲓⲛⲟⲓ ⲙⲙⲉⲙⲧⲙⲁ ⲙⲙⲟⲩⲧⲟⲟⲙⲙ ⲉⲧⲫⲟⲣⲉ ⲙⲙⲟϥ ⲙⲙⲏ ⲙⲧⲟⲕ ⲁⲙⲏⲉ ⲙⲧⲁⲕⲫⲓ ⲉⲃⲟⲁ ϫⲓⲧⲁⲟⲓⲛ ⲙⲙⲉϩⲣⲁⲃⲧⲟⲥ ⲙⲙⲉϩⲣⲟ]

Apparently the devil speaks to Michael, who is probably the subject of the text.

329.

Or. 3581B(38).—Parchment; part of a leaf; 12¾ × 9¼ in. The text, in two columns of 26 or more lines each, is written in an upright, uneven hand (*cf.* Ciasca ii, tab. xxvi for the type). Initials are slightly enlarged but not ornamented or coloured. Paris Vol. 129[16], fol. 76, which shows the commencement of the present text, is most probably from the same MS., though its script is somewhat closer. For an Arabic version of the complete text, *v.* Or. 4723, foll. 23*b* ff.

From Aḫmîm. [Budge.]

Colluthus of Antinoe, second Encomium of Phoebamon bishop of Aḫmîm upon. This was delivered, say the Paris fol. and the Arabic, on the 24th Hathor, at the consecration of the *μαρτύριον* built for C. in "the land of Sodom" which is the village of ⲡⲛⲓⲉⲩⲉⲓⲧ بنويط.[1] The corresponding Arabic passage is upon foll. 39*b* and 40*a*.

Fol. *a*. ⲧⲁⲡⲟⲧⲁ ⲡⲟⲧⲁ ⲃⲱⲕ ⲉⲡⲉϥⲏⲓ ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲓⲥ ⲟⲩⲣⲱⲙⲉ ⲙⲡⲭⲣⲓⲥ-ⲧⲓⲁⲛⲟⲥ ⲁϥⲉⲓ ⲉϥⲛⲁⲣⲁⲓⲥ ⲁϥⲥⲱⲧⲙ ⲉⲕⲩⲡⲣⲓⲁⲛⲟⲥ ⲛϩⲁⲗⲏⲙ ⲉϥϣⲁⲝⲉ ⲙⲡⲉϥⲓⲱⲧ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲭⲉⲙⲏⲓⲥⲉ ⲉⲧⲁϩⲣⲏⲓ ⲟⲩⲁⲁⲩ ⲛⲁϩⲣⲏⲁⲓ ϩⲓⲡⲁⲛⲏ [ⲙⲡ]ⲱⲙⲉ ⲙⲡⲭⲣⲓⲥ[ⲧⲓⲁ]ⲛⲟⲥ ⲁϥ[ⲟⲩⲱ]ϣⲃ ⲛⲉϫⲁϥ [ⲛⲁϥ] ⲭⲉϣⲥⲏ Arab. وحق قوات القديس انبا قلتة ان امرأتك داخل كنيسة انبا قلتة الذى اوهبها الشفاء والعافية [ⲉⲃⲟⲗ] ϩⲓⲛⲉⲥϣⲟⲛⲉ ⲕⲩⲡⲣⲓⲁⲛⲟⲥ ⲁⲥ ⲛⲧⲉⲣⲉϥ-ⲥⲱⲧⲙ ⲉⲛⲁⲓ ⲁϥϣⲓⲛⲉ ⲉⲩⲁⲧⲉ ϩⲓⲧⲙⲛⲧⲉ ⲙⲙⲉϥ-ϣⲃⲏⲣϩⲗⲏⲙⲓ ⲉⲧⲃⲉⲡⲁⲓ ⲙⲡϩⲁⲧⲓⲟⲥ ⲕⲟⲗⲗⲟⲧⲟⲟⲥ ⲁⲩⲱ ⲁϥϩⲟϫϩ ϩⲓⲙⲉϥⲙⲁ ⲁⲩⲱ ⲛⲉϫⲁϥ ⲭⲉϣⲡⲁ-ⲡⲟⲗⲗⲱⲛ ⲙⲙⲟⲟⲩ ⲙⲙⲟⲧⲧⲉ ϯⲛⲁϣⲟⲣϣⲣ ⲙⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ (fol. *b*) Arab. وللوقت امر غلمانه ان يدعوا الوطنيين جميعهم الذى فى القرية [ⲙⲡⲉⲣⲟⲩⲥⲱⲟⲩϩ ⲁⲥ ⲁϥϫⲓⲙⲓⲥ ⲙⲙⲟⲟⲩ ⲁϥϩⲉ ⲉⲣⲟⲟⲩ ⲉⲩⲉⲓⲣⲉ ⲛⲥⲁⲩϥ ⲙⲡⲩⲉ ⲙⲁⲣⲭⲏ ⲁⲩⲱ ⲁϥⲧⲣⲉⲛⲟⲩⲁ ⲡⲟⲩⲁ ⲁⲙⲁϩⲧⲉ ⲡⲟⲩⲓⲕⲁ ⲡⲟⲩⲱϫⲉ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲭⲉⲗⲗⲏⲟⲩⲥ ϯⲛⲁ-ⲩⲟⲣⲩⲣ ⲙⲡⲧⲟⲡⲟⲥ ⲉⲧⲙⲙⲁⲩ ⲧⲁⲧⲟⲧϥ ⲉⲃⲟⲗ ⲙⲙⲏⲓⲕⲁϩ ϩⲁⲙⲁⲟⲩ ⲁⲧϯⲛⲉⲥⲧⲟⲧⲟⲩⲉⲓ ⲁⲧ] Arab. وهم يتبعوه الى حين وصلوا الى باب البيعة الذى عند البير [ⲉⲧ ϩⲁ]ϩⲧⲙⲛⲩⲏⲓ [ⲁⲧ]ⲱ ϩⲓⲧⲉⲧ[ⲛⲟⲩ] ⲉⲧⲙⲙⲁⲩ ⲉⲓⲥ ⲛϩⲁⲗⲏⲙ ⲕⲟⲗⲗⲟⲧⲟⲟⲥ ⲁⲩⲉⲓ ⲉⲃⲟⲗ ϩⲓⲙⲡⲧⲟⲡⲟⲥ ⲉⲣⲉⲟⲧⲟⲩ ⲙⲙⲁ ⲟⲉⲱⲣⲉⲓ ⲙⲙⲟϥ ⲙⲥⲟ ϩⲓⲥⲟ ⲁⲧⲱ ⲁϥⲙⲛϥⲉ ⲉϩⲟⲩⲏ ϩⲓⲙⲉⲧⲥⲟ ⲁⲧⲣⲃⲗⲗⲉ ⲧⲏⲣⲟⲩ ϫⲙ-ⲡⲉⲩⲥⲟ ⲛⲧⲉⲙⲙⲟ ⲛⲁⲁⲛⲉⲧⲕⲟⲩⲓ ⲁⲧⲱ ⲁⲧⲣⲁⲩⲟⲙⲓⲛⲓⲧ ⲙⲙⲟⲟⲩ ⲛⲁⲩⲟⲩⲱⲧ ⲙⲙⲁⲩⲟⲩⲧⲉ ⲛⲟⲩⲁⲩϩ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲁⲓⲛⲟⲩ ⲛⲁⲩ ⲛⲁⲓ ⲛⲧⲉⲙⲡⲟⲗⲓⲥ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲉⲛⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲙⲛⲧⲉ ⲛⲧⲉⲩⲙⲁⲩⲣⲓⲁ ⲛⲧⲉ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲁⲣⲭⲏⲓⲉⲣⲉⲩⲥ ⲁⲃⲃⲁ ⲡⲁⲡⲁ ⲡⲉⲛⲓⲱⲧ ⲛⲧⲉ ⲡⲉⲛⲁⲣⲭⲏⲓⲉⲣⲉⲩⲥ ⲁⲃⲃⲁ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲡⲁⲡⲁ ⲁⲃⲃⲁ ⲡⲁⲡⲁ

P. ρκ̅ζ̅. ⲙⲛⲉϥⲣⲁⲓ ⲥⲩⲙⲭⲟⲟⲩⲉ ⲥⲩⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲛⲉϥⲙⲉⲣⲡ ⲙⲡⲓⲥⲉ ⲉⲧⲉⲓⲥ ⲥⲩⲙⲡⲓⲧⲉ ⲧⲁⲭⲁⲣⲓⲍ ⲙⲡⲟϥ ⲛⲁⲕ ⲛ̀ⲧⲡⲣⲉ ⲥⲩⲧⲁⲙⲓⲧⲉⲣⲟ ⲧⲱⲡⲟⲥ ⲙⲡⲓ ⲉⲧⲟⲩⲛⲁⲧⲁⲟⲩⲟ ⲙⲡⲓⲉⲕⲣⲁⲓ ⲉⲥⲣⲁⲓ ⲉϫⲱϥ ⲥⲓϫⲓⲙⲛⲕⲁⲥ ⲛⲥⲉⲱⲟⲩ ⲉⲥⲣⲁⲓ ⲛⲥⲓⲧⲛ̀ ⲙⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ϯⲛⲁⲕⲟ ⲛⲟⲩⲧⲁⲧⲛⲁⲓⲱⲥ ⲡⲣⲉϥϯⲧⲁⲗⲟⲩ ⲉⲥⲱⲙⲓ ⲉⲃⲟⲗ ⲛⲥⲓⲧⲛ̀ ⲛⲁⲓ ⲙⲡⲉⲧⲙⲁⲣⲕ ⲛⲟⲩⲧⲁⲛⲁⲩ ⲙⲙⲟⲧⲛ ⲥⲩⲙⲉⲕ-ⲧⲟⲡⲟⲥ ϯⲭⲓⲕⲃⲁ ⲙⲛⲟϥ ⲁⲧⲱ ⲫⲛⲁⲓ ⲛⲥⲙⲟⲟⲩ ⲙⲡⲁⲥⲁⲛⲟⲥ (p. ρκ̅η̅) ⲣⲱⲟⲩⲉ ⲙⲙⲟ ⲉⲧⲙⲁⲩⲱϥ ⲙⲡⲓ-ⲭⲟⲟⲩⲉ ⲙⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ ⲉϩⲙⲡⲣⲱⲙⲉ ϯⲛⲁⲥⲟⲩ ⲉⲣⲟϥ ⲛⲧⲁⲕⲟ ⲛⲁϥ ⲉⲃⲟⲗ ⲙⲛⲉⲫⲛⲟⲃⲉ ⲧⲏⲣⲟϥ ⲉⲓⲥ ⲥⲛⲧⲉ ⲁⲓⲭⲁⲣⲓⲍ ⲛⲁⲕ ⲛ̀ⲧⲙⲟⲓⲛⲓ ⲛⲓⲕⲁⲟⲥ ⲟⲩⲁ ⲉⲧⲃⲉ-ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲟⲙⲁ ⲕⲉⲟⲩⲁ ⲥⲁⲛⲉⲕⲩⲁⲛⲁ ⲕⲉⲟⲩⲁ ⲥⲁⲛⲉⲕ-ⲥⲙⲟⲩ ⲉⲧⲟⲩⲛⲁⲛⲁⲥⲧⲏ ⲉⲃⲟⲗ ⲉϩⲙⲡⲁⲣⲁⲓ ⲁⲧⲱ ϯⲛⲁⲕⲟ ⲛⲥⲣⲁⲫⲁⲓⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲙⲁⲕⲱⲟⲩⲉ ⲉⲛⲉⲕⲧⲟⲡⲟⲥ ⲥⲩⲛⲁ ⲙⲙⲟ ⲧⲁⲉⲓⲣⲏⲛⲏ ⲉⲥⲥⲱⲙⲉ ⲛⲉⲓⲙⲁⲕ.

p. ρκ̅θ̅. ⲁⲧⲱ ⲁⲕⲧⲟⲉ ⲛⲁⲓ ⲉⲧⲣⲉⲛⲥⲟⲧⲟⲩⲛ ⲁⲧⲱ ⲁⲕⲧⲧⲉϫⲟⲩⲥⲓⲁ ⲛⲁⲓ ⲉⲧⲣⲁⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲧⲩⲡⲟⲥ ⲙⲛⲁⲣⲭⲉⲙⲡⲣⲣⲟ ⲙⲙⲉⲧⲕⲱⲧⲉ ⲉⲣⲟϥ ϫⲱⲣⲓⲥ ⲛⲕⲉ-ⲙⲟⲟⲩ ⲛⲥⲙⲟⲩ ⲙⲛⲁⲕⲁⲣⲓⲍ ⲙⲙⲟⲟⲩ ⲛⲁⲓ ⲛⲁϩⲟⲓⲥ ⲓⲏ̅ ⲛⲉϩⲭ̅ⲥ̅ ⲛⲉⲧⲉⲣⲁϥⲁⲣⲉⲧⲟⲩ ⲉϩⲙⲡⲕⲁⲥ ⲛⲉϥⲉⲧⲁⲩ ⲭⲁⲛⲉϥⲥⲱⲧⲉⲙ ⲛⲉⲧⲧ ⲛⲥⲉⲙⲛⲟⲟⲩ ⲛⲟⲩⲟⲛ ϩⲓⲧⲧⲁⲛⲣⲟ ⲙⲙⲉϥⲡⲣⲟⲫⲏⲧⲏⲥ ⲙⲙⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙⲧⲁϥⲓ ⲉⲙⲉⲥⲏⲧ (p. ρκ̅θ̅) ⲉⲃⲟⲗ ϩⲓⲧⲛ̀ ⲁϥⲱⲟⲩ ⲉⲧⲉⲣⲟ ⲛⲉⲁⲧⲟⲩⲱϣ ⲙⲙⲟⲟⲩⲛ ⲛⲥⲁⲓⲟⲥ ⲙⲙⲉⲛⲕⲱⲟⲩⲧ ϫⲱⲥ ⲉⲣⲟⲟⲩ ⲉⲃⲉⲧ ⲛⲟⲩⲕⲟⲗⲁⲥⲧⲏⲥ ⲛⲥⲣⲁⲫⲁⲓⲏⲗ ⲛⲉⲕⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲙⲟⲟⲩⲉ ⲙⲛⲁⲓ ⲉⲧⲁⲓⲁⲕⲱⲛⲓ ⲉⲣⲟⲓ ⲭⲁⲛⲧⲉⲣⲉ ⲙⲙⲁⲩⲣⲱⲙⲉ ⲙⲛⲟⲩⲧⲩⲡⲟⲥ ⲙⲙⲁⲣⲭⲉⲙⲡⲣⲣⲟ ⲥⲩⲛⲉⲕ-ⲣⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲫⲣⲟⲩⲧⲉ ⲙⲛⲁⲥⲟⲙⲁ ⲙⲛⲁⲕⲟⲥⲧ ⲙⲛⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉϩⲱⲛⲧⲁⲕⲟ ⲙⲛⲁⲥⲟⲙⲁ.

331.

Or. 3581B(39).—Parchment; two damaged leaves, ruled (pricked) and paged ⲓ̅ⲍ̅, ⲓ̅ⲏ̅; ⲓ̅ⲑ̅, ⲕ̅; 13×10 in. The text, in two columns of 32 lines each, is written in a pretty regular hand (*cf.* Ciasca i, tab. xiii, though there the characters are heavier). Initials vary in size and, with stops, the letter ϕ &c., are coloured red. The ornament ⲻ is in red and green. In Paris Vol. 129[15], foll. 1—10,[1] and one leaf in Zoega no. ccxciv are from the same MS.

From Aḫmîm. [Budge.]

Cyprian of Antioch, the confession of. The Greek version of these passages, differing considerably, will be found *Acta SS.* (1867), Sept. 26th, pp. 207 § 7 and 216, § 16 and the Latin in Fell's *Cypriani Op.*, towards end of Vol. ("Confessio"), pp. 55, 58. *V.* also the translations in Zahn, *Cyprian*, pp. 39, 49.

The following is the text;

P. ⲓ̅ⲍ̅. (l. 4) [ⲥⲛⲟⲩ[ⲧⲁ]ⲭⲣⲟ ⲁⲗⲗⲁ ⲛⲧⲟⲟⲩ ⲧⲩⲡⲟⲥ ⲥⲩⲥⲓⲕⲟⲛ ⲙⲫⲁⲛⲧⲁⲥⲓⲁⲛⲉ ⲉⲁⲭⲟⲥⲉ ⲛⲥⲛⲓ ⲥⲓⲧⲙⲛⲧⲥⲉⲙⲁⲩ ⲉⲣⲟⲟⲩ ⲙⲙⲛⲧⲥⲉⲙⲁⲩⲥⲉⲧⲉ ⲉⲣⲟⲟⲩ ⲭⲉⲙⲁⲧⲁⲓⲟ ⲛⲥⲱⲣⲟⲙⲉ ⲛⲥⲛⲓⲧⲟⲩ ⲁⲧⲱ ⲥⲱⲟⲩ ⲭⲉ-ⲉⲩⲉⲙⲉ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ϩ[ⲛ 13 lines]ⲧⲉ[ⲧⲉ]ϫ-ⲟⲩⲥⲓⲁ ⲙⲁⲩ [ⲧⲁ]ⲣ ⲛⲥⲉ ⲉⲧⲙⲁϫⲓ ⲙⲧⲙⲟⲣⲫⲏ ⲙⲡⲉ ⲥⲉⲙⲁⲓⲃⲉⲥ ⲉⲙⲛⲧⲉⲓ ⲥⲓⲧⲛⲛⲟⲩⲥⲉ ⲙⲙⲁⲩⲙⲟⲩⲥⲉ ⲛⲟⲟ ⲅⲁⲣ ⲙⲙⲉⲧⲉⲣⲁⲧⲟⲟⲩ ⲛⲉⲥⲉⲣⲙⲛⲉⲩⲉ ⲙⲙⲉⲧⲣⲓ-ⲕⲟⲛ ⲥⲙⲛⲧⲣⲱⲟⲩ ⲛⲟⲟ ⲙⲙⲉⲥⲛⲟⲩ ⲛⲟⲩⲁ ⲉⲁⲩⲁⲓ ⲉⲛⲉⲓⲣⲉ ⲥⲛⲟⲩⲧⲉⲟⲩⲁⲓ ⲧⲁⲓⲧⲉ ⲟⲩ ⲙⲡⲉⲓⲁⲗⲗⲱⲛ ⲙⲡⲁⲩⲧ ⲛⲟⲩⲛⲟⲩⲧ ⲛⲥⲟⲟⲩ ⲁⲗⲗⲁ ⲛⲉⲧⲧⲁⲁϥ ⲥⲛⲟⲩⲛⲟⲟⲩ ⲉⲧⲥⲟ ⲙⲛⲟϥ ⲭⲁⲛⲧⲁⲓⲟ ⲛⲟⲩⲕⲟⲟⲩⲧ ⲁⲗⲗⲁ ⲛⲉϥ-ⲛⲟⲩⲧ ⲥⲛⲟⲩⲛⲟⲩ ⲭⲁⲧⲧ ⲛⲟⲩⲧⲁⲩ [ⲁⲁ]ⲗⲁ [about 8 let. ⲭⲁⲧⲧⲁ] (p. ⲓ̅ⲏ̅) -ⲣⲓⲍ̀ⲟ ⲛ[ⲟⲩⲛ]ⲟⲩⲃ ⲙⲛⲟⲩ[ⲥⲁ]ⲧ ⲁⲗⲗⲁ ⲙⲛⲧⲁⲧⲧⲁϫⲣⲟ ⲙⲛⲁⲩ ⲭⲁⲧⲭⲓ-ⲙⲛⲉ ⲟⲛ ⲛⲥⲛⲕⲟⲥⲧⲁⲛ ⲉⲧⲟⲧⲟⲛⲁⲥ ⲉⲃⲟⲗ ⲥⲙⲛⲧⲣⲡ ⲙⲙⲁⲅⲱⲣⲁ ⲙⲙⲛⲧⲏⲛ ⲭⲁⲧⲭⲓ ⲙⲙⲉⲥⲛⲟⲩ ⲙⲛⲁⲥⲁⲣⲉ ⲙⲙⲛⲛⲟⲩⲧⲣ[ⲓ] ⲛⲁⲓ ⲛ̀ⲭⲁⲧⲁⲙⲟⲟⲩ ⲛⲥⲉⲃⲥⲉⲃⲟ ⲙⲙⲁⲗⲟⲛ ⲕⲁⲧⲁ ⲟⲩⲥⲃⲟ ⲙⲫⲁⲛⲧⲁⲥⲓⲁ ⲛⲣⲟⲙⲉ ⲁⲉ ⲥⲱⲟⲩⲛ ⲉⲧⲣⲙⲛⲧⲣⲉ ⲛⲁⲩ ⲭⲁⲙⲉⲧⲁⲩⲟⲟⲩ ⲛⲥⲣⲣⲉ-ⲟⲩⲟⲛⲁⲥ ⲛⲁⲩ ⲉⲃⲟⲗ ⲁⲩⲧⲱⲧⲉⲥⲃⲱ [ⲉ]ϯ ⲛⲁϩⲟⲟⲥ ⲙⲛ[about 12 let.]ⲕⲩⲡⲣⲓⲁⲛⲟ[ⲥ about 23 let.] ⲁⲓⲥⲟⲩⲱⲛ[ⲛⲉⲁ]ⲣⲁⲕⲱⲛ ⲅⲁ[ⲣ ϫ]ⲉⲙⲡⲥⲟⲛⲉ ⲕⲁⲧⲁ ⲟⲩⲥⲃⲟ ⲛⲉⲱⲃⲉ ⲁⲓⲥⲓⲛⲉ ⲉⲧⲉⲣⲟⲟⲩ ⲧⲩⲡⲉ ⲙⲡⲓⲧⲉⲭ-ⲙⲛⲧⲭⲁⲥⲓⲥⲓⲛⲧ ⲧⲟⲛⲉ ⲅⲁⲣ ⲥⲓⲛⲁⲕⲉ ⲙⲛⲧⲙⲛⲧⲁⲣⲭⲓⲥⲓⲛⲧ

[1] In the same Vol., foll. 11—16 are from another MS. of the same legend.

ⲙⲡⲓⲧⲙⲓⲧⲁⲥⲉⲃⲏⲥ ⲁ[ⲓⲉⲓ]ⲙⲉ ⲅⲁⲣ ⲉⲃⲟⲗ [ⲥⲓⲧ]ⲟ-[ⲟⲩⲧ]ⲥ ⲙⲡ[12 lines]

P. ⲓⲏⲉ. ⲭⲉⲛⲓⲉⲩⲙⲓⲟ ⲛⲉⲛⲓⲧⲁⲓⲥⲟⲧⲃⲟⲩ ⲭⲓⲛ ⲉⲙⲙⲟⲛ ⲛⲉⲗⲁⲟⲅⲣⲓⲟⲥ ⲛⲉⲛⲓⲧⲁⲓⲉⲙⲧⲟⲩ ⲉⲭⲙⲡⲉⲣⲟⲙⲉ ⲛⲉⲧⲥⲉ-ⲃⲏⲥ ⲙⲡⲓⲙⲕⲁⲧⲏⲅⲟⲣⲟⲥ ⲙⲡⲁⲓⲉⲙⲧⲟⲩ ⲉⲭⲙⲡⲉⲣⲟⲙⲉ ⲛⲉⲧⲥⲉ-ⲃⲏⲥ ⲙⲡⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲭⲉⲛⲉⲡⲁⲣⲟⲉⲛⲟⲥ ⲛⲉⲛⲓⲧⲁⲓ-ϫⲱⲥⲓ ⲙⲙⲟⲟⲩ ⲭⲉⲛⲓⲥⲃⲱⲧⲉ ⲉⲟⲟⲩ ⲛⲉⲛⲓⲧⲁⲓⲙⲉⲥⲧⲉ ⲉⲣⲟⲟⲩⲛⲉ ⲉⲥⲟⲩⲛ ⲉⲙⲉⲙⲧⲥⲧⲏ[ⲣⲓⲟⲛ 10 lines] ⲉⲧⲥⲛⲟⲩⲧ ⲁⲩⲱ ⲛⲉⲓⲃⲓ (*lege* ⲫⲓ) ⲙⲙⲉⲧⲭⲟⲟⲥⲉ ⲉⲓⲣⲟⲕϩ ⲙⲙⲟⲟⲩ ⲭⲉⲛⲓⲉⲣⲟⲙⲉ ⲉⲧⲙⲛⲣ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲩⲁⲓⲕⲟⲩⲙ ⲙⲙⲟⲟⲩ ⲉⲧⲃⲉⲧⲁⲙⲛⲧⲭⲁⲥⲓϩⲓⲧ ⲉⲥⲟⲩⲛ ⲉⲙⲉⲕⲁⲙⲣⲓⲕⲟⲥ ⲁⲩⲱ ϩⲓⲙⲉϩⲃⲁⲗⲉ ⲛⲧⲁⲓⲥⲧⲙⲟⲃⲁⲗⲉ ⲙⲙⲟⲟⲩ ⲛϩⲓⲧⲟⲩ ⲁⲣⲁⲁⲩ ⲉⲧⲟⲟⲧⲟⲩ ⲙⲙⲉⲣⲟⲙⲉ ⲉⲧⲣⲉⲧⲣⲙⲛⲟⲟⲩⲧ ⲛⲁⲩ ⲛ ⲛⲉⲩⲁⲙⲁ ⲉⲧⲟⲩⲛⲟⲟⲩⲛⲉⲟⲩ ⲙⲛⲟⲓ ⲛϩⲓⲧ[ⲟⲩ] ⲛ ⲛⲕⲟⲙⲓⲛ ⲛⲧⲁⲓⲕⲟⲙⲓⲛ [ⲛ]ⲥⲁⲙⲁ ⲉⲧ[ⲟⲩⲁⲁⲃ] ⲙⲙⲟⲟⲩ[ⲧⲉ 4 lines] (p. ⲓⲏ) ⲉⲡⲣⲁⲛ ⲙⲙⲉⲩⲥ ⲛϩⲓⲧⲥ ⲛ ⲛⲉⲥⲧⲁⲣⲧⲉⲗⲓⲟⲛ ⲉⲓⲕⲟⲙⲓⲛ ⲛⲥⲱⲟⲩ ⲉⲓⲟⲩⲟⲛⲉ ⲙⲙⲉⲣⲟⲙⲉ ⲉⲧⲟⲩⲱ ⲛϩⲓⲧⲟⲩ ⲉⲙⲟⲟⲩⲛⲉⲟⲩ ⲙⲙⲟⲟⲩ ⲭⲉⲉⲓⲉ ⲛⲁⲙⲉ ⲛⲉⲩⲁⲭⲉ ⲉⲧⲥⲛⲟⲩⲧ ⲁⲩⲱ ⲛⲉⲧⲉⲣⲉⲛⲛⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲩ ⲛⲁⲓ ⲉⲃⲟⲗ ⲉϥⲟ ⲛⲁⲣⲭⲏ ⲛ ⲁⲩⲱ ⲛⲧⲟϥ ⲛⲉⲧⲉϥⲛⲁⲥⲧⲏⲭⲱⲣⲉⲓ ⲙⲙⲟϥ ⲛⲁⲓ ⲉⲥϩⲟⲟⲩ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲁⲩⲱ ⲥⲉⲙⲓϩ ⲙⲙⲓⲧⲁⲥⲉⲃⲏⲥ ⲙⲙⲉⲭ[ⲣ]ⲟⲛⲟⲥ ⲧⲏⲣϥ [ⲛ]ⲛⲁⲁϩⲉ ⲛⲁ[ⲣⲱ]ⲩⲉ ⲁⲓ ⲉ[ⲣⲁⲓⲥ]ⲧⲁⲓ[ⲟⲓ 4 lines] ⲉⲓⲩⲁⲙⲣⲕⲉϫⲟⲩⲟⲩⲧⲉ ⲛϩⲟⲩⲛⲉ ⲛⲁϩⲉ ⲉⲛⲁⲥⲯⲓⲥⲧⲁⲓⲟⲓ ϩⲁⲟⲩⲛⲟⲃⲉ ⲛⲟⲩⲱⲧ ⲁⲓⲥⲟⲩⲛⲓⲧⲙⲛⲧⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲙⲙⲉⲭⲉ ⲁⲗⲗⲁ ⲙⲙⲟⲟⲩⲛ ⲙⲛⲟⲓ ⲉⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ ⲁⲓⲥⲟⲩⲉⲛⲧⲉϫⲁⲣⲓⲥ ⲙⲙⲉⲭⲉ ⲙⲙⲙⲉⲇⲉⲥⲧⲁⲣⲧⲉⲗⲓⲟⲛ ⲙⲙⲉⲩⲟⲩⲛⲟⲟⲩⲛ ⲛϫⲟϥ ⲉⲣⲟϥ ⲉⲣⲉⲛⲁϩⲙⲧ ⲟⲩⲛⲁⲣⲓⲕⲉ ⲉⲣⲟⲓ ⲁⲩⲱ ⲉϥⲟ ⲛⲟⲩⲱⲧϩ ⲟⲩⲱⲧϩ ⲁⲓⲉⲙⲓⲉ [10 lines]

Cyril's pity for Nestorius is aroused when he learns the latter's doctrines from the *σύνταγμα* of his *ἐξήγησις*, sent to a certain Egyptian ⲟⲩⲁ ⲧⲁⲓϫⲱⲣⲁ, and he exhorts him not to forsake the faith of the gospels. But Nestorius persists and is anathematized by a number of bishops at Ephesus and then banished by the king to a distance ⲉϩⲣⲏⲧⲟⲛⲟⲥ ⲉⲧⲟⲩⲛⲧ. We too should know of his death, that we may learn how that there is no rest for the blasphemers of God. The beginning of his malady is then described as want of breath and a swelling of the body such that his fingers became as fat as cucumbers;[1] ⲁϥⲱⲟⲥ ⲁⲉ [ⲛ]ⲧⲉⲓⲥⲉ ⲉϥϩⲓ[ⲟⲩ]ⲛⲟⲟⲩ ⲛⲧⲁⲁ[ⲓ]-ⲛⲟⲙⲓⲁ [ⲙ̄ⲙ]ⲟ[ⲩ]ⲭⲁϩⲓ[ⲥ] ⲁϥⲭⲁⲃⲉ ⲛ .ʔ. ⲧⲏⲣϥ ⲉⲛ .ʔ. ϩⲟⲩⲟ ϩⲱ[ⲥ]ⲧⲉ ⲛⲧⲉⲙⲓ[ⲫ]ⲧⲏⲙⲃⲉ ⲉⲣ[2 or 3 let.] ⲛⲉⲥⲧⲁⲓ ⲛϩⲏⲩⲥⲟⲙⲉ

332.

Or. 3581B(40).—Parchment; a damaged leaf; $13\frac{1}{4}\times9\frac{1}{4}$ in. The text, in two columns of 31 or 32 lines each, is written in a regular, upright character (*cf.* Ciasca i, tab. xiii or Zoega tab. iv, no. xx). Initials vary in size and, with stops, the letter ϕ &c., are coloured red. Ornaments ⲻ are in red.

From Aḫmîm. [Budge.]

Cyril and Nestorius, a narrative of.

333.

Or. 3581B(41). — Parchment; a small fragt., the last fol. of quire ⲕⲁ; $5\frac{1}{4}\times7$ in. The script is identical with that of no. 255 *above*; indeed this is probably from the same MS. Text and script show that it also belongs to Zoega no. clxv.

From Aḫmîm. [Budge.]

Dioscorus, a passage relating to; here dealing with the prophecy to which 'the blessed John' (of Lycopolis?) had pointed, with the wicked Nestorians and with Marcian's envoy, sent back to him with a reply.

334.

Or. 3581B(42).—Parchment; a fragt.; paged (on verso only,) ⲡⲏ; $12\frac{1}{2}\times8\frac{3}{4}$ in. The

[1] For the usual tradition *v. Miss. franç.* iv. 146. His final place of exile was the *castrum* of ⲡⲓⲥⲓⲛⲁⲓⲁⲭⲉ (*ib.* 145, *cf.* Zoega 237, Berlin Or. 1607, f. 6), of which كوم الشقف (*ib.* 428), is but the translation. John of Maiûma *ed.* Nau, xxxvi. calls it a *castrum* of Panopolis.

text, in two columns of 24—26 lines each, is written in a regular, upright hand (*cf.* Ciasca ii, tab. xxii). Initials, moderately enlarged, are coloured bright red; so too are stops &c. Marginal ornaments are in red, green, and yellow. From the same MS. as Zoega no. clii, Paris Vol. 129[16], foll. 82, 83, Cairo no. 8023 (= *Rec. de Trav.* iv. 154) and Lord Crawford's no. 26 (*v.* Budge's *St. George*, p. 190ff.).[1]

From Aḫmîm. [Budge.]

George, miracles of. The text corresponds to the Bohairic version on p. 45 of Budge's edition. The following are the better preserved passages;

P. [ϙϛ]. ⲙⲡⲣⲣⲟⲁⲃⲓⲧ ⲁⲧⲱ ⲧⲛⲁⲧⲣⲉⲓⲣⲱⲙⲓⲉ ⲙⲫⲟⲥⲙⲟⲁⲓⲥ ⲧⲧⲟⲟⲧⲟⲩ ⲙⲙⲁⲁⲕ ⲧⲱⲟⲩⲛ ⲙⲡⲟⲩⲁⲁⲕ ⲛⲥⲱⲟⲩ ⲧⲛⲁⲧⲙⲟⲩⲣⲱⲟⲩⲁⲥ ⲉⲙⲁⲥ ⲥⲙⲛⲕⲟⲓⲧⲱⲟⲩ ⲙⲙⲁ ⲙⲧⲁⲕⲣⲣⲡⲟⲣϥ ⲙⲙⲁ ⲙⲧⲁⲕⲕⲓⲟ ⲙⲙⲁⲥⲥⲱⲙⲁ ⲛⲍⲱⲧϥ χⲙ[ⲙ]ⲟⲣⲡ ⲁⲛⲁⲣⲉⲁⲥ ⲁⲩ ⲁϥⲣⲟⲟⲩ ⲥⲱⲟⲩ ⲙⲧⲁϥⲧⲱⲟⲩⲧⲛ ⲁϥⲟⲩⲁⲍϥ ⲛⲥⲱⲟϥ ⲥⲙⲛⲍⲟⲣⲟⲙⲁ

P. ϙϛ. (*cf.* Boh. p. 46, 5.) ⲛⲣⲱⲙⲁⲥ] ⲙⲧⲁⲙⲍⲁⲣⲓⲟⲥ ⲣⲱⲙⲡⲓⲟⲥ ⲣⲱⲙⲁⲥϥ ⲥⲙⲛⲉϥⲧⲙⲛⲉ ⲁⲧⲙⲉⲥⲧⲉⲧⲉ ⲭⲙⲍⲁⲣⲓⲟⲥ ⲣ. ⲙⲙⲓⲧⲁϥⲟⲩⲟⲙⲥϥ ⲉⲣⲟⲟⲩ ⲁⲧⲙⲁⲍⲧⲟⲩ ⲁⲧⲟⲩⲟⲩⲱⲧ ⲙⲙⲟⲩⲧⲉ ⲁϥⲧⲱⲟⲩⲧⲛ ⲁⲉ ⲡⲟⲩ ⲁⲛⲁⲣⲉⲁⲥ ⲁϥⲭⲓ ⲙⲧⲁⲣⲣⲟ ⲁϥⲣⲙⲕⲉ ⲥⲙⲛⲕⲁⲍ ⲁϥⲟⲩⲙⲉ ⲛⲟⲩⲥⲕⲟⲗⲟⲍ ⲉⲣⲉⲣⲱⲟⲩⲥ [ⲧⲟ]ⲟⲩⲉ ⲁϥⲟⲩⲧⲉ ⲟⲩⲣⲁⲓ ⲉⲥⲟⲧⲟⲭ ⲡⲁⲁⲓⲏ ⲟⲩ ⲁⲧⲙⲁⲍⲧⲟⲩ ⲁⲧⲟⲩⲟⲩⲱⲧ ⲙⲙⲟⲩⲧⲉ ⲙⲙⲙⲉϥⲙⲉⲥⲧⲟⲩⲁⲁⲃ

335.

Or. 3581B(43).—Parchment; a complete leaf, paged ιϛ, ιζ. The text, in two columns of 32 or 33 lines each, is written in an upright hand of Zoega's 6th class. Initials vary in size and, with stops, the letter ϕ &c., are coloured red; likewise the ornament ⩾. In Paris Vol. 129[16], foll. 47, 48 are from the same MS.[1]

From Aḫmîm. [Budge.]

Heraclides, martyrdom of. This may be one of the saints commemorated on 29th Payni. The mention of Armenius points perhaps to the martyr of Hyvernat, *Actes* 287 or the other *ib.* 301, while precluding him of Euseb., *Hist. Eccl.* vi. The Paris leaves mention Theodore the scolasticus, A[no]ubion the [ⲥⲩ]ⲙⲫⲱⲛⲟⲥ and Phirmos the speculator. The first of these is presumably the father of Sergius and brother of Cyprian the praeses (*v.* Zoega p. 30, MSS. Crawford 40, 43 and Leipzig xxiv, 13).

P. ιϛ. Armenius ⲍⲁⲣⲙⲉⲛⲓⲟⲥ orders four quaternions ⲭⲱⲙ of soldiers to stand at each side of Heraclides ⲥⲧⲣⲁⲕⲗⲓⲧⲉ and to toss him (*σφαιρίζειν*). When he falls in pain to the ground, he bids beat him till his right ribs are broken and he faints ⲁⲙⲉⲣⲓⲧ ⲁⲁ ⲙⲙⲟⲟⲩ. Then the townspeople cry that Julius of ⲕⲁⲉⲍⲉ has come,[2] who, throwing water in his face, revives him. H. blesses Julius, foretelling God's mercy on him in return for the mercy he had that day shown. "The leaves of the Tree of Life shall continually pour sweet odours into thy soul. No seed of thine shall see judgment (*κρίσις*) to the third and fourth generation. Neither famine nor hunger (*λιμός*) shall be in all thy dwellings in this world. Thou shalt be numbered among Christ's martyrs for ever. Amen." Then the governor calls him and asks what

[1] The Vienna fragts. cannot, from their size, belong to our MS. (*v.* the Rainer *Führer*, no. 108, also *Vienna Or. Journ.* iii. 274). In Vol. xxvi. of the Leipzig University MSS., fol. 29 is from a Boh. version different from those published, but resembling the Sa'id. in Budge p. 178, l. 9ff. (*cf.* also the Boh., p. 113).

[1] Paris 129[16], 46 is from another MS. referring to a saint of the same name.

[2] These Acts are not among those ascribed to Julius which Amélineau has collected; *v. Actes des Martyres* 123ff. and no. 325 *above*.

it is to which he still trusts. H. replies that as the children of a rich man, knowing his wealth, love him in order that they may the more partake thereof, so he, knowing the wealth of Christ, devotes himself to him in order to obtain a share of His kingdom. Armenius says that he knew him to be a magician ⲟⲩⲥⲁϩ ⲉⲙⲁⲩⲟⲥ and so he again invites him to sacrifice (*θυσιάζειν*) to Apollo, Artemis and the rest of the gods. H. replies (*sic expl.*)

336.

Or. 3581B(44).—Parchment; a fragt.; $6\frac{1}{4} \times 10$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca ii, tab. xxvi, though there the character is less heavy.) Initials, considerably enlarged, and stops are coloured red. From the same MS. as Paris, Vol. 129[13], fol. 42 and probably by the scribe of no. 219 *above*.

From Aḫmîm. [Horner.]

Hêtsnêu ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ϩⲏⲧⲥⲏⲏⲩ[1], an account of. But this was probably only an incident in a work dealing with others. H. dwelt not far from another saint ⲉϫⲏⲙⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲛⲉⲧⲟⲩⲏ ⲟⲩⲏⲟⲟ ⲛϩⲁⲣⲓⲟⲥ ⲛⲧⲉ ⲡⲙⲟⲩⲧⲉ ⲙⲡⲣⲏⲥ ⲙⲙⲟϥ ⲛⲟⲩⲕⲟⲩⲓ. He taught any that came to him, rich or poor indifferently. The above Paris fragt. deals with the same person.

337.

Or. 3581B(45).—Parchment; a complete leaf, the last of quire $\overline{\epsilon}$; paged $\overline{\text{ϙϫ}}$., $\overline{\text{ϙⲙ}}$; $14\frac{1}{4} \times 11\frac{1}{4}$ in. From the same MS. (or by the same scribe) as nos. 178 and 291 *above*.

From Aḫmîm. [Budge.]

[1] *Cf.* the names ⲡⲁⲛⲉⲥⲏⲏⲩ Πανεσνευς, ⲥⲁⲛⲥⲏⲏⲩ Σανσνευς, ⲯⲓⲛⲏⲧⲥⲏⲏⲩ.

Jôôre ⲭⲱⲱⲣⲉ, martyrdom of.[1] The passage corresponds in an abbreviated form to F. Rossi, *I Papiri ... di Torino* I, fasc. v, p. 25 *infra*, relating the return of the soldiers to the hegemon after Jôôre had rescued his sheep and his final delivery to martyrdom by the people of ⲭⲏⲭⲏⲕ. The narrative was preceded by an eulogy of which the following remains; ⲡⲟⲩⲥⲭⲏⲙⲁ ⲛⲁⲣⲣⲉⲗⲓⲕⲟⲛ ⲉⲡⲏⲁ ⲛⲟⲩⲥⲱⲙⲁ ⲉⲣⲉⲡⲥⲓⲥⲉ ⲧⲟ ϩⲓⲱϥ ⲟⲩⲧⲏⲧⲭⲏ ⲛⲁⲧⲯⲩⲭⲧⲣ ⲉⲥⲫⲟⲣⲉⲓ ⲛⲟⲩⲕⲗⲟⲩ ⲙⲉⲟⲟⲩ ⲛⲁⲧϫⲱⲟⲩⲃ ϫⲉⲕⲁⲥⲟⲩⲉ ⲙⲡⲉⲙⲡϩⲟⲩⲟ ϩⲓⲧⲉⲡⲉⲙⲉⲩⲧⲥⲓⲥ (*ἐπαίνεσις*) ⲧⲙⲛⲁⲁⲣⲭⲉⲓ ⲁⲉ ⲉⲙⲉⲧⲙⲡⲓⲥⲁⲛⲁⲓ ϩⲓⲧⲉⲫⲙⲁⲣⲧⲩⲣⲓⲁ, while it closes with these phrases; ⲱ ⲡⲭⲱⲱⲣⲉ ⲛⲁⲓⲉ ⲕⲁⲧⲁ ⲡⲉϥⲣⲁⲛ (p. $\overline{\text{ϙⲙ}}$) ⲉⲯⲁⲣⲉⲡⲣⲱⲙⲉ ⲧⲙⲁⲉⲓⲟ ⲁⲙ ⲙⲙⲁⲧⲉ ϩⲙⲡⲣⲁⲛ ⲁⲗⲗⲁ ϩⲙⲙⲉⲡⲣⲁϫⲓⲥ ⲡⲉⲧⲉⲙⲛⲟⲩⲣⲡⲉϥⲙⲉⲉⲩⲉ ⲉⲧⲁϩⲙⲉϥ ⲉⲡⲁⲓⲙⲛⲟⲛ ⲁⲩϫⲉ ⲉⲣⲟϥ ⲉϥⲟ ⲛⲯⲟⲣⲡ ϩⲓⲧⲉⲟⲩⲥⲓⲁ.

After the text, in smaller characters, is ⲁⲡⲁ ϩⲓⲗⲓⲁⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲛⲟⲗⲓⲥ ϕⲟⲓ[2] and opposite this, in the margin; $\chi\overline{\text{οι}}$ $\overline{\text{ιε}}$. Then, also in small characters; ⲟⲩⲁⲓⲟⲥ ⲉϫⲏⲙϩⲁⲣⲓⲟⲥ ⲙⲉⲧⲣⲟⲥ ⲗⲟⲩⲓⲟⲥ ⲥ ⲁⲣⲥⲉⲛⲓⲟⲥ[3] with $\chi\overline{\text{οι}}$ $\overline{\text{ις}}$ in the margin and the following text, the beginning of an encomium;

ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲱⲧⲛ ⲱ ⲡⲣⲉⲛⲓⲁⲓⲟⲥ ⲉⲧⲥⲙⲁⲁⲩⲁⲁⲧ ⲉⲧⲣⲉⲧⲉⲧⲛⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲯⲟⲣⲡ ⲙⲡⲛⲥⲱⲟⲩ ⲧⲁⲕⲧⲟⲓ ⲧⲁⲟⲩⲱⲟⲩϩ ⲉⲃⲟⲗ ⲙⲡⲯⲁϫⲉ ⲙⲡⲉⲓⲉⲣⲕⲱⲙⲓⲟⲛ ⲉⲃⲟⲗ ϩⲓⲧⲛⲧⲁⲡⲣⲟ ⲙⲡⲉ$\overline{\text{χⲥ}}$ ⲁⲗⲗⲁ ⲙⲁ ⲛⲁⲓ ⲛⲟⲩⲥⲧⲣ-

[1] An Encomium on Jôôre is mentioned as well as a Martyrdom; *v.* Rossi, *Acc. d. Linc.*, Atti, ser. V. i., p. 4. The 15th Choiak is his day according to the Turin papyrus and Leyden, *Catal.* p. 146. The Synaxarium and Calendars however agree in giving Lucius on the 15th. The only mention of Jôôre is in the Synax. used by Amélineau; *v. Les Actes* 34, where he is called "Shoura" and commemorated on 10th Choiak.

[2] A work by Elias is in Paris, *MS. arabe*, no. 154.

[3] So called also in Leyden *Catal.*, *l.l.*; but *cf.* Lucianus and Marcianus in Assemani, *Acta SS. Mart.* ii. 47 ff. The Synax. and Calendars however all speak here of Lucas the Persian Stylite. (*V.* Delehaye in *Rev. Quest. Hist.*, NS. xiii. 77.)

ⲛⲁⲓⲏⲓ ⲉⲡ ⲛⲩⲟⲉⲓϧ ⲛⲧⲉⲧⲛⲓⲧⲉⲩⲥⲉⲃⲓⲥ ⲙⲡⲉⲧⲉⲙ-
ⲙⲡⲧϧⲱⲱⲣⲉ ϩⲓⲡⲁⲩⲁϧⲉ ⲛⲉⲙⲁϧⲓⲥⲧⲟⲛ ⲕⲁⲓ ⲅⲁⲣ ⲡⲟⲉ
ⲉⲩⲁⲣⲉⲛⲟⲩⲟⲉⲓⲛ ⲡⲁⲣⲁⲧⲏⲣⲉⲓ ⲉⲡⲕⲁⲓⲣⲟⲥ ⲙⲡⲥⲛⲓ
ⲉⲧⲙⲁⲛⲟⲩϥ ϩⲓⲛⲉⲓⲟⲩⲟⲉⲓⲱ ⲙⲡⲓϧⲟ ⲉⲧⲟⲉⲱⲣⲉⲓ ⲁⲉ
ⲟⲛ ⲙⲡⲟⲩⲣⲟⲧ ⲙⲡⲁⲓⲣ ⲙⲡⲧϣⲟⲧⲉ ⲙⲧⲛⲉ ⲙⲡⲟⲩⲱⲛⲉ
ⲙⲡⲣⲏ ⲁⲧⲱ ⲡⲟⲟⲩⲃ ⲛⲧⲉⲩⲣⲏ ϩⲁⲡⲁⲟⲥ ⲉⲧⲩⲙⲁⲓⲛⲁⲩ
ⲉⲧⲉⲱⲣⲉ ϫⲉⲕⲁⲓⲟⲟⲩ ⲅⲁⲩⲥⲛⲟⲩⲗⲗⲩⲥ ϩⲓⲟⲩⲣⲟⲧ
ⲙⲙⲟ ⲉϥⲓ ϩⲁϩⲓⲥ ⲙⲙⲟ ⲟⲩⲕⲱⲟ ⲕⲁϩⲓⲧ ⲟⲩϧⲁϥ
ⲛⲧⲉⲩⲣⲏ ⲟⲩⲕⲁⲩⲥⲱⲛ ⲙⲙⲉϩⲣⲟⲟⲩ ⲅⲁⲓⲧⲟⲩⲕⲁⲟⲁ-
ⲣⲓⲍⲉ ⲙⲙⲉϩⲣⲟⲛ ⲛⲁⲓ ⲉⲧϧⲓⲥⲉ ⲙⲙⲉⲥⲏⲙⲓⲁ ⲁⲟⲙⲟⲛ
ⲅⲁⲩⲥⲱⲛⲉ ⲉⲃⲟⲗ ⲙⲙⲁⲣⲃⲱ ⲛⲥⲉⲥⲕⲁⲓ ⲙⲙⲁⲓ ⲉⲁⲩ-
ⲛⲟⲩϫⲉ ⲉϧⲱⲟⲩ

338.

Papyrus V.

Case D, frames 31*b*—39, pp. ριϐ—ρκη.

Case E, frames 40—46, pp. ρκο—ριϐ.

Case B, frames 7—13, pp. ρηζ.—ρο.

The second part of a fragt. of a book, the first part being described as no. 325 *above*. There is a lacuna of 14 pages after p. ριϐ and the final leaf is not perfect. Goodwin's copy and translation, MS. Add. 31,290, foll. 8—31.

[Sams.]

Justus, martyrdom of; also of his wife Stephanou ⲥⲧⲉⲫⲁⲛⲟⲩ, his daughter Sophia, Eusebius son of Basilius (*sic*) and all their servants.

This is one of the cycle relating to Diocletian and the family of Numerian[1] and including the martyrdoms of Basilides and his sons, Victor son of Romanus, Claudius of Antioch &c. The names here do not agree with those in the Bohairic martyrdom,[2] the Synaxarium[1] or the Ethiopic (Arabic) story in Or. 686,[2] all of which give Theoclea as the wife,[3] Apoli[4] a son instead of Sophia, while all but the first omit Eusebius. The narrative too differs much in detail from these.

Diocletian, enquiring of the gods their pleasure, learns that if he would have their aid, he must erect votive tablets (*στήλη*) and statues of Fortune (*τύχη*), re-establish idolatry and persecute the Christians. He is taught to burn *λίβανος* and, setting up a great place of torture (*κολαστήριον*) before the altar, commands all to worship. Many comply, but the senators (*συγκλητικός*) and among them the *στρατηλάτης* Justus, the late king's son, refuse and forfeit their property (*χρῆμα, ἀννῶνα*). J. has been urged to seize the throne but has declined. Diocletian now arranges a marriage between J.'s

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[1] *Cf.* Amélineau, *Actes des Martyres* 163 ff.

[2] Fragments of this in MSS. Leipzig University xxiv., foll. 14, 27, 4 (in this sequence), 19, 20 (in another hand,) and xxvi., fol. 36. The first of these has the title; ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙⲧⲟ ⲡⲓⲥⲟⲟⲩⲁⲃ .... ⲓⲟⲩⲥⲧⲟⲥ ⲡⲙⲛⲧ-ⲛⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲣⲱⲙⲁⲛⲓⲧⲓⲟⲭⲓⲁ ⲛⲉⲙⲟⲩⲥⲁⲓⲁ ⲧⲁⲓ-ⲥⲓⲟⲛ ⲛⲉⲙⲁⲛⲁ ⲁⲙⲟⲙ ⲡⲉⲫⲣⲏⲣⲓ ⲛⲉⲙⲟⲩⲥⲉⲃⲓⲟⲥ ⲛⲉⲣⲏⲣⲓ ⲙⲃⲁⲥⲓⲗⲓⲧⲏⲥ ⲛⲉⲙⲛⲉⲫⲣⲟⲛ ⲛⲉⲙⲛⲉⲫⲣⲟⲛⲓ ⲛⲉⲙⲓⲕⲟ ⲙⲏ ⲛⲣⲱⲙ ⲙⲁ ⲙⲧⲣⲭⲏ .... ⲛⲥⲟⲩ ⲓ ⲙⲙⲁⲃⲟⲩ ⲡⲟⲭⲣ. The concluding leaves of another copy are *Cod. Vatic. Arab.* lxi., foll. 223—226, 227 (at end of Vol.), where the story corresponds to the Ethiop. version fol. 265*b*. An Arabic version is in *Cod. Vatic.* clviii.

[1] Justus 10th Mechir, Theoclea 11th Pachons, Apoli 1st Mechir.

[2] Fol. 258*b* ff.

[3] So too Hyvernat, *Actes* 110. Stephanou is the virgin's name who was martyred with Victor (*v. Mém. de la Miss. franç.* viii. 229 ff.) and that the two narratives are not independent is evident from the recurrence in both of Stephanou's vision of the two crowns (*l.l.*, 230 and our papyrus, p. ρξϐ). Again this last is also an incident in the martyrdom of Victor and Corona Στεφανὶς (*Acta SS.* 14th May) and points to a relationship between these acts and those of Victor f. Rom. It may further be noted that in the old Arabic version Or. 5019, f. 65*b* V. and C. are made to suffer under Diocletian and that Sebastianus who in the *Acta SS.* condemns them, is in Zoega 24 one of Diocletian's officials.

[4] In some late MSS. he appears, in the dyptichs, as 'Apollo disciple of Justus' (Or. 429, Add. 17,725).

only child, Sophia and Eusebius, son of Basilius and shuts them up at night together. But Eusebius prays for help, has a vision of Christ and next day confesses Him before the emperor, who thereupon imprisons him. Then J. too, to the emperor's astonishment, confesses Christ and is eventually dragged through the town, his heels[1] having been pierced. On Stephanou also with 1842 servants confessing, Diocletian decides to send all to Armenius in Alexandria and in the meantime they are put in prison where J. sees in a vision God the Father crowning Christ.[2] As he still repels the emperor's request to worship, though the kingdom itself is offered him, all are sent with a report (*ἀναφορά*) to Armenius, who is to hand them over to Arian of the Thebais rather than disturb Alexandria by their slaughter. Armenius, whose judgment-seat is by the sea (*επιπαραθαλασσα*[3]), sends them to prison, where they sing hymns and on being brought out, 500 of J.'s servants leap upon the burning altar (*βωμός*) and perish, confessing Christ, on the 20th Tybi. Armenius at once sends the remainder with a letter to Arian (*lacuna*). Sophia, refusing to burn incense and deaf to Arian's bribes, is placed on the *ἑρμητάριον*, where she sings hymns, sees Christ, and at length descends unharmed. Stephanou's constancy is punished with severing and burning of the breasts and drawing of the nails. She tells J. she sees angels bearing two crowns, the greater for him, the less for her and Sophia, as they are weak vessels. Eusebius and Sophia, who Arian hopes may as betrothed influence each other, both refuse and so Eusebius is —? (*κουμπαζειν*[1]) till his bones start out; finally both are slain with mill-wheels, on the 10th Mechir.[2] Justus and Stephanou, after being invited once more to comply, are condemned and J., led to execution, is met by Christ. ...

[1] ⲁϥⲕⲁⲗⲁⲥⲧⲉ ⲉⲧⲣⲉⲟⲩⲱⲧϩ ⲙⲙⲏⲉϥⲧⲃⲉ (= ⲧⲃⲉ). So in Mart. Victor., *ed.* Bouriant, p. 177.

[2] The vision is related in the 1st pers. sing., ⲙⲙⲁⲥⲁⲙⲁⲓ ⲁⲡⲟⲕ ⲓⲟⲩⲥⲧⲟⲥ ⲡⲉⲓⲉⲗⲗⲁⲭⲓⲥⲧⲟⲥ, and is said to have occurred "after my brethren had finished their good life," a statement which seems at variance with the narrative.

[3] *Cf.* Hyvernat, *Actes* 295.

339.

Or. 3581B(46).—Parchment; two fragments; the larger $10 \times 8\frac{1}{2}$ in. The text, in two columns, is written in a bold, upright hand (*cf.* Ciasca i, tab. xiii, Hyvernat, *Album*, pl. vii. 3). Initials, varying in size, and stops are coloured red; so too the ornament ⲥ. It is not certain that both fragts. are from the same MS.

From Aḫmîm. [Budge.]

Maximus and Dometius, life of.

The larger fragt. has a passage corresponding to *Ann. Mus. Guimet* xxv, 277—78. The text has no variants of importance.

The smaller fragt. is from a disciple's narrative (in 1st pers. sing.) of his teacher with whom he dwelt in the desert. He had once heard the latter conversing in his cell with a visitor, but when summoned, he found his master alone. This does not appear to belong to the same work as the other fragt.

340.

Or. 5439(2).—Parchment; two complete, not consecutive leaves; $3\frac{3}{8} \times 3\frac{1}{4}$ in. The

[1] *Cf.* F. Rossi, *I Papiri* i. fasc. v. 50 and 70 ⲕⲟⲩⲙⲡⲟⲥ *κόμβος* (?), a strap, thong.

[2] Eusebius' death is otherwise given on the 23rd Mechir (*v.* Hyvernat, *Actes* p. 1).

text, in one column of 15—17 lines, is written in a very small though rather thick script (*cf.* Zoega's 3rd class but also the Rainer *Führer*, Taf. vii.). Initials are rarely and slightly enlarged.

From Aḫmîm. [GRENFELL.]

Mena (Mennas), miracles of. This is from the work attributed to Timothy of Alexandria (Latin in Surius, Nov. 10th, Greek in MS. Add. 26,114; *cf.* Bandini's Florence Catalogue i, 503).[1]

The following is the text, which corresponds to Surius p. 244, though the Greek and Latin are considerably shorter;

Fol. 1 *a*. ⲡⲉⲗⲟⲥ ⲁϥⲭⲱ ⲙⲙⲟⲥ ϫⲉⲗⲗⲏⲟⲩⲥ ⲫⲁⲣⲉⲗⲁⲃⲟⲩ ⲙⲙⲁ ⲫⲟⲙⲉ ⲙⲙⲏⲧⲙⲛ̀ⲧ ⲉⲣⲁⲧϥ ⲙⲙⲉⲕⲧⲟⲙⲟⲥ ⲱ ⲡⲣⲟⲙⲉ ⲙⲙⲏⲟⲩⲧⲥ ⲁⲛⲁ ⲙⲙⲁ ⲁⲩⲱ ⲙⲧⲉⲩⲙⲟⲩ ⲁϥⲥⲉⲙⲟⲩ ⲉⲣⲟⲟⲩ ⲁϥⲙⲁⲩⲭⲟⲣⲓ ⲉⲃⲟⲗϫⲉ ⲙⲙⲉⲩⲙⲟⲩⲧⲟ ⲉⲃⲟⲗ ⲙⲧⲟϥ ⲙⲙⲏⲕⲁⲗⲁⲩⲣⲉⲁⲗⲟⲥ ϩⲓϫⲏⲟⲩⲕⲗⲟⲟⲗⲉ ⲛⲟⲩⲟⲟⲙⲏ ⲁⲩⲱ ⲛⲉϥϩⲱⲛ ⲉⲧⲟⲟⲧⲟⲩ ϫⲉⲙⲡⲣⲁⲙⲉⲓ ⲉⲙⲉⲣⲏⲧ ⲉⲙⲧⲁⲧⲙⲉⲣⲏⲧ ⲙⲙⲟϥ (fol. *b*) ⲡⲣⲟⲙⲉ ⲁⲉ ⲙⲧⲉⲣⲉϥⲛⲁⲩ ⲉⲧⲙⲟⲟⲩ ⲛⲟⲩⲟⲏ ⲉⲙⲧⲁⲥϫⲟⲙⲉ ⲁϥⲱⲟⲕ ⲉⲃⲟⲩⲏ ⲁⲙⲉⲣⲏ ⲁϥⲓ ⲏⲭⲟⲩⲟⲩ ⲙⲡⲉ ⲏⲣⲟⲗⲟⲅⲟⲧⲧⲏⲟⲥ ⲙⲙⲏⲕⲉⲙⲁⲁⲃ ⲙⲡⲉ ⲏⲣⲟⲗⲟⲅⲟⲧⲧⲏⲟⲥ ⲙⲙⲉⲙⲧⲁϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ϩⲓⲙⲉⲧⲙⲟⲟⲩⲧ ⲉⲧⲣⲉⲧⲣⲟⲧⲟⲓⲥⲧⲉⲃⲁ ⲏⲣⲟⲗⲟⲅⲟⲧⲧⲏⲟⲥ ⲁⲧⲙⲟⲟⲩⲉ ⲙⲙⲉⲣⲉⲣⲏⲧ ϫⲁⲛⲧⲟⲧⲙⲟⲥ ⲉⲙⲧⲟⲟⲩ ⲛⲁⲛⲁ ⲙⲙⲁ ⲙⲛⲉ

Fol. 2 *a*. [ⲟ]ⲁⲧⲓⲥ ⲟⲩⲟⲓ ⲛⲁⲓ [ⲭⲉ]ⲟⲩⲙⲟⲟ ⲛⲉⲩⲙⲛⲉ [ⲙ]ⲁⲙⲛⲉ ⲛⲁⲓ ⲙⲧⲙⲟⲩⲟⲩ ⲙⲙⲟ ⲟⲧⲙⲁⲥⲟⲩⲧⲙ ϫⲉⲗⲁⲃⲟⲕ ϫⲉⲃⲙⲁϯ ⲛⲟⲩⲉⲣⲙⲧ ⲁⲙⲁⲕⲉϩⲓϩⲁⲁ ⲙⲙⲉϥ-ⲛⲟⲩ ⲛⲁϥ ⲟⲩⲟⲓ ⲛⲁⲓ ϫⲉⲙⲡⲙⲛⲉ ⲙⲡⲣⲟⲙⲉ ϩⲟⲟⲩ ⲛⲁⲓ ⲙⲙⲟⲥⲉ ⲙⲧⲁⲓⲧⲁⲁϥ ϩⲁⲓⲟⲓ ⲟⲩ ⲙⲙⲉⲓⲧⲁⲓ ⲙⲙⲟ ⲙⲛⲁⲓ ⲙⲧⲁⲧⲁⲙⲉϣⲟⲙⲛⲧ ⲙⲙⲛⲁϩ[2] ⲙϩⲁⲧ ⲙⲙⲟⲩⲁ ⲙⲙⲟⲩⲧ ⲙⲧ[ⲁⲧⲁ]ⲁⲩ ⲉⲙⲧⲟⲡⲟⲥ ⲙⲡ[ⲛⲉ]-(fol. *b*)-ⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲙⲡ[ⲛⲁ] ϫⲉⲙⲙⲉⲛⲉⲙⲙⲟ[ⲟ ⲛ]ⲁⲙⲛⲉ ⲧⲁϩⲟⲓ ⲙⲙⲡ[ⲉⲓ]ⲙⲟⲟⲧⲙⲉⲟ ϩⲁⲙⲟⲓ ⲟⲩ ⲙⲉⲙⲁϩⲉ ⲉⲙⲥⲟⲙⲁ ⲙⲡⲁⲕⲟⲧⲓ ⲙϩⲙϩⲁⲁ ⲙⲧⲁⲕⲟⲟⲥϥ ⲁⲧⲱⲟ ⲙⲉⲣⲉⲡⲁϩⲓⲧ ⲙⲁⲩⲧⲟⲛ ⲉⲣⲟⲙⲛⲉ ϫⲉⲙⲙⲟⲟⲩⲧⲙⲉⲟ ⲙⲁⲩⲟⲙⲛⲉ ⲙⲁⲓ ⲉⲣⲉⲩⲁⲙⲙⲟⲩⲧⲉⲟⲣⲉ ⲙⲙⲁⲡⲁ ⲙⲙⲛⲁ ⲧⲣⲉⲡⲁⲓ ⲫⲟⲙⲉ ϯⲛⲁϯ [ⲙⲡ]ⲙⲛⲁϩ ⲉⲧⲙⲧⲟⲟⲧ [ⲁⲧ]ⲱⲟ ⲙⲧⲁϯⲙⲉϥ

341.

Or. 3581B(47).—Parchment; a complete leaf, paged $\overline{\text{ριθ}}$, $\overline{\text{ρκ}}$, and a small fragt.; $13\frac{1}{4} \times 10\frac{1}{2}$ in. The text, in two columns of 26 lines each, is written in an even, upright character (*cf.* Zoega, tab. vi, no. xxxv for the type, though there the script is coarser). Initials are enlarged and without ornaments. From the same MS. as Paris Vol. 129[12], foll. 90—94 &c. (=*Méms. de la Miss. franç.* iv, 680—688, 701, 702 and perhaps 705, 706);[1] possibly also Zoega no. ccxiv.*

From Aḫmîm. [BUDGE.]

Moses the monk, the life of. The account of his parentage, early life &c. show him not to be either of the saints of the *Acta SS.* or the Synaxarium. The following text, relating to the boy, Severus, whose parents having become monks, refuse to recognize him, may be connected with the Oxford fragt. (*Miss.* iv, 703).

P. $\overline{\text{ριθ}}$. ⲙⲧⲁⲣⲓⲟⲛⲁϫⲡ ϫⲉⲕⲁⲥ ⲫⲣⲉⲡϩⲟⲥⲓⲥ ⲣⲟⲩⲧⲁ ⲙⲙⲁⲁⲓ ⲙⲙⲉⲥⲣⲟⲟⲩ ⲙⲙⲉⲛⲓⲟⲧⲙⲛ̀ⲧⲙⲛⲉ ⲁⲫ-ⲥⲱⲧⲡ ⲁⲩ ⲛⲥⲱⲟⲩ ⲁⲥⲉⲛⲧⲫ ⲁⲥⲧⲁⲁⲫ ⲛⲟⲩⲁ ⲙⲙⲛⲉ-ⲧⲟⲥ ⲉⲧⲥⲙⲛⲧⲁ ⲙⲡⲣⲟ ⲉⲧⲣⲉⲧⲥϫⲓⲧⲫ ⲉⲣⲟⲩⲛ ⲫⲁⲛⲉⲙ-ⲥⲙⲟⲩⲧ ⲧⲁⲓ ⲁⲩ ϩⲱⲟⲩⲟⲥ ⲁⲥⲃⲱⲕ ϩⲁⲣⲧⲙⲛⲙⲁⲣⲟⲥⲛⲟⲩⲉ ⲁⲥⲱⲟ ϩⲁⲣⲧⲙⲛⲧ ⲙⲙⲁⲥⲧⲟⲥ ⲁⲩ ⲁⲩⲧⲁⲙⲉⲛⲉⲙⲟⲩⲧ ⲙⲙⲡⲉⲡⲣⲉⲫⲙⲛⲧ ⲟⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲫⲓⲥ ⲡⲉⲕⲫⲡⲣⲟ ⲁⲫⲉⲓ ⲉⲃⲟⲗϫⲉ ⲙⲙⲁⲩ ⲉⲣⲟⲕ ⲙⲧⲟⲫ ⲁⲩ ⲡⲉϩⲁⲕ ⲭⲉ-

[1] Paris Arabic no. 132 presumably has an account of the miracles. The Synaxarium and the Ethiopic texts in Or. 689 and 691 are from quite different materials. A fragt. of the martyrdom is in Leyden no. 53. Part of another MS. relating to him was bought in Cairo by W. de Bock of St. Petersburg in 1898.

[2] In Greek δίσκος.

[1] Amélineau omits (*Miss. franç.* iv. 506) to state that his fragt. x, p. 703 is MS. *Clar. Press.* 62.

ⲙⲡⲁⲣⲟⲟⲩⲥ ⲁⲙⲛⲉ ϩⲁⲛⲁⲩⲓⲣⲉ ⲁⲓⲟⲩⲱ ⲅⲁⲣ ⲉⲙⲡⲟⲩ ⲁϩⲣⲟⲓ ⲙⲙⲁⲩⲓⲣⲉ ⲛⲕⲟⲩⲓ ⲁⲉ ⲛⲩⲓⲣⲉ ⲛⲉⲫⲁϩⲣⲁⲧⲉ ⲉϥⲣⲓⲙⲉ ⲛⲉⲥⲓⲛⲓ ⲁⲉ ⲛⲧⲉⲣⲟⲩⲛⲁⲩ ⲉⲧⲉϥⲙⲡⲧⲟⲣⲫⲁⲛⲟⲥ ϫⲉⲟⲩⲧⲱⲟⲩⲛ ⲙⲡⲉⲛⲉϥϣⲓⲟⲩ ⲩⲟⲟⲩϥ ⲉⲣⲟϥ ⲁⲗⲗⲁ ⲧⲉϥⲕⲉⲙⲁⲩ ⲁⲥⲁⲡⲟⲧⲁⲥⲥⲉ ⲙⲙⲟϥ ⲟⲩⲁ ⲁⲉ ϩⲙⲙⲉⲥⲓⲛⲓ ⲟⲩⲩⲁⲛⲉⲥⲧⲏⲱⲓⲛⲉ ⲁϥϫⲓⲧϥ ⲙⲙⲁⲩ ⲛⲩⲙⲟⲣⲓ ⲁϥⲕⲁⲁϥ ϩⲙⲙⲁ ⲙⲛϩⲟⲓ ⲛⲉϫⲁϥ ⲛⲁϥ ϫⲉϯⲥⲧⲟⲛ ϫⲉⲙⲙⲉⲥⲓⲛⲓ ⲧⲙⲟⲩ ⲙⲙⲓⲧ ⲉⲙⲓⲙⲁ ⲙⲛⲉ-ⲛⲉϩⲙⲟⲟⲩ ⲁⲙⲟⲕ ϩⲱⲟⲩⲧ ⲟⲛ ϯⲛⲁⲓ ⲉⲓⲟⲩⲛⲓϩ ⲛⲥⲁ-ⲛⲉⲕⲉⲓⲟⲩⲧ ⲟⲩⲉⲛⲓ ⲙⲙⲟⲕ ⲙⲡⲉⲓ ⲙⲣⲁⲛⲁⲥⲧⲉ ⲙⲙⲟϥ (p. ⲣⲕ) ⲙⲧⲉⲣⲉⲛⲉⲓⲟⲩⲧ ⲁⲉ ⲙⲡⲩⲓⲣⲉⲩⲙⲓ ⲉⲓ ⲉϥ-ⲛⲁⲛⲉϩⲙⲟⲟⲩ ⲁⲡⲓⲟⲛⲁⲭⲟⲥ ⲟⲩⲁϩϥ ⲛⲥⲱϥ ⲁⲩⲱ ⲙⲧⲉⲣⲟⲩⲉⲓ ⲉⲡⲛⲁ ⲙⲙⲁⲟⲓ ⲁⲡⲓⲟⲛⲁⲭⲟⲥ ϫⲱⲣⲡ ⲉⲡ-ⲩⲓⲣⲉⲕⲟⲩⲓ ϫⲉⲉⲓⲥ ⲛⲉⲕⲉⲓⲟⲩⲧ ⲁⲫⲓ ϫⲉⲉⲫⲛⲁⲥⲡⲁⲍⲉ ⲙⲙⲟϥ ⲛⲉⲫⲉⲓⲟⲩⲧ ⲁⲉ ⲙⲧⲉⲣⲉϥⲁⲓⲥⲟⲁⲓⲥ ⲉⲛⲉϥⲥⲱⲙⲉ ⲁϥⲛⲟⲩϫ ⲙⲙⲉⲥⲛⲁⲁⲩ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲉϫⲱⲙⲡⲓⲟⲟⲩ ⲁϥⲛⲟⲩⲧ ⲡⲩⲓⲣⲉⲩⲙⲓ ⲁⲉ ⲁϥϫⲓⲩⲕⲁⲕ ⲉⲃⲟⲗ ϫⲉⲁⲓⲟⲛ-ⲛⲉ ⲥⲉⲧⲏⲣⲟⲥ ⲛⲉⲕⲩⲓⲣⲉ ⲛⲉⲫⲉⲓⲟⲩⲧ ⲁⲉ ⲙⲡⲉⲫⲁⲟ ⲉⲫⲙⲏⲧ ⲩⲁⲓⲧⲉⲫⲁⲟ ⲉⲫⲥⲱⲧⲙ ⲉⲧⲉⲫⲥⲱⲙ ⲁⲩⲱ ⲁϥⲃⲱⲕ ⲉⲍⲟⲩⲏ ⲉⲧⲉⲫⲣⲓ ⲁϥⲛⲁⲥⲧⲟ ⲉϫⲱⲙⲡⲓⲟⲟⲩ ⲁϥ-ⲣⲓⲙⲉ ⲉⲍⲣⲁⲓ ⲉⲡϫⲟⲉⲓⲥ ⲉⲫϫⲱ ⲙⲙⲟⲥ ϫⲉⲡϫⲟⲉⲓⲥ ⲕⲥⲟⲟⲩⲙ ϫⲉⲡⲧⲁⲓⲁⲡⲟⲧⲁⲥⲥⲉ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ ϩⲓⲧⲁⲫⲧⲩⲭⲏ ⲧⲏⲣⲥ ⲧⲉⲛⲟⲩⲟⲩⲉ ⲡⲁϫⲟⲉⲓⲥ ⲙⲡⲣⲕⲁⲧⲁⲥⲡⲉⲣⲙⲁ ⲉⲣⲩⲙⲙⲟ ⲉⲣⲟⲕ ⲙⲧⲉⲩⲙⲟⲩ ⲁⲙⲙⲟⲩⲧⲉ ⲥⲱⲧⲙ ⲉ-ⲡⲉⲫⲩⲁⲛⲁ ⲁⲡⲓⲟⲛⲁⲭⲟⲥ ⲙⲧⲁⲙⲩⲣⲙⲩⲁϫⲉ ⲉⲣⲟϥ ϯⲙⲉⲫⲟⲩⲟⲓ ⲉⲙⲉⲛⲓⲉⲓⲟⲩⲧ ⲁϥⲧⲁⲟⲩⲟⲟϩ ⲧⲏⲣⲥ ⲉⲣⲟϥ ⲁⲩⲱ ⲙⲧⲉⲩⲙⲟⲩ ⲁϥⲧⲣⲉⲧⲙⲟⲩⲧⲉ ⲉⲙⲩⲓⲣⲉⲩⲙⲓ ⲙⲙⲉⲥⲉⲓⲟⲩⲧ ⲁⲩⲱ ⲙⲧⲉⲣⲟⲩⲁⲛⲁⲓⲧⲁ ⲉⲙⲉⲩⲉ[ⲣⲏⲧ

The small fragt. refers to the casting out by Moses of a devil, who had declared that God prefers the married, like Abraham, Moses &c., to monks.

342.

Or. 4719.—Parchment; 11 fragments, varying much in size; ruled, not pricked and some paged ⲛⲍ.—ⲙⲏ; ⲫⲉ, ⲫⲥ; ⲣⲛⲁ, ⲣⲛⲁ; a complete leaf would be $8\frac{1}{2}\times6\frac{1}{2}$ in. The text, in two columns of 27 lines each, is written in a fine, square character (*cf.* Hyvernat, *Album*, pl. iv. 1). Initials are not enlarged and rarely recede. Plain ζ-shaped marks or horizontal strokes in the margin—some in later ink—indicate paragraphs.

From the Fayyûm. [Graf.]

Pachomius, life of. These texts are mostly not represented in the other versions, but some correspond to passages in the Arabic.

Pp. ⲛⲍ, ⲙⲏ. These are fragts. too small for identification. For pp. ⲙⲟ, ⲛ*a* there seems to be no Arabic.

Pp. ⲛ*b*—ⲙⲏ correspond generally to *Ann. du Mus. Guimet* xvii. 542—545, though differing in detail. The following are specimens, what is not found in Arabic being between asterisks;

p. ⲛ. . . . [ⲁⲥ]ⲱⲟ[ⲩⲉ ⲁ]ⲉ ⲛⲟⲩϩⲟⲟⲩ ⲉⲫϩⲙⲟⲟⲩ ⲉⲫⲣϫⲟⲃ ⲉⲧⲧⲁⲓ ⲁϥⲟⲩⲱⲟⲩϩ ⲉⲣⲟϥ ⲛⲥⲓ ⲟⲩⲁⲁⲓⲱⲟⲛ ⲉⲫϫⲓⲣⲃ ⲕⲁⲧⲁ ⲡⲉⲥϫⲏⲙⲁ ⲉⲓⲧⲁϥⲟⲩⲱⲟⲩϩ ⲉⲣⲟϥ ⲛⲥⲓ ⲛϫⲟⲉⲓⲥ ⲉⲁϥϫⲟⲟⲩⲥ ⲛⲁϥ ⲙⲡⲟⲩⲉ ϫⲉϫⲁⲓⲣⲉ ⲁⲩⲱ ⲙⲧⲉⲣⲉϥⲛⲁⲩ ⲉⲣⲟϥ ⲁϥⲙⲉⲕⲛⲟⲩⲕϥ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ϫⲉⲟⲩⲁⲩ ⲙⲙⲏⲉⲛⲉ ⲛⲁⲓ ⲙⲙⲏⲥⲱⲟ ⲁⲉ ⲟⲛ ⲁϥⲁⲓⲁ-ⲕⲣⲓⲛⲉ ⲙⲙⲟϥ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ϫⲉⲫⲓⲥ ϩⲙⲛⲧⲉ ⲣⲱ[ⲁⲓ] (p. ⲛⲁ) ⲙ[ⲉⲕⲙ]ⲟⲩⲕⲧ ⲕ[ⲁⲧ]ⲁ ⲧⲁⲥⲧⲙⲏⲑⲓⲁ ⲁⲩⲱ [ⲙⲧ]ⲣⲉⲫⲛⲁⲩ ⲛⲟⲩ ⲡⲁⲁⲓⲱⲟⲛ ⲉⲙⲙⲟⲕⲙⲉⲕ ⲁϥⲁⲣⲭⲉⲓ ⲛϩⲏⲧⲟⲩ ⲉⲃⲟⲗ ϩⲙⲛⲉϥϩⲙⲧ ⲛⲉϫⲁϥ ⲟⲛ ϩⲣⲁⲓ ⲛϩⲏⲧϥ ϫⲉⲫⲓⲥ ⲛⲧⲉⲧⲃⲉⲟⲩⲟⲩⲉ ⲛⲥⲏⲧⲃⲉ ⲧⲉⲛⲟⲩ ⲁⲉ ⲁⲩⲱⲟⲓⲧ ⲛⲉⲩⲓ ⲛⲁⲁⲥⲉⲩⲉ ⲁⲩⲱ ⲛⲧⲟϥ ⲛⲧⲉⲩⲛⲟⲩ ⲁϥⲙⲉⲣⲁⲧϥ ⲕⲁⲧⲁ ⲛⲉⲙⲧⲁⲛϫⲟⲉⲓⲥ ⲛⲟⲩϫⲉ ⲙⲙⲟϥ ⲉⲙⲉϥϩⲙⲧ ⲁϥⲁⲙⲁⲥⲧⲉ ⲛⲧⲟⲓϫ ⲛⲧⲉϥⲁⲓⲧⲁⲥⲓⲁ ⲙⲛ-ⲗⲁⲁⲓⲱⲟⲛ *[ⲁϥⲙ]ⲉ ⲛⲧⲉⲩⲛⲟⲩ ⲉⲍⲟⲩⲏ ϫⲙⲛⲉⲙϩⲟ ⲁϥⲣⲕⲁⲕⲉ ⲧⲟⲓϫ ⲁⲉ ⲙⲡⲗⲁⲁⲓⲱⲟⲛ ⲁⲥⲱϫⲏ ⲕⲟⲩⲓ ⲕⲟⲩⲓ ⲉⲃⲟⲗ ϫⲙⲧⲉⲙⲟⲓⲧ ⲙⲡⲉⲛⲟⲩⲧⲉ ⲛ[ⲟⲩ]ⲕⲁⲛⲏⲟⲥ ⲙⲙⲏⲥⲱⲟ ⲛⲧⲉⲣⲉⲙⲱϫⲏ ⲛⲟⲩ ⲛⲉⲧⲙⲏⲁⲩ ⲁⲙⲁⲥⲉⲣⲁⲧϥ ⲁⲙⲩⲁⲛⲁ ⲉⲙⲙⲟⲩⲧⲉ* ⲉⲫϫⲱ ⲙⲙⲟⲥ ϫⲉⲕⲉⲙⲁⲩ ⲁⲧ &c.

(Ar. 542) . . . ⲁⲩⲱ ⲉⲃⲟⲗ ϫⲙⲥⲟⲣⲟⲥ ⲙⲙⲏ (p. ⲛⲏ) ⲙⲧⲟ ⲙ̀ⲣ[ⲱⲙⲉ] *ϫⲁⲥ ⲁⲉ ⲟⲛ ⲛⲥⲱⲛ ⲉⲧⲟⲩⲱⲟⲩ ⲉⲙⲁⲁⲛⲁ ⲙⲙⲟⲩ ⲛⲉⲩⲁⲅⲟⲩⲱⲟⲛⲟⲩ ⲉⲣⲟϥ ϫⲙⲡⲉⲛⲙⲏⲓⲛⲉ ⲛⲥⲣⲃ ⲁⲩⲱ ⲛ[ⲧⲟ]ⲩ ⲛⲉⲩⲁⲅⲟⲩⲱⲟⲛⲟⲩ ϫⲙⲛⲉϫⲁ-ⲣⲓⲥⲓⲁ ⲉⲙⲁⲛⲙⲟⲩⲧⲉ ⲧⲁⲁⲩ ⲛⲁϥ ⲛⲓⲉⲙⲓⲧⲓⲁ ⲛⲁⲩ ϫⲙⲛⲉⲕⲣⲁⲓ* ⲁⲥⲱⲟⲛⲉ ⲁⲉ ⲉⲧⲣⲉⲫⲱⲟⲛⲉ &c.

p. ⲓⲏ. (Ar. 543) . . . ⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ *ⲓⲧⲉⲣⲟⲩⲛⲧϥ ⲁⲥ ⲛⲧⲉⲩⲛⲟⲩ (p. ⲓⲁ) ⲉⲡⲓⲁ ⲉⲧⲉⲣⲉⲡⲥⲱⲙⲁ ⲛⲥⲛⲧϥ ⲁⲥⲥⲱⲟⲩⲧ ⲛⲟⲩ ⲧⲉϩⲧⲩⲭⲏ ⲉϫⲙⲛⲧⲥⲕⲟⲟⲩⲉ ⲁⲧⲱ ⲉⲓⲥ ϩⲙⲛⲧⲉ ⲛⲉϥⲙⲟⲟ[ⲩⲧ]ⲛⲉ ⲁⲥⲯⲟⲛⲉ ⲁⲥ ⲛⲧⲉⲣⲉⲧⲟϩⲧⲩⲭⲏ ϩⲱⲛ ⲉⲥⲟⲩⲏ ⲉⲡⲥⲱⲙⲁ ⲁⲧⲟⲩⲱⲛ ϩⲱⲟⲩϫⲱⲛ ⲛⲟⲩ ⲙⲛⲥⲁⲟⲥ ⲧⲙⲟⲩ ⲙⲡⲥⲱⲙⲁ ⲁⲧⲉϩⲧⲩⲭⲏ ⲛⲧⲱⲟⲩ ⲙⲛⲟⲟⲩ ⲉⲡⲥⲱⲙⲁ ⲛⲧⲉⲕⲉⲟⲛ ⲁⲣⲱⲟⲩⲥ ⲛⲟⲩ ⲛⲉⲧⲙⲛⲁⲩ ⲙⲛⲁⲩ ⲁⲥ ⲉⲛⲧⲁⲩⲉⲙⲉ ⲉⲃⲟⲗ ⲛⲧⲉϥϩⲧⲩⲭⲏ ⲛⲉϥⲟⲃⲓⲙⲉ ⲛⲟⲩ ⲛⲥⲱⲟⲩ ⲉⲧⲥⲁ-[4 let.]* ⲙⲙⲓⲥⲁⲙⲁⲓ ⲁⲥ ⲟⲩ ⲁⲧⲣⲏⲧϥ ⲉⲙⲙⲁⲣⲁ-ⲗⲓⲥⲟⲥ &c.

p. ⲓⲍ. (Ar. 543) . . . ⲁⲧⲱ ⲛⲕⲉⲟⲧⲁ ϫⲱⲟⲩⲉ ⲉϫⲛⲓϯ ⲛⲁⲓⲣ ⲁⲥ ⲙⲁⲁⲓⲟⲛ ⲉⲧⲙⲙⲁⲩ ⲛⲉϥⲧⲏⲩ ⲉⲙⲁⲧⲉⲛⲉ ⲁⲧⲱ ⲛⲉϥⲉⲙⲉ ⲙⲙⲁⲩ ϫⲱⲟⲩ ⲙⲛⲟⲩ ⲛϫⲙⲙⲟ ⲛⲁⲥ ⲛⲣⲉϥϯⲕⲁⲣⲡⲟⲥ ⲙⲙⲛⲛⲁⲛⲉⲗⲟⲟⲩⲉ &c.

p. ⲓⲏ. (Ar. 545) . . . ⲙⲛⲥⲁⲛⲃⲟⲗ ⲁⲥ ⲙⲙⲁ-ⲣⲁⲗⲓⲥⲟⲥ ⲛⲟⲩⲕⲟⲩ[1] ⲉⲧⲙⲣⲉⲙⲛⲛⲟⲩ ⲙⲙⲁⲩ ⲛⲣⲉϥϯⲕⲁⲣⲡⲟⲥ ⲉⲙⲁϫⲱⲟⲩ ⲉⲙⲁⲧⲉ ⲙⲙⲛⲥⲏⲙⲁ ⲛⲉⲁⲟⲟⲩⲉ ⲛⲟⲉ ⲙⲛ[ⲥⲧⲥ]ⲙⲛⲓⲕⲟⲥⲓⲟⲥ ⲉⲙⲧⲣⲡ ⲁⲧⲱ ⲙⲧⲉ-ⲣⲉⲫⲙⲁⲩ ⲉⲣⲟⲟⲩ &c.

p. ⲓⲑ. . . . ⲙⲧⲉⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲙⲧⲉ ⲙⲙⲟⲛ[ⲧⲉ] ϫⲓⲧϥ ⲉⲡⲓⲁ ⲉⲧⲙⲙⲁⲩ *ⲛⲁⲓ ⲁⲥ [ⲉϥ]ϫⲱ ⲙⲙⲟⲟⲩ ⲉⲙⲧⲛⲕ ⲛϩⲓⲧ ⲉϫⲙⲙⲩⲁⲕⲉ ⲉⲙⲧⲁⲗⲁⲓⲧⲉⲓⲁ ϫⲟⲟϥ (Ps. xliii. 1,) ⲁⲙⲟⲛ ϩⲱⲟⲩ ϫⲟⲕⲁⲥ ⲉⲙⲉϫⲟⲟⲥ ϫⲉⲙⲉⲙⲧⲁⲙⲥⲟⲧⲙⲟⲩ ⲁⲧⲱ ⲁⲙⲉⲙⲉ ⲉⲣⲟⲟⲩ ⲙⲉⲛ-ⲧⲁⲙⲉⲙⲉⲓⲟⲧⲉ ϫⲟⲟⲩ ⲉⲣⲟⲛ ⲙⲙⲟⲩϩⲱⲟⲩ ⲉⲙⲉⲧⲥⲩⲙⲡⲉ ⲉⲕⲟϫⲱⲟⲩ ⲁⲥⲯⲟⲛⲉ ⲁⲥ]

p. ⲕⲍ (recalls Ar. 555, Boh. 61 which however correspond to *Mém. de la Miss.* iv, 525) ⲉϫⲟⲟⲥ ⲉⲣⲟⲩⲏ ⲉⲣⲁϥ ϫⲙⲙⲓⲛⲁϯ ⲙⲁⲕ ⲁⲓ ⲙⲙⲉⲕⲁⲓⲧⲙⲁ ⲉⲧⲃⲉⲙⲙⲓⲧⲁⲕⲁⲁϥ ⲛⲉϥϩⲓⲛ ⲣⲁⲣⲙⲁ ⲁⲧⲱ ⲙⲧⲉⲣⲟⲩⲛⲁⲩ ϫⲉⲫⲁⲙⲟϫⲁⲉⲓ ⲛⲁⲩ ⲉⲙⲉⲥⲟⲧⲟ ⲁⲩⲯⲁⲭⲉ ⲙⲙⲟⲟⲩⲧⲉⲣⲟⲩ ⲛⲟⲩ ⲛⲣⲱⲙⲉ ϫⲉⲙⲙⲁ ϫⲙⲛⲧⲉ ⲙⲙⲁⲯⲟⲟⲩ ⲙⲛⲟⲟⲛ ⲉⲧⲁⲩⲥⲧⲙ ⲙⲙⲁⲥⲟⲩ ⲉⲃⲟⲗ ϩⲁⲧⲁϥⲁⲁϥ ⲉⲣⲟⲟⲩⲏ ⲉⲣⲁϥ ⲙⲙⲛⲟⲧⲉ ⲛⲉϥⲟⲩⲱⲛϯ ⲛⲧⲁⲣⲡⲁ ϫⲉ-ⲙⲙⲣⲁⲁⲧ ⲙ[ⲱⲟⲩ 4 lines] ⲙⲁⲓ ϫⲉⲙⲡⲣϯ ⲙⲁϥ ⲙⲙⲉⲧⲣⲙⲁⲁⲓⲧⲉ ⲙⲙⲟϥ ⲉⲃⲟⲗ ϫⲉⲁϥⲣⲟⲩϫⲱⲟⲩⲥ ⲉⲙⲉⲯⲓⲛⲉ ⲉⲣⲟⲟⲩⲏ ⲅⲁⲣ ϫⲉⲛⲉⲓϩⲃⲏⲟⲩⲉ ⲛⲉⲩϫⲱⲟⲩⲥ ⲉⲣⲟϥ ⲁⲧⲱ ⲙⲧⲉⲓⲥⲉ ⲁⲧⲛⲉⲙⲉⲩⲟⲩⲉ ⲉⲣⲟϥ ⲁⲧⲯⲁⲭⲉ ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲛⲉⲓⲯⲁⲭⲉ ⲙⲙⲟϥ ⲁⲥ ⲙⲧⲉⲣⲉⲫⲥⲱⲟⲩⲧⲉ ⲁⲣⲱⲟⲩⲥ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲁⲩⲥⲱⲟⲩⲧ ⲛϩⲁⲣⲙⲁ ⲛⲥⲟⲩⲛⲟⲟⲩ ⲛⲟⲩⲣⲱⲙⲉ ⲉⲣⲟϥ ⲁⲧ

moderately enlarged. There are no colours. The page-numbers are as in Ciasca i, tab. ix. From the same MS. as Zoega no. ccxcvi, Paris Vol. 129[12], fol. 42[1] and by the scribe of no. 355 *below*, Paris Vol. 131[3], foll. 29—33, Vol. 131[7], fol. 50, Leyden no. 70 and *Clar. Press* no. 35.

From Aḫmîm. [BUDGE.]

Pachomius, life of. The 1st and 3rd passages do not correspond to any published texts; the 2nd is found in Arabic on pp. 525—527 of *Annales du Mus. Guimet* xvii, while *Méms. de la Miss. franç.* iv. 557 must have preceded the same text in another MS. The 1st passage, in its description of the opposition among his monks with which Pachomius had to contend, recalls *Méms.* 539 (=*Clar. Press* no. 57). The following is part of its text;

P. ϭϛ. ⲕⲁⲧⲁ [ⲟⲥ ⲏⲧⲁⲧⲉ]ⲧⲏⲁⲁⲥ ϩⲁⲟⲩ[ⲛⲛⲟⲟⲩ] ⲉⲩⲙⲟⲛⲉ ⲁⲥ [ⲉⲧⲉⲧⲛⲩ]ⲁⲓⲧⲏⲥⲱⲧⲛ [ⲛⲥⲁⲓⲥ]ⲏⲧⲟⲩ ⲏⲧⲁⲓ[ⲧⲁⲁⲩ ⲉⲧ]ⲟⲟⲧⲏⲧⲧⲏ ⲛ[ⲧⲉ]ⲧⲏⲩⲥⲏⲣⲏⲥⲉ ⲁⲧⲱ ⲡⲁⲛⲓϫⲟⲉⲓⲥⲛⲉ ⲏⲕⲁϩ ⲙⲏⲛ[about 10 let.]ⲁ ⲉⲩⲙⲟⲛⲉ [7 let.]ⲟ̈ⲩⲉ[2] ⲙⲡⲧⲏ ⲉⲕⲉⲛⲓⲁ ⲏⲧⲉⲧⲏⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲟⲉ ⲉⲧⲉⲧⲏⲟⲩⲥⲉⲩⲁⲁⲥ ⲁⲛⲟⲕ ⲅⲁⲣ ⲛ̀ϯⲛⲁⲁⲓⲛϫⲉ ⲁⲛ ⲙⲡⲓⲱⲧⲏ ϫⲏⲙⲡⲙⲛⲁⲩ ⲉⲧⲉⲧⲏⲧⲏⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲛⲉⲓⲧⲱⲩ ⲧⲏⲣⲟⲩ ⲏⲧⲁⲓⲧⲁⲁⲩ ⲉⲧⲟⲟⲧⲏⲧⲧⲏ ⲁⲥⲩⲙⲟⲛⲉ ⲁⲥ ⲏⲧⲉⲣⲉϥⲟⲩⲱ ⲉⲙⲩⲁⲛⲁ ⲛⲉⲩⲁⲧⲉⲓ ⲛⲟⲓ ϩⲉⲛⲟⲩⲁ ⲟⲩⲁ ⲙⲥⲏⲧⲟⲩ ⲩⲁⲛⲟⲟⲩ ⲙⲡⲥⲟⲛ ⲁⲥ ⲉⲧⲙⲙⲁⲩ ⲙⲡⲉⲟⲩⲁ ⲙⲥⲏⲧⲟⲩ ⲉⲓ ⲛⲉⲁⲩⲥⲙⲏⲧⲥ ⲅⲁⲣ ⲙⲙⲛⲧⲉⲣⲟⲙⲧ ϫⲉⲙⲁⲣⲉⲙⲓⲣⲉ ⲕⲁⲧⲁ ⲧⲉⲓϩ ⲏⲧⲙⲙⲁⲩ ϫⲉ-(p. ϭϛ)-ⲟⲩ ⲛⲉⲧⲭⲙⲁ-[ⲓⲣⲉ ⲏⲧⲉ]ⲣⲉϥⲙⲁⲩ ⲁⲥ[8 let.]ⲉ ⲙⲡⲛⲟⲩⲧⲉ ⲉⲛⲉⲧ-ⲙⲩⲟⲧ ⲙⲙⲧⲉⲧⲙⲙⲧϫⲁⲥⲓϩⲙⲧ ϫⲉⲁⲧⲕⲁⲁⲥ ϩⲁⲓⲁⲧⲟⲩ ⲉⲧⲙⲥⲱⲧⲙ ⲛⲥⲁⲧⲉⲥⲙⲏ ⲙⲛⲉⲧⲩⲁⲭⲉ ⲙⲙⲁⲩ ⲁϥ-ⲧⲁϫⲣⲟϥ ⲙⲙⲏⲛ ⲉⲙⲛⲟϥ ϩⲙⲛⲉⲛⲛⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲏϩⲓⲧϥ ⲁⲧⲱ ⲉϥⲙⲓⲥⲧⲉⲩⲉ ⲉⲙⲩⲁⲭⲉ ⲏⲧⲉⲥⲙⲏ ⲉⲧⲩⲁⲭⲉ ⲙⲙⲁϥ ⲏⲧⲁⲥⲡⲱⲥ ⲩⲁⲣⲟϥ ⲁϥⲧⲱⲟⲩⲧⲏ ϫⲓⲟⲣⲓⲥ ⲟⲉⲣⲱⲃ ϩⲓⲥⲟⲧⲃⲉϥ ⲙⲙⲓⲩⲉ ⲛⲉⲧⲛⲟⲩⲩⲟⲩⲧ ⲁⲉ ⲏⲣⲟ ϩⲉⲓⲧⲉϥⲟⲓϫ ⲙⲙⲏⲁⲩ ⲉⲧⲙⲙⲁⲩ ⲁϥⲛⲱⲧ ⲛⲥⲱⲟⲩ ⲟⲩⲁ ⲟⲩⲁ ϩⲙⲡⲣⲁⲓ ⲙⲙⲏⲟⲩⲧⲉ ⲁϥⲛⲟⲟⲩ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ϩⲙⲧⲥⲟⲟⲩϩⲉ ⲏⲧⲟⲟⲩ ⲁⲉ ⲁⲧⲙⲟⲟⲩⲉ ϩⲱⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲛⲥⲱⲟⲩ ϩⲓⲧⲛⲟⲩⲙⲙⲩⲉ ⲏ ϩⲉⲓⲧⲛⲟⲩ-ⲕⲱϩⲧ ⲕⲁⲓ ⲅⲁⲣ ⲛⲉⲓϩⲱⲃ ⲏⲧⲁϥⲩⲟⲛⲉ ⲛⲟⲩⲉⲃⲟⲗ ⲙⲙⲏⲉ ϩⲉⲓⲧⲙⲡⲣⲱⲙⲉ ⲉⲧⲣⲉⲧⲙⲡⲟⲣϫ ⲉⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲁⲗⲗⲁ ⲏϫⲟⲉⲓⲥ ⲛⲉⲙⲧⲁϥⲉⲓⲣⲉ ⲛⲁⲩ ⲕⲁⲧⲁ ⲟⲉ ⲉⲧⲉ-ⲣⲉⲁⲗⲧⲉⲓⲁ ϫⲱ ⲙⲙⲟⲥ ϫⲉ (Ps. lxvii. 1)ⲏ The 2nd column is all but wholly lost. *Ends*, ⲡⲁⲓⲧⲟⲥ ⲁⲉ ⲛ[about 4 let.]ⲙⲛⲁⲓ ⲉⲧⲃⲉϩⲏⲛ[ϩⲱⲃ] ⲉⲧϩⲟⲟⲩ ⲉⲁⲧⲉⲧⲛⲁⲁ[ⲩ] ⲛⲁⲓⲕⲁⲓⲟⲥ ⲅⲁⲣ ⲛⲣⲱⲙⲉ[ⲉ].

fol. 2 (last of quire ⲓϛ). *Begins*, [ⲁⲗⲁⲱⲛ]ⲕⲏ ⲏⲧⲁⲓⲥⲙⲏⲧⲥ ⲙⲡⲉⲕⲱⲧⲟ ⲉⲃⲟⲗ ⲉⲓϫⲱ ⲙⲙⲟⲥ ϫⲉⲉ-ⲩⲙⲟⲛⲉ ⲉⲓⲩⲁⲓⲧⲙϩⲁⲣⲉϩ ⲉⲧⲁⲗⲁⲱⲛⲕⲏ. . . . *Ends*, ... ⲏⲧⲟϥ ⲁⲉ ⲟⲛ ⲁϥⲣⲧⲟⲩⲃ ϫⲉⲉⲓⲩⲁⲛⲉ ⲛⲕⲁⲓ ⲉⲧⲏⲁⲛⲟⲩϥ (=Arabic 527, l. 3).

fol. 3. This appears to be from a discourse on Judas. It consists mainly of the following *quotations*, besides other, less exact references; Mt. xxv. 41, *ib.* 46, Mt. xxvi. 24 *or* Mk. xiv. 21, Mt. xxvi. 21 *with* Joh. vi. 70, Ps. cviii. 16, xlix. 16, 1 Cor. iv. 20.

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[1] Amélineau is mistaken in stating (*Méms. de la Miss. franç.* iv. 485,) that this leaf (no. 24) is from the same MS. as nos. 5, 6 &c. Those are all from the same MS. as no. 355 *below* and to them therefore the title ⲙⲛⲟⲩ ⲛⲃⲓⲟⲥ does not belong. Nor can Amélineau's dating of fol. 42 (*l.l.* 486) be maintained; for 1. the "Persians" of the colophon were but 8 months in Egypt, (ⲛⲉⲥⲩⲛⲟⲧⲏ, *not* ⲛⲉⲥⲩⲟⲣⲙ) from Mechir to Thoth, 2. he who bought (? redeemed) the book from them (ⲁϥⲱⲛ . . . ⲏⲧⲟⲟⲧⲟⲩ ⲙⲙⲏ.) has an Arabic name ⲁⲛⲟⲩ ⲛⲁⲥⲣ, 3. the colophon is dated in the Saracenic era (though that need not indeed affect the MS. itself,) and 4. the script of the MS. is of far later date than the 7th cent. and is more probably not older than the 12th at earliest.

[2] ⲙⲟⲟⲩⲉ ?

344.

Or. 3581B(49).—Parchment; a complete leaf, paged ⲥⲭⲓ, ⲥⲭⲓⲏ; 12¾×10 in. The text, in two columns of 30 or 31 lines each, is written in a regular, upright hand (*cf.* Ciasca i, tab. xiii). Initials, stops &c., the letter ϕ and the ornament ⲻ are in red.

From Aḫmîm. [Budge.]

Pamoun[1] and Sarmata his brother, martyrdom of. These saints cannot be certainly identified with any elsewhere mentioned, but some common features may point to Amoun of Terenouthis (Synax. 27th Epiphi).[2] The following is the text;

P. ⲥⲭⲓ. ⲁⲧⲱ ⲡⲛⲉϥϫⲟⲟⲥ ⲛⲟⲩ ⲡⲛⲉⲧⲟⲩⲁⲁⲃ ϫⲉϫⲱ ⲟⲣⲱⲧⲛ ϩⲟⲛⲁⲣⲉⲛⲉϥϩⲓⲧ ⲧⲁϩⲣⲏⲧ ⲉϩⲟⲩⲛ ⲉⲡϫⲟⲉⲓⲥ ⲓⲏ ⲡⲉϫⲥ ⲁϥⲱⲣⲡ ⲟⲃⲟⲁ ⲛⲟⲩ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲛⲁ ⲡⲁⲓⲟⲧⲛ ⲉϥϫⲱ ⲙⲡⲟⲥ ϫⲉ ϫⲓⲝⲙⲛⲟ ⲛⲁⲕ ⲱ ϩⲁⲣⲏⲛⲓⲟⲥ ⲛϩⲓⲣⲏⲛⲓⲕⲟⲛ ϫⲉⲛⲥⲓⲟⲗⲉⲓ ⲛⲁⲓ ⲁⲛ ϩⲁⲛⲉⲕⲃⲁⲥⲁⲛⲟⲥ ⲉⲡⲓⲧⲏⲣϥ ⲁϥⲕⲟⲗⲱⲧⲟ ⲉⲧⲣⲟⲧⲣⲉⲙⲉ ⲟⲃⲟⲁ ⲙⲡⲉϥⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲁϥⲧⲣⲉⲧⲡⲁⲣⲧⲣⲉⲙϫ ⲉϥϫⲏⲩ ⲉϩⲣⲁⲓ ⲉⲣⲟⲟⲩ ⲁⲧⲱ ⲁϥⲧⲣⲉⲧⲡⲁⲣⲧⲣⲉⲛⲟⲥ ⲉϩⲣⲁⲓ ⲉϥⲁⲁⲛⲧϥ ⲁⲧⲱ ⲙⲡⲉϥϫⲟⲥⲓⲟⲛ ⲉⲡⲓⲧⲏⲣϥ ⲛⲟⲩ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲛⲁ ⲡⲁⲓⲟⲧⲛ ⲁϥⲟⲩⲱⲛⲓ ⲛⲟⲩ ϩⲁⲣⲏⲛⲓⲟⲥ ⲛϩⲓⲣⲏⲛⲓⲕⲟⲛ ϫⲉⲛⲏⲥⲉⲕⲁⲥ ϩⲓⲛⲁⲓ ⲛⲉϫⲁⲕ ⲛϩⲓⲙⲓⲁⲥ ⲡⲉⲥⲛⲉⲕⲟⲗⲁⲧⲱⲣ ϫⲉⲙⲙⲁⲓ ⲉⲙⲁⲓⲁ ⲉⲛⲉϩ ⲛⲟⲉ ⲙⲙⲟⲛⲁⲭⲟⲥ ⲉⲓⲛⲁⲩ ⲛⲧⲉ ⲕⲓⲙⲉ ⲁϥⲟⲩⲱⲛϩ ⲛⲟⲩ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲛⲁ ⲡⲁⲓⲟⲧⲛ ⲡⲉϫⲁⲕ ⲛⲁⲓ ϫⲉⲛⲁⲧϩⲓⲧ ⲛϩⲓⲣⲏⲛⲓⲕⲟⲛ ⲉⲛⲉ ⲛⲓⲧⲥⲟⲟⲩⲧⲛ ⲁⲛ ϫⲟϫⲙⲓ-ϩⲓⲣⲏⲛⲓⲕⲟⲛ ⲛⲁⲩ ⲉⲧⲉⲧⲛϫⲱ ⲙⲡⲉϥⲧⲁⲓⲟ ⲉⲓⲉ ϥⲟⲩⲛϩ ⲁϥⲟⲩⲱⲛϩ ⲛⲟⲩ ⲁⲛⲁ ϭⲁⲣⲙⲁⲧⲁ ϫⲉⲉⲓⲉ ϥⲟⲩⲛϩ ⲁⲗⲗⲁ ⲛϥⲥⲟⲟⲩⲧⲛ ⲁⲛ ⲛⲧⲁⲛⲉⲓ ⲉⲡⲉⲓⲱⲁ ⲁⲗⲗⲁ ϥⲥⲟⲟⲩⲧⲛ ϩⲓⲛⲉϥⲙⲛⲧ ϫⲉⲧⲏⲩⲟⲛ ⲙⲙⲉⲥⲓⲥⲓⲉ ϩⲓⲛⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ⲁϥⲟⲩⲱⲛϩ ⲛⲟⲩ ⲛϩⲓⲣⲏⲛⲓⲕⲟⲛ ϫⲉⲱⲟ ⲡⲁⲓⲟⲧⲛ ⲙⲡⲉϭⲁⲣⲙⲁⲧⲁ ⲁⲣⲓ ⲟⲩⲥⲁⲓϫ ⲙⲙⲟⲛ ϯⲁⲧⲣⲉⲩⲙⲟⲣϥ ⲙⲙⲉⲧⲙⲁⲁⲥ ϫⲙⲧⲉϥⲙⲟⲩⲧⲉ ⲁⲧⲟⲩⲱⲛϩ ⲛⲟⲩ ⲙⲉⲧⲟⲩⲁⲁⲃ

ϩⲛⲟⲩ-(p. ⲥⲭⲏ)-ⲁⲧⲙⲧ ⲙⲙⲟⲁ ⲙⲡⲁϯⲙⲉ ⲁⲛⲟⲕ ⲙⲙⲁⲥⲟⲙ ⲥⲁⲣⲙⲁⲧⲁ ⲁⲙⲕⲁⲡⲉⲙⲙⲓ ⲙⲥⲱⲙ ⲁⲙⲩⲱⲙⲉ ϩⲁⲧⲛⲟⲩⲛⲟⲟⲩ ⲙⲁⲓⲕⲁⲓⲟⲥ ⲉⲡⲉϥϩⲣⲁⲓⲙⲉ ⲁⲛⲁ ⲙⲟⲩⲧⲥⲓ ⲁⲧⲭⲟⲟⲥ ⲉⲧⲃⲉⲡⲥⲟⲙ ⲉⲧⲙⲙⲁⲩ ϫⲉⲛⲉϥⲙⲧ ⲡⲉⲧⲉϥⲙⲁⲓ ⲁⲡⲓⲟⲩⲧⲉ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁϥⲁⲁⲛ ⲙⲙⲟⲛⲁⲭⲟⲥ ϩⲁⲧⲛϥ ⲁⲙⲱⲟ ϩⲁⲧⲉϥⲙⲛⲧⲙⲉⲓⲟⲩⲧ ⲧⲉⲛⲟⲩ ⲁⲉ ⲱ ⲡⲁⲥⲉⲃⲏⲥ ⲉⲧⲉⲙϫⲥⲟⲟⲩⲧⲛ ⲁⲛ ⲙⲙⲛⲟⲩⲧⲉ ⲛⲉⲧⲉⲓⲙⲁⲓ ⲁⲡⲓⲟⲩⲧⲉ ⲡⲉⲧⲉⲓⲙⲁⲕ ⲁⲣⲓϥ ⲟⲁⲓ ⲙⲡⲉⲓⲣⲟⲟⲩⲧⲛ ⲁⲙⲛⲉ ϩⲁⲣⲟⲕ ⲛⲉϫⲉⲛⲣⲱ-ⲙⲉⲙⲟⲛ ⲛⲁⲩ ϫⲉⲉⲓⲉ ⲛⲉⲧⲙⲙⲁⲩ ⲉⲧⲟⲩⲟϩ ⲙⲡⲉⲧⲟⲩⲁⲁⲃ ⲧⲉⲛⲟⲩ ⲡⲁⲓ ⲉⲧⲉⲧⲛϫⲱ ⲙⲡⲉϥⲧⲁⲓⲟ ⲉⲓⲉ ϥⲟⲩⲛϩ ⲁϥⲟⲩⲱⲛϩ ⲛⲟⲩ ⲁⲛⲁ ϭⲁⲣⲙⲁⲧⲁ ϫⲉⲉⲓⲉ ϥⲟⲩⲛϩ ⲁⲗⲗⲁ ⲛϥⲥⲟⲟⲩⲧⲛ ⲁⲛ ⲛⲧⲁⲛⲉⲓ ⲉⲡⲉⲓⲱⲁ ⲁⲗⲗⲁ ϥⲥⲟⲟⲩⲧⲛ ϩⲓⲛⲉϥⲙⲛⲧ ϫⲉⲧⲏⲩⲟⲛ ⲙⲙⲉⲥⲓⲥⲓⲉ ϩⲓⲛⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ⲁϥⲟⲩⲱⲛϩ ⲛⲟⲩ ⲛϩⲓⲣⲏⲛⲓⲕⲟⲛ ϫⲉⲱⲟ ⲡⲁⲓⲟⲧⲛ ⲙⲡⲉϭⲁⲣⲙⲁⲧⲁ ⲁⲣⲓ ⲟⲩⲥⲁⲓϫ ⲙⲙⲟⲛ ϯⲁⲧⲣⲉⲩⲙⲟⲣϥ ⲙⲙⲉⲧⲙⲁⲁⲥ ϫⲙⲧⲉϥⲙⲟⲩⲧⲉ ⲁⲧⲟⲩⲱⲛϩ ⲛⲟⲩ ⲙⲉⲧⲟⲩⲁⲁⲃ

345.

Or. 3581B(50).—Parchment; a small fragt., paged ⲓⲁ, ⲓⲃ; 3½×9½ in. The text, in two columns, is written in an uneven hand (*cf.* Ciasca i, tab. xiv for the type). Initials are apparently small and uncoloured; stops, lines, page-numbers are in red.

From Aḫmîm. [Budge.]

Paniskos and —, martyrdom of. P. is a youth of twenty and declares that he and his companion have kept their *παρθενία* since childhood. The hegemon endeavours to persuade them on account of their youth ⲧⲉⲧⲙⲛⲧⲃⲣⲣⲱ ⲟⲩⲟⲥⲟⲥ and tells them that Zeus and Hermes will help them if they obey.

346.

Or. 3581B(51).—Parchment; a complete leaf and part of a leaf, the latter paged ⲣⲓⲁ, ⲣⲓⲃ; 12½×11 in. The text, in two columns of 26 or 27 lines each, is written in an

[1] The text has always this form which recurs elsewhere, *e.g.* Krall, *Corp. Rain.*, and in Greek documents, *e.g.* Kenyon, *Cat. of Papyri* i. A church (l) of Ἀββᾶ Σαρματᾶ occurs Berlin, *Aeg. Urk.* ii. 689, though this may be the hermit of the Apophthegmata.

[2] *Cf.* also Leipzig, Vol. xxiv. 25, where Amoun of T. is associated with Krajôn. These two names are also in the list Zoega 30.

[3] Probably a faulty reading. Perhaps the sense was "while the sun is visible."

upright, somewhat angular hand (*cf.* Ciasca i, tabb. vii, xiv for the type). Initials, moderately enlarged, stops, the letter ϕ &c. are in red. From the same MS. as Paris, Vol. 129[16], foll. 1—6.

From Aḫmîm. [Budge.]

Pechôsh ⲡⲥⲟⲩⲱϣ,[1] martyrdom of.

This saint was commemorated at the White Monastery on the 26th Tybi together with his mother Kasia[2] and cannot but be identical with him of Amélineau, *Les Actes* 52, whose day is there given as 20th Tybi. He is not mentioned elsewhere.

Fol. *a*. The emperor's(?) letter to the soldiers, with orders to take P. to Cairo[3] and thence to Arian ⲉⲕⲏⲓⲥ ⲏⲧⲉⲧⲏⲧⲁⲁϥ ⲛⲁⲣⲓⲁⲛⲟⲥ ⲛϩⲏⲧⲉⲙⲱⲛ ⲛⲟⲩⲃⲁⲥⲓⲥ, who, should persuasion fail, is to torture him ⲯⲁⲓⲥⲱⲧⲙ ⲅⲁⲣ ⲭⲉⲯⲁϥⲛⲟⲩⲟⲉ ⲙⲙⲟⲟⲩ ⲉⲧⲣⲯⲁⲛⲧⲁⲥⲱⲧⲙ ⲛⲥⲱϥ ⲟⲩⲏⲧϥ ⲃⲁⲥⲁⲛⲟⲥ ⲙⲙⲁⲩ ⲉⲧⲣⲉϥⲃⲁⲥⲁⲛⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲕⲁⲕⲏ ⲕⲁⲕⲱⲥ.[4] The soldiers go to ⲕⲏⲓⲥ (*sic*), seize P. in his cell ⲙⲙⲁ ⲏⲧⲉϥⲣⲏ and tying him to a horse's tail,[5] bring him to the neighbourhood ⲛⲥⲁ of Peremoun. Avoiding Panau ⲡⲁⲛⲁⲩ ⲧⲙⲟⲓⲥ, for fear he should be rescued ⲭⲉⲛⲉⲧϥⲓⲧϥ ⲏⲧⲟⲟⲧⲟⲩ, they reach ⲕⲏⲓⲥ and take him to Babylon. There they take ⲟⲩⲱⲛⲉ boats and sail southward ⲁⲧⲣϣⲟⲧ ⲉⲣⲏⲥ. At Antinoe ⲁⲛⲧⲓⲛⲟⲟⲩⲉ they learn that Arian has gone ten days ago to Siut. They follow him and find him hindered by the wind from returning ⲉϥⲙⲟⲟⲛⲉ ⲙⲡⲧⲏⲩ ⲕⲱ ⲙⲙⲟϥ ⲁⲓ ⲉⲥⲟⲩⲣ ⲉϩⲏⲧ. On reading the emperor's letter (fol. *b*) Arian at once lands on the western bank at a waste place about a mile north of Tjelle[1] ⲉⲡⲉⲕⲣⲟ ⲙⲡⲉⲙⲏⲧ ⲉⲩⲛⲁ ⲉϥⲣⲱϥⲓϥ ⲙⲡⲙϩⲓⲧ ⲙⲧⲭⲉⲗⲁⲉ ⲛⲁⲣⲯⲁⲩ ⲛⲟⲩⲧⲙⲁⲁⲓⲟⲛ and invites P. to burn incense and go free, adding 'Delay (*κατέχειν*) not the king's soldiers.' He refuses saying that he is Christ's servant.

P. ρια. [The soldiers] beg P. to pray that the hegemon may behead them, that they may cease to delay (*κατέχειν*) the angels. P. prays . . . . Though left three days and nights in a pit (*φόσσα*[2]) of fire they do not die. The hegemon therefore tells their leader ⲙⲙⲟⲟⲩ ⲉⲧⲙϩⲏⲧⲟⲩ that if they desire to be beheaded, they must write a letter to the emperor . . . . (p. ριβ) They will gladly do so and calling for *χάρτης* Theodosius ⲙⲙⲟⲟⲩ ⲙⲙⲁⲧⲟⲓ ⲙⲧⲁⲅⲅⲉⲗⲟⲥ writes to Diocletian saying that they, the 200 soldiers ⲡⲯⲓⲧ ⲙⲙⲁⲧⲟⲓ, have taken service with the God of the Christians. The hegemon, on receiving this letter, ceases to fear and forthwith commands [to behead them and leave? their bodies] in the pit, that the Christians may bury them. Then he turns to P. and again bids him burn incense, accusing him of having enchanted the soldiers and vowing vengeance ⲁⲕⲣϩⲓⲕ ⲉⲣⲟⲟⲩ ⲁⲕⲫⲓⲧⲟⲩ ⲁⲛⲟⲓ ϩⲱⲱⲟⲩ ⲛⲉⲧⲉⲕⲥⲣⲫⲉ ⲉⲣⲟⲓ ⲁⲛⲟⲕ ϯⲛⲁⲛⲁⲓⲁⲅⲧⲉ ⲙⲙⲟⲕ ϩⲓϩⲉⲙⲙⲟⲟⲩ ⲙⲃⲁⲥⲁⲛⲟⲥ ⲉⲧⲙⲁⲩⲧ ⲯⲁⲛⲧⲁⲙⲟⲟⲩⲧⲧ ⲙⲙⲟⲕ ⲕⲁⲕⲱⲥ. Then Pechôsh. . . .

347.

Or. 3581B(52).—Parchment; a damaged leaf, the last of quire ⲏ, paged [ρκϑ, ρλ]; $11 \times 9\frac{3}{4}$ in. The text, in two columns, is written in a regular, upright script (*cf.* Ciasca i, tab. viii). Initials, slightly enlarged, are coloured red. From the same MS. as

[1] Recurs in this form Vit. Pachom., *Mus. Guimet* xvii. 44 and as Boh. ⲡⲉⲥⲟⲩⲱϣ *ib.* 32, Hyvernat, *Actes* 156 or ⲡⲥⲟⲩⲱϣ Zoega 23.

[2] Leyden Catal. pp. 190, 193.

[3] On ⲕⲏⲓⲥ for Cairo, *v.* Stern in *Aeg. Zeitschr.* 1885, 149.

[4] Κακὴν κακῶς; *v.* Kurz in *Byz. Zeitschr.* iii. 152.

[5] *Cf.* Georgi, *De Mirac.* 182.

[1] *V.* Zoega 114, Amélineau *Géogr.* 488.

[2] *Cf.* Georgi, *l.l.* lxxvii.

Clar. Press, fragt. 55 (which immediately follows it), Paris, Vol. 129[16], foll. 23, 24, 26, 27 and probably Zoega, no. cxl and by the scribe of no. 186 *above*, Zoega nos. cxxxiv, cxxxviii, cclviii, cclxxiii, Paris Vol. 78, fol. 39, Vol. 129[14], foll. 109, 131, Vol. 129[17], foll. 72—74, 76—79, Vol. 130[5], foll. 102, 123, 124, Vol. 131[1], foll. 1, 51—58, Vol. 132[1], foll. 27, 62, Leyden no. 87, though several of these at any rate cannot be from the same MS.

From Aḫmîm. [BUDGE.]

Psote ⲫⲟⲧⲉ, martyrdom of.[1] Diocletian's letter is brought southward to Arian. [Psote] is found performing the daily service ⲁⲩⲱ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲥⲛⲧⲟϥⲁⲅⲓⲟⲧⲩⲣⲓⲁ ⲙⲙⲟⲟ in the church. They bring him forth and read to him the royal letter. The following are phrases from the speech which he then makes (fol. *b*);

[ⲙⲡ]ⲉⲛⲁⲧⲙⲟⲩⲧⲉ ⲅⲁⲣ ϩⲱⲃ ⲙⲙⲡⲣⲡⲙⲙⲟⲩⲧⲉ ⲙⲡⲉⲧⲣⲁⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲓⲥⲁⲕⲟⲥⲙⲟⲥ ϩⲱⲃ ⲟⲩⲟⲩⲛ ⲉⲣⲟⲓ ⲛⲁⲛⲓⲁ ⲙⲡⲉϫ̅ⲥ̅ ⲛⲉⲧⲥⲟⲩⲛⲟⲩⲛ ⲉⲣⲟⲓ ⲛϩⲏⲧϥ . . . . ⲟⲩⲃⲱⲟⲩ ⲱ ⲙⲡⲣⲣⲟ ⲁⲕⲥⲱⲟⲩ ⲙⲙⲟⲓ ⲉⲡⲧⲁⲕϩⲟ ϩⲓⲧⲁⲗⲏⲓⲧϩⲗⲗⲟ . . . . ⲟⲩⲃⲱⲟⲩ ⲁⲕⲁⲗⲟⲩⲧⲉ ⲟⲩⲟⲩⲧⲉ ⲉⲣⲟⲓ ϫⲉⲕⲁⲓⲟⲩ ⲙⲙⲡⲣⲣⲟ ⲉⲧⲃⲏⲏⲧⲟⲩ ⲙⲙⲟⲓ ϫⲉ-ⲙⲡ[ⲁ]ⲕⲁⲟⲓ ⲙⲛ[2 or 3 let.]

348.

Or. 3581B(53). — Parchment; a small fragt.; 6×5¼ in. The text, in two columns, is written in a neat, rather small hand (*cf.* Ciasca i, tabb. i, though the likeness is not close). Initials, moderately enlarged, are accompanied by small ornaments in red. From the same MS. as Lord Crawford's nos. 33 and 45, and by the scribe of *Clar. Press*, fragt. 29 and Paris, Vol. 130[5], fol. 121.

From Aḫmîm. [BUDGE.]

[1] *Cf.* Amélineau, *Les Actes* 38.

Sebaste, encomium on the forty martyrs of. This is to be presumed from (1) the words ⲛⲉⲣⲉ[ⲙⲡ]ⲟⲩⲱ ⲅⲁⲣ ⲛⲧⲁⲓⲙⲛ[ⲙⲛ] ⲟ ⲙⲙⲁⲛⲛⲟ[ⲟ]ⲩⲉ ⲙⲙⲉⲥⲧⲟ[ⲟ]ⲣ ⲙⲙⲛⲧⲣⲙⲛⲟⲟⲩⲧⲉ [ⲛ]ⲙⲙⲓⲕⲁⲗⲟⲩⲟⲩⲧⲉ [ⲛ]ⲃⲁⲓⲟⲩⲧⲁϩ ⲛ[ⲟⲉ] ⲛⲟⲩⲥⲱⲟⲩⲉ ⲟⲉ[1] and (2) the fact that the Crawford leaves are from an encomium on these saints.[2]

349.

Or. 3581B(54). — Parchment; a fragt.; 8¼×10¾ in. The text, in two columns, is written in a large, irregular hand, identical with that of no. 300 *above*. Paris Vol. 129[14], foll. 118—121 are from the same MS.

Severus of Antioch, encomium on, for the 14th Mechir. A complete Ethiopic version of this work, though not verbally identical with the Coptic, is in MSS. Or. 773, foll. 167*a*—218*b* and Or. 771, foll. 105*a*—139*a*. There it is attributed to Athanasius, whose father is called a contemporary of Severus.[3] The Ethiopic text corresponding, although with considerable variants, to the passage here preserved is on fol. 184*a* and *b* of Or. 773; it treats of an incident preceding Severus' attack on Macedonius.

Fol. *a*. ⲁⲗⲁⲛⲟⲟⲥ [ⲥ]ⲧⲙⲛⲧⲁⲣ ⲉⲣⲟⲕ [ⲥ]ⲙⲛⲥⲟ ⲁⲙⲡⲉⲣⲁⲥⲙⲟⲥ ⲧⲙⲣⲟⲩ ⲙⲙⲁⲣⲉⲧⲓⲕⲟⲥ ⲟⲩⲛ ⲁⲛⲉ-ⲥⲙⲛⲟ ⲛⲧⲟⲣⲟⲟⲗⲟϫⲓⲁ ϯⲟⲩⲧⲟ ⲛⲟⲉ ⲛⲟⲩⲕⲣⲙ[ⲟⲛ] ϩⲙⲛⲟⲩⲧ [ⲙⲡ]ⲣⲣⲟ ϩⲙ[7 or 8 let.]ⲧⲟⲣⲉⲙⲁⲣ [about 12 lines]ⲣⲁϥⲣⲁⲙⲁ[ⲣⲧ ⲥⲁⲣ]ⲙⲣⲟⲥ ϩⲙ-ⲧ[ⲁⲙⲁ]ⲧⲟⲁⲙ ⲁⲕⲁⲣⲭⲟ ⲛⲁⲓⲟⲕⲟⲓ ⲛⲥⲁⲛⲕⲁⲕ[ⲟⲥ]

[1] *Cf.* The Encomium of Basil, Migne, *Patr. Gr.* 31, 516B and the 2nd of Greg. Nyss., *ib.* 46, 768A.

[2] The writer quotes Severus in reference to Basil and Gregory; and mentions a former encomium of his own. The Ethiopic text Or. 686, f. 161*a* = 690, f. 7*a* is a martyrdom, not an encomium.

[3] A Boh. version is represented by the fragt., Leipzig, Vol. xxv., f. 16.

ⲛⲥⲁⲓⲣⲉⲧⲓ[ⲕⲟⲥ] ⲙⲙⲛ̀ⲥⲁⲓⲣⲉⲥⲓⲥ ⲉⲩⲭⲉⲟⲩⲭⲟⲱⲣⲉⲛⲉ ⲣⲟⲗⲓⲁⲑ ⲉⲓⲥ ⲁⲁⲩⲉⲓⲁ ⲁϥⲭⲓ ⲙⲡⲉϥⲧⲟⲟⲩ ⲛⲓⲟⲙⲉ ⲉⲩⲭⲉⲟⲩⲭⲟⲱⲣⲉⲛⲉ ⲙⲁⲕⲉⲇⲟⲛⲉⲓⲟⲥ ⲉⲓⲥ ⲥⲉⲧⲏⲣⲟⲥ ϩⲱⲟⲩϥ ⲁϥϩⲟϥ ⲙⲡⲉϥⲧⲟⲟⲩ ⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ (fol. *b*) [about 13 lines]ⲙⲡⲣⲧ ⲉⲧⲟⲟⲧϥ ⲛⲥⲉⲧⲏⲣⲟⲥ ⲙⲡⲉϩⲃⲏⲧⲉ ⲙⲡⲛⲓⲥⲧⲓⲥ ⲛ[ⲁⲟ]ⲩⲁ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲙⲡⲛⲓⲥⲧⲓⲥ ⲥⲉⲥϩⲓ ⲉϧⲙⲛⲧⲥⲧⲏⲑⲟⲥ(*στῆθος*) ⲛⲥⲉⲧⲏⲣⲟⲥ ⲛⲟⲉ ⲡⲟⲩⲥⲧⲓϫⲟⲥ ⲛⲟⲩⲱⲧ ⲛⲁⲓ ⲁⲉ ⲉϥϫⲱ ⲙⲡⲟⲥ ⲛⲟⲩ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲓⲟⲩⲗⲓⲟⲥ ⲡⲉⲡⲓⲥ-ⲕⲟⲡⲟⲥ ⲙⲁⲧⲣⲁⲙⲓⲧⲧⲏ (*Ἀδραμύττιον*[1]) ⲡⲉ [about 15 lines] ⲛⲉⲥⲟⲩⲟ ⲙⲡⲓⲩ[ⲁϫⲉ] ⲙⲡⲁⲩϫⲟⲟⲩ ⲉⲥ[ⲟⲩⲛ] ϩⲱⲙⲡⲥⲟ ⲙⲡⲉⲧⲉ[ⲣⲙⲛ̀] ⲉⲧⲉⲡⲁⲓⲱⲟⲩ ⲛ[ⲙⲉⲧ]ⲉⲣⲏⲩ ⲙⲧⲉⲡⲩⲁϫⲉ ⲁⲩⲏ ⲉⲡⲉⲥⲟⲩⲟ ⲛⲉⲡⲥⲁⲃⲃⲁⲧⲟⲛⲡⲉ ⲛⲉⲥⲟⲟⲩ ⲙⲡⲁⲩⲁⲡⲁⲛⲧⲁ [ⲉⲙ]ⲉⲧⲉⲣⲏⲩ ⲛⲥ[ⲏⲧ]ⲕ ϩⲧⲟⲟⲩ[ⲥ ⲁⲉ ⲙⲧⲉ]ⲣ[ⲉϥⲭⲱⲛⲉ]

350.

Or. 3581B(55). — Parchment; a small fragt., ruled and paged (on *recto* only) $\overline{\text{ⲥⲓϥ}}$; $5\frac{3}{8}\times11\frac{1}{4}$ in. The text, in two columns, is written in a large, square hand (*cf.* Hyvernat, *Album*, pl. viii. 4; but for ⲁ, *ib.* 3). Initials are enlarged. From the same MS. as Zoega no. clxxxv, $\overline{\text{ⲣⲟⲅ}}$, $\overline{\text{ⲣⲟϥ}}$, *Clar. Press* no. 64, Paris Vol. 132[1], fol. 3 and Lord Crawford's no. 35.

From Aḫmîm. [Budge.]

Severus of Antioch, encomium on. From the same work as the preceding no. The corresponding Ethiopic texts are on fol. 204*a* and *b*. The passages relate to the election of Severus as Flavian's successor.[2]

P. $\overline{\text{ⲥⲓϥ}}$. ⲁⲫⲉⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ ⲁϥⲃⲱⲕ ⲉⲡⲉϥⲙⲟ-ⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲉⲡⲓⲟⲩⲧⲉ ⲙⲙⲛ̀ⲉⲫⲁⲣⲭⲟⲥ ⲙⲟⲟⲩⲉ ⲙⲡⲙⲁϥ ⲩⲁⲩⲧⲟⲩⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ ⲙⲡⲓⲟϥ ⲉⲡⲉϥϥ

[1] Julianus of Adramytium was apparently a contemporary of Hypatius of Ephesus (Le Quien, *Or. Chr.* i. 701). The Ethiopic version calls him throughout "Julius the bishop."

[2] Zoega's fragt. corresponds to fol. 179*a* and *b* of the Ethiopic and is from a letter of Severus to Anastasius.

ϥⲕⲁⲗⲱⲥ ⲏ ⲕⲁⲕⲱⲥ ⲙⲧⲉⲣⲟⲩϩⲙⲟⲟⲥ ⲟⲩⲛ ⲁⲩⲕⲱ ⲉⲙⲉⲩϩⲃⲏⲧⲉ ⲙⲫⲁⲗⲁⲓⲁⲛⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲧⲁⲛ-ⲧⲓⲟⲭⲓⲁ ⲁⲩϩⲉ ⲉⲣⲟϥ ⲉ[ϥ]

[P. $\overline{\text{ⲥⲓⲍ}}$.] ⲟⲩϩ ⲉⲧⲙⲁⲗⲁⲓⲥⲧⲓⲟⲛ ⲁⲩⲥⲧⲓⲭⲏⲧⲉⲓ ⲙⲙⲁⲩⲉⲣⲏⲩ ϩⲓⲟⲩⲁⲕⲣⲓⲃⲉⲓⲁ ϫⲉⲙⲙⲓ ⲁⲣⲁ ⲡⲉⲧⲙⲁⲣ-ⲙⲩⲧⲁ ⲙⲫⲁ ⲙⲙⲟⲟⲥ ⲉϫⲙⲡⲉⲑⲣⲟⲛⲟⲥ [ⲙⲫⲁ]ⲗⲁⲃⲓⲁⲛⲟⲥ

ⲟⲩⲉϥⲩⲉⲥⲉⲧⲏⲣⲟⲥ ⲉⲧⲣⲉϥϩⲙⲟⲟⲥ ⲉϫⲙⲡⲉⲑⲣⲟⲛⲟⲥ ⲉⲣⲉⲡⲉⲡⲓⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲩⲙⲉ ⲛⲥⲁⲥⲉⲧⲏⲣⲟⲥ ⲉϩⲟⲩⲛ ⲉⲡⲃⲁⲑⲟⲥ ⲉⲧⲧⲁⲉⲓⲏⲧ ⲁⲧⲱ ⲛⲉⲧⲝ

351.

Or. 3581B(56).—Parchment; an almost complete leaf and a fragt., the former (the first of quire $\overline{\text{ⲅ}}$,) paged $\overline{\text{ⲁⲅ}}$, $\overline{\text{ⲁⲁ}}$; $14\times11\frac{1}{2}$ in. The text, in two columns of 29 lines each, is written in a regular, rather large hand (*cf.* Ciasca i, tab. xviii, but in our leaves the script is more widespread). Initials, varying in size, are finely coloured in red, green and yellow; some other letters also are coloured red and ⲫ is in red and green. From the same MS. as Paris, Vol. 129[12], fol. 75 (=*Mém. de la Miss. franç.* iv. 633) and Vol. 129[13], fol. 91.

From Aḫmîm. [Budge.]

Shenoute, life of. The passages on pp. $\overline{\text{ⲁⲅ}}$, $\overline{\text{ⲁⲁ}}$ are not extant among the published texts; they contain the story of Peter of Oushêm who had married his niece. The following is the text;

P. $\overline{\text{ⲁⲅ}}$. ⲙⲙⲟⲩ ⲧⲉⲛⲟⲩ ⲗⲟⲓⲡⲟⲛ ⲁⲧⲙⲟⲟⲩⲉ ⲙⲡⲉⲥⲛⲁⲩ ⲙⲙⲁⲩⲉⲣⲏⲩ ⲉⲧⲙⲉⲗⲏⲧⲁ ⲩⲁⲓⲧⲟⲩⲉⲓ ⲉⲡⲙⲁ ⲛⲩⲱⲟⲩⲉ ⲁⲩⲉ ⲉⲣⲟϥ ⲉϥⲙⲟⲟⲩⲧ ⲉⲣⲥⲟⲩⲃⲏⲧ ⲛⲟⲩⲱⲧ ϩⲛⲧⲉϥⲥⲓϫ ⲛⲉϫⲉⲛⲁⲉⲓⲱⲧ ϫⲉⲙⲙⲓⲕⲁⲓⲟⲥ ⲛϫⲟⲉⲓⲥ ⲁⲩⲱ ⲛⲉⲕ[ⲥⲁ]ⲛ̄ ⲥⲟⲩⲧⲱⲟⲩ[16 lines]ⲙⲙⲁⲉⲓⲱⲧ ⲉϥⲥⲟⲗⲥⲁ ⲙⲙⲟϥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉϩⲙⲙⲟⲟⲩ ⲙⲙⲙⲛ̀ⲧⲩⲁⲁⲉⲥⲧⲏϥ ⲙⲡⲉⲛⲓⲥⲁϩ ⲉϩⲟⲩⲛ ⲉⲡⲉϥϩⲉⲙ ⲙⲡⲉⲧⲉϩⲥⲓⲕⲟⲛ ⲧⲉϫⲟⲥ ⲣⲱ ⲃⲱⲕ ⲙⲡⲟⲩⲙ-ⲩⲙⲉ ⲙⲡⲉⲕⲩⲏⲣⲉ ⲙⲙⲁⲩⲉⲧⲙⲙⲁⲩ ϫⲉⲥⲧⲁⲩⲁⲓⲟⲩ ⲉⲣⲟⲕ ⲩⲁⲩⲥⲟⲗⲥⲁ ⲁⲧⲱ ⲁϥⲧⲁⲩⲟⲩ ⲉⲡⲉⲛⲧⲁϥⲩⲱⲟⲩⲉ

ⲁⲧⲣⲱⲙⲉ ⲟⲛ ⲉⲓ ⲅⲁⲡⲁⲥⲉⲙⲟⲧ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲧⲣⲙ-
ⲛⲧⲟⲩⲟⲧⲅⲱⲛⲙⲉ ⲉⲡⲉϥⲣⲁⲛⲉ ⲡⲉⲧⲣⲟⲥ ⲟⲧⲣⲙ-
ⲛⲁⲟⲙⲉ ⲉϥⲟⲧⲱⲟⲩ ⲉϫⲓⲥⲓⲟⲧ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧϥ
ⲙⲡⲁⲉⲓⲱⲧ ⲡⲉϫⲁϥ ⲙⲡⲁⲓⲕⲁⲓⲟⲥ ϫⲉⲥⲓⲟⲧ ⲉⲣⲟⲓ
ⲛⲁⲉⲓⲟⲧ ⲉⲧⲟⲧⲁⲁⲃ ⲛⲁⲉⲓⲟⲧ ⲁⲉ ⲡⲉϫⲁϥ [ⲛⲁϥ]
ϫⲉⲙⲓⲧⲱⲙ[ⲅⲁ ⲁⲓ ⲙⲡ]ⲉⲥⲓⲟⲧ (p. ⲛⲁ) ⲙⲡⲁϫⲟⲟⲓⲥ
ϫⲉⲁⲕⲣⲟⲧⲏⲟⲟⲩ ⲙⲙⲟⲟⲩⲉ ⲉⲧⲃⲉⲧⲟⲥⲣⲙⲙⲉ ⲛⲧⲁⲕϫⲓⲧⲥ
ⲉⲡⲉⲓⲁⲓ ⲧⲩⲫⲉⲣⲉ ⲁⲉ ⲛⲧⲕⲥⲟⲙⲉ ⲁⲗⲏⲟⲩⲥ ⲁⲕⲉⲓⲣⲉ
ⲛⲟⲩⲏⲟⲩⲥ ⲙⲡⲁⲣⲁⲛⲟⲙⲓⲁ ⲙⲡⲙⲓⲧⲟ ⲉⲃⲟⲗ ⲙⲡϫⲟⲟⲓⲥ
ⲛⲧⲁⲕϫⲟⲩⲥ ⲉⲡⲉⲥⲟⲩⲃⲟⲓ ⲛⲧⲉⲕⲥⲙⲟⲩⲉ ⲙⲙⲏⲛ ⲉⲙⲓⲟⲕ[1]
ⲡⲉϫⲁϥ ϫⲉⲙⲁⲁⲩⲟⲩ ⲟⲣⲉⲧⲁⲕⲧⲏⲥⲓⲥ ⲧⲏⲥ ⲙⲡⲧⲱⲟⲩ
ⲉⲧⲃⲏⲏⲧ ⲁⲙⲁⲁⲩⲟⲩ ⲧⲁⲁⲥ ⲛⲁⲓ ϫⲉⲙⲙⲟⲧⲅⲱⲛⲙⲉ ⲭⲓ
ⲥⲙⲛⲧⲙⲧⲁⲁⲛ ⲡⲉϫⲉⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲁϥ ϫⲉⲙⲙⲟⲕ-
ⲥⲙⲟⲧⲛ ⲙⲧⲟⲕ ϫⲉ Mat. xvi. 26 *or* Mk. viii. 27,
ⲡⲉϫⲉⲙⲡⲣⲟⲙⲉ ⲛⲁϥ ϫⲉⲙⲁϫⲟⲟⲓⲥ ⲙⲉⲙⲟⲧ ⲙⲙⲏⲛⲉⲥⲧⲁ-
ⲙⲟⲓⲁ ⲅⲱⲟⲛ ⲛⲁⲓ ⲥⲱⲗⲟⲥ ⲡⲉϫⲉⲙⲁⲙⲙⲟⲧ ⲛⲁϥ ϫⲉⲥⲉ
ⲁⲡⲣⲱⲙⲉ ⲙⲓ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧϥ ⲁϥⲃⲱⲕ ⲁϥⲙⲏⲙⲉ
ⲛⲣⲉⲧⲁⲓⲟⲩ ⲛⲥⲟⲗⲟⲕⲟⲧⲧⲏⲙⲟⲥ ⲁϥⲧⲁⲁⲩ ⲙⲡⲁⲉⲓⲟⲧ
ϫⲉⲙⲁⲣⲁⲕ[ⲁⲗⲟⲓ] ⲙⲙⲟⲕ ⲟⲧⲣⲉⲕⲧ[ⲁⲁⲩ] ⲛⲁⲣⲁⲛⲏ
ⲥⲁⲣⲟⲓ ⲡⲉϫⲉⲙⲓⲥⲁ[ⲣⲓⲟⲥ ⲛⲁϥ] ϫⲉⲙⲏⲓⲛⲓⲁ ⲛ[ⲓ]ⲙⲉ ⲛⲁⲓ
ⲁⲗⲗⲁ ⲛ[ⲓⲁ] ⲙⲧⲛⲁ ▮[8 lines].

The Fragment is from the story of the Blemmyes for whose captives Shenoute interceded; *v. Mém. de la Miss. franç.* iv. 49, 396[2] and another Sa'id. version, *ib.* 237. Fol. *b* has the following passage, not in Boh., but *cf.* Arab., *l.l.* 398;

ⲅⲉⲧⲁⲓⲟⲩ ⲛⲍⲉⲥⲧⲏⲥ ⲙⲙⲉⲥⲙⲉ ⲙⲡⲏ ⲙⲧⲟⲙⲙⲟⲧⲟⲩ
ⲉⲧⲙⲙⲁⲥⲉ ⲙⲙⲟⲩ ⲛⲁⲩ ⲙⲙⲙⲙⲙⲉ ⲉⲩⲱⲟⲙⲉ ⲟⲩⲁⲣ-
ⲅⲙⲙⲉ ⲙⲙⲧⲥⲁⲩⲟ ⲙⲉⲣⲧⲟⲩ ⲥⲟⲛ ⲙⲙⲧⲁⲥⲉ ⲙⲉⲣⲧⲟⲩ
ϫⲱⲣⲓⲥ ⲁⲛⲟⲛ ⲫⲧⲟ ⲙⲧⲣⲓⲣ ⲉⲧⲧⲱⲥⲟⲩⲟⲓⲕ.

352.

Or. 3581B(57). — Parchment; a small fragt.; 6 × 10½ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca i, tabb. v, xiv).[1] Initials, moderately enlarged, stops, the letter ϕ &c. are coloured red. By the same scribe as nos. 169 and 235 *above*, Zoega, no. clxxxiv and Paris, *l.l.* and 129[17], fol. 39.

From Aḫmîm. [Budge.]

Shenoute, life of. From the account of his miraculous visit to Theodosius; *v. Mém. de la Miss. franç.* iv. 30ff., 365ff.[2] The following phrases are here preserved; fol. *a.* ⲡⲉϫⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ϫⲉⲙⲡⲣⲕⲁⲧⲉϫⲉ ⲙⲙⲉⲛⲧⲁⲧⲙⲓⲧ ⲅⲁⲣⲟⲕ and, with quotation-marks in the margin, [ⲡ]ⲁⲓⲕⲁⲓⲟ[ⲥ ⲁⲧⲱ] ⲡⲛⲉⲧⲟⲩⲁⲁⲃ [ⲡ]ϫⲱⲱⲣⲉ ⲁⲡⲁ ⲅⲉⲛⲟⲩⲧⲉ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲧⲱ ⲡⲛⲟⲙⲁϫⲟⲥ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲁⲗⲗⲟⲛ ⲁⲉ ⲡⲁⲣϫⲓⲡⲁⲣⲭⲓⲧⲏⲥ ⲡⲛⲁⲥ ⲧⲏⲣⲟ ⲉⲣⲉⲓⲁⲛⲏ ⲛⲁ[ⲕ] ⲙⲧⲉⲓⲉⲡⲓⲥⲧⲟⲗⲏ▮

fol. *b.* [ⲁⲩ]ⲃⲟⲧⲗⲁⲓⲉ ⲛ[ⲓⲟⲥ] ϩⲙⲙⲉⲩϫⲟⲧⲣ ⲉ[ⲧϩⲙ]ⲙⲉⲧⲙⲙⲉ ⲁⲩ[ⲧⲁ]ⲁⲥ ⲙⲡⲁⲉⲓⲟⲧ ⲙⲙⲟⲧ-ⲥⲧⲟⲗⲏ ⲉⲥⲥⲟⲧⲏ ⲁⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲙⲟⲩ ⲭⲉⲩⲁⲛⲁ ⲉϫⲱⲟⲩ ⲛⲁⲣⲁⲛⲏ ⲁⲩⲁⲥⲛⲁⲓⲉ ⲙⲙⲟⲩ ⲁⲩⲕⲁⲁⲩ ⲉⲃⲟⲗ ϩⲙⲟⲩ[ⲉⲓⲣⲏⲛⲏ] and later, ▮ⲃⲉⲣⲉ]ⲧⲁⲣⲓⲟⲥ [about 5 let.] ⲛⲁϣⲡⲣⲉ ϫ . . . ⲉⲩϫⲟⲟⲥ ⲙⲡⲣⲣⲟ ϫⲉⲁⲕⲣⲏⲟⲟ ⲡⲣⲟⲙⲉ ⲙⲉⲕϧⲟⲥⲉ ⲛⲁⲁⲩ ⲡⲉϫⲁϥ▮

353.

Or. 3581B(58).—Parchment; two fragments; 6½ × 7½ in. The text, in two columns, is written in a rather large, upright hand of Zoega's 8th class (note especially the angularity of ⲁ, ⲣ, ⲫ). Initials are enlarged and with some stops, are coloured red. The hand is the same as that of nos. 182 and 324 *above*, Paris Vol. 131[6], fol. 25 and several more.

From Aḫmîm. [Budge.]

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[1] *Cf.* perhaps ϫⲱⲥ 'relative' in the Jême papyri (*Aeg. Z.* 1871, 46).

[2] For λόγκη p. 49 Sa'id. has ⲗⲁⲕⲟⲧ, Arab. حرب (*sic*).

[1] This is a better reference than that given at no. 169.

[2] *Mém. de la Miss. franç.* iv. 638 has the continuation of the story in Sa'idic.

Shenoute, life of or eulogy on. It contains the following phrases;

ⲭⲉⲙⲙⲟⲩ[ⲧⲉ ⲛⲁ]ⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲙⲡⲉⲫⲁⲓⲧⲏⲟⲩ ⲛⲉⲫⲭⲏⲟ ⲛⲟⲩⲧⲁⲓⲣⲉ ⲥⲓⲧⲙⲡⲉⲣⲟⲥⲉⲩⲭⲏ ⲉⲧⲟⲩⲟⲟⲩ ⲙⲡⲥⲁⲗⲟ ⲙⲡⲣⲣⲁⲧⲥⲉⲁⲙⲓⲍⲉ ⲉⲛⲉⲓⲣⲁⲭⲉ ⲫ ⲛⲉⲥⲉⲙⲓ ⲅⲁⲣⲉⲙⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲥⲱⲧⲙ ⲉⲛⲥⲟⲛⲥ ⲙⲡⲁⲓⲕⲁⲓⲟⲥ ⲉⲧⲟⲓⲟⲩ ⲉⲥⲣⲁⲓ ⲉⲣⲟⲩ ⲛⲟⲩⲟⲥⲓⲩ ⲙⲡⲛ. ⲁⲫⲥⲱ[ⲧⲙ ⲉⲛⲥⲟⲛⲥ] ⲙⲡⲁ[ⲓⲕⲁⲓⲟⲥ ⲛⲁ]ⲛⲟⲩⲥ

ⲙⲡⲉⲧⲟⲥⲓⲩ ⲛⲧⲁⲧⲭⲛⲟⲩ ⲛⲧⲟⲩ ⲁⲡⲁ ⲅⲉⲛⲟⲩⲧⲉ ⲉⲧⲙⲙⲁⲩ ⲉⲫⲥⲙⲉⲩⲟⲩⲧⲉ ⲛⲣⲟⲩⲛⲉ ⲉⲣⲉⲩⲁⲓ ⲥⲉⲙⲣⲱⲟⲩⲉ ⲉⲧⲃⲏⲏⲧ ⲉⲃⲟⲗ ⲭⲓⲥⲣⲁⲧ ⲙⲙⲁⲩ ⲛⲉⲅⲩⲁⲫⲥⲟⲕ ⲉⲣⲟⲟⲩ ⲙⲡⲕⲟⲥⲥⲉ (? κόσσος) [ⲉⲥⲟ]ⲧⲙ ⲥⲩⲛⲉⲧ[ⲥⲟ].

The second fragt. narrated a miracle performed by a saint who is presumably Shenoute. It contains the following phrases;

ⲛⲉϫⲁⲩ ⲙⲡⲉⲥⲥⲓⲙⲉ ⲭⲉⲛⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲛⲉϫ̅ⲥ̅ ⲉⲫⲉⲧ ⲙⲉ ⲙⲡⲟⲩⲁⲓⲧⲏⲟⲩ ⲥⲛⲟⲩⲥⲉⲛⲏ ⲃⲱⲕ

[ⲙⲧ]ⲥⲓⲙⲉ ⲭⲉ[ⲭⲓ]ⲟⲩⲕⲟⲩⲓ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲥⲙⲛⲟⲟⲩ ⲙⲡⲉⲥⲟⲟⲩ ⲁⲩⲱ

Fol. *a*. [illegible] ⲙⲙⲁⲩ ⲁⲫⲧⲥⲧⲏⲩ ⲉⲧⲉⲥⲕⲩⲙⲓⲛ ⲉⲧⲉⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲡⲣⲣⲟ ⲙⲙⲡⲉⲣⲥⲟⲥ ⲛⲥⲏⲧⲥ ⲁⲩⲃⲱⲕ ⲙⲙⲉⲫⲙⲙⲓⲩⲉ ⲁⲫⲥⲁⲣⲡⲁⲍⲉ ⲙⲡⲓⲱⲏⲣ ⲙⲡⲣⲣⲟ ⲙⲙⲡⲉⲣⲥⲟⲥ ⲁⲫⲉⲛⲧⲩ ⲉⲧⲁⲛⲧⲓⲟⲭⲓⲁ ⲁⲫⲟⲩⲱⲧⲉ ⲉⲡⲁⲣ-ⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲫⲧⲁⲁⲩ ⲉⲧⲟⲟⲧⲩ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲭⲓ ⲙⲡⲉⲓⲱⲏⲣⲉⲩⲙⲁ ⲙⲡⲥⲁⲣⲝ ⲉⲣⲟⲩ ⲅⲁⲓⲧ[illegible]

[illegible]ⲟⲩ ⲉⲣⲁⲧⲩ ⲙ[ⲡⲣ]ⲣⲟ ⲁⲓⲟⲕⲁ[ⲙⲓⲁ]ⲛⲟⲥ ⲉⲫⲭⲱ [ⲙ]ⲙⲟⲥ ⲭ[ⲉ]ⲭⲁⲟⲩ ⲙⲙⲟ̀[ⲩ] ⲧⲙⲟ ⲙⲭⲁ[ⲭⲉ] ⲙ̀ⲡⲉⲛⲉⲣ[ⲙⲓ] ⲧⲉⲛⲟⲩⲟⲩⲉ ⲥⲙⲙⲉ ⲛⲟⲩⲁⲓⲁⲃⲟⲩⲕⲓ ⲥⲓⲧⲁ-ⲙⲙⲓⲧⲉ ⲙⲙⲓⲧⲉⲕⲙⲓⲧⲉ ⲥⲱⲟⲩⲉ ⲙⲙⲉⲛⲟⲩⲟⲩⲥ ⲉⲧⲟⲟⲧⲛ ⲉⲙⲙⲟⲩ ⲙⲙⲟⲕ ⲩ[ⲁ]ⲉⲓⲉⲍ ⲉ[ⲃⲟ̀ⲗ]ⲭⲉⲛⲟⲉ ⲛ

fol. *b*. [illegible]ⲙ ⲉⲧ . . . ⲛ ⲉⲧⲁ[ⲙⲙⲧ]ⲣⲣⲟ ⲥⲉⲛⲁ-ⲩⲱ[ⲛⲉ] ⲛⲁⲕ ⲛⲟⲛⲟⲛ [ⲙⲡ]ⲣⲣⲡⲉⲟⲟⲟⲩ [ⲙⲧ]ⲉⲧⲧⲭⲏ ⲙⲡⲁ[ⲩⲏ]ⲣⲉ [ⲁⲥ]ⲩⲱⲟⲩⲉ ⲁⲉ ⲛⲧⲉ[ⲣⲉ]ⲇⲓⲟⲕⲁⲛ-ⲧⲓⲁⲛⲟⲥ ⲥⲱⲧⲙ ⲁⲫⲣⲁⲩⲉ ⲙⲙⲁⲧⲉ ⲁⲫⲥⲱⲣ ⲉⲃⲟⲗ ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ ⲁⲫⲥⲱ ⲙⲙⲛⲉⲫⲛⲟⲟⲩ ⲁⲫⲥⲭⲁⲓ ⲥⲱⲟⲩⲟⲩ ⲛⲟⲩⲉⲡⲓⲥ[ⲧⲟ]ⲗⲏ ⲩⲁⲛⲣⲣⲟ [ⲙⲙ]ⲡⲉⲣⲥⲟⲥ ⲉⲥ[4 or 5 let.]ⲉⲓⲥⲏ

[illegible]ⲙⲙ ⲩⲁⲛⲧⲉⲧⲁⲛⲣⲣⲟ ⲩⲁⲭⲉ ⲙⲡⲧⲉⲕⲧⲁⲛⲣⲣⲟ ⲛⲟⲛⲟⲛ ⲛⲁⲣⲉⲟⲩⲉⲓⲣⲏⲛⲏ ⲩⲱⲛⲉ ⲛⲁⲓ ⲥⲓⲟⲩⲥⲟⲛ ⲁⲥⲩⲱⲛⲉ ⲁⲉ ⲛⲧⲉⲣⲉⲛⲣⲣⲟ ⲙⲙⲡⲉⲣⲥⲟⲥ ⲥⲱⲧⲙ ⲉⲛⲉⲓⲩⲁⲭⲉ ⲁⲫⲣⲁⲩⲉ ⲉⲙⲁⲧⲉ ⲁⲫⲭⲟⲟⲩ ⲙⲡⲁⲣⲭⲓⲉⲡⲓ-ⲥⲕⲟⲡⲟⲥ ⲛⲭⲓⲟⲩⲉ ⲭⲉⲫⲓⲩⲁⲛⲭⲟⲟⲩ ⲛⲁⲕ ⲛⲟⲩⲛⲟⲟⲩ ⲛⲧⲁⲓⲟ ⲕⲙⲁⲭⲟⲟⲩ ⲛⲁⲓ ⲙⲡⲁⲩⲏⲣⲉ ⲧⲁⲛⲁⲩ ⲉⲣⲟⲩ

354.

Or. 3581B(59).—Parchment; a fragment, ruled; $6\frac{3}{4} \times 8\frac{1}{4}$ in. The text, in two columns, is written in a somewhat uneven hand (*cf.* Ciasca i, tab. xviii, though there the script is much more regular). Initials, moderately enlarged are, with stops &c., coloured bright red.

From Aḫmîm. [Budge.]

Theodore the Eastern, acts of. This however is uncertain; for the incident of his capture of Nicomedus, the Persian king's son, and the latter's custody by the archbishop is related also in other acts of this group, *e.g.* in those of John and Simeon (Hyvernat, *Actes* 192ff.) and of Apoli son of Justus (MS. Or. 686, fol. 258ff.). *Cf.* the encomium on the two Theodores (Zoega, *Cod. Memph.* xxxvi and Paris, *MSS. arab.* 148, 263).

355.

Or. 3581B(60).—Parchment; three complete leaves, paged ⲣⲕⲅ̅, ⲣⲕⲁ̅; ⲣⲛⲁ̅, ⲣⲛⲃ̅; ⲧⲓⲍ̅, ⲧⲓⲏ̅; $14\frac{1}{2} \times 11\frac{1}{4}$ in. The text, in two columns of 35—37 lines each, is written in a regular, upright hand of which Mingarelli, *Aeg. Codd. Rel.*, p. xxx, 7 and 8 are facsimiles. Initials are enlarged and accompanied some by plain, angular marks, some by floral scrolls without colour. Note that the different page-numbers are variously ornamented. From the same MS. as Zoega nos. clxxiii, cccix, Paris, Vol. 129^{12}, foll. 18—41 (=*Mém. de la Miss. franç.* iv. 521ff., fragts. v—xii, xix, xx, xxii, xxiii),[1]

[1] *V.* note on no. 343 *above*.

Mingarelli, *l.l.* nos. vii, viii, Leyden no. 88 (=text of *Mus. Guim.* xvii. 507) and Cairo no. 8016 (=*ib.* 515).

From Aḫmîm. [BUDGE.]

Pachomius and Theodore of Tabennêse, lives of.

Pp. ⲣⲕⲉ, ⲣⲕⲋ correspond to Boh. 122, Arab. 462 (*Mus. Guim. l.l.*). There are some inconsiderable divergencies, Sa'. omitting phrases *e.g.* Boh. 124, ⲟⲩⲃⲁⲕⲓⲛⲓⲥⲧⲁⲅⲁⲑⲟⲥ ⲙⲡⲟ ⲡⲉⲛⲓⲱⲧ ⲙⲡⲉ ⲡⲭⲥ, or translating differently *e.g.* for *ib.*, l. 9, ϫⲉⲛⲓⲱⲟⲩ ⲙⲡⲓϫⲟⲉⲓⲥ ϩⲓⲛⲓⲉϥⲛⲓⲧⲟⲩⲁⲁⲃ, or employing a different Greek word *e.g.* 125, l. 2 Boh. ἀμελής Sa'. ἐλάχιστος (Ar. أقص).

Pp. ⲣⲛⲋ, ⲣⲛⲃ correspond, on the whole closely, to Arab. 478. The angel's words, Ar. 479, differ somewhat; (p. ⲣⲛⲋ) ϫⲉⲛⲓⲣⲟⲙⲉ ⲉⲧⲕⲥⲟⲙⲥ ⲉⲧⲃⲏⲏⲧϥ ⲉⲧⲣⲉⲟⲩⲛⲓⲥⲧⲁⲙⲟⲓⲁ ⲅⲣⲟⲙⲉ ⲛⲁϥ ⲙⲡⲉⲧⲁⲓⲥⲟⲩⲛⲓⲥ ⲛ ⲙⲡⲛⲓⲕⲧⲁⲃⲟⲉⲓⲁⲧϥ ⲟⲃⲟⲗ ⲛⲥⲁⲩ ⲛⲥⲟⲙ ⲉⲧⲃⲉⲡⲟⲩϫⲁⲓ ⲛⲧⲉϥⲧ⳨ⲭⲏ ϫⲉⲕⲁⲥ ⲙⲙⲁⲣⲉ ⲉⲣⲁⲓ ⲛⲉⲣⲟⲣⲉ ⲙⲡⲁⲗⲁⲃⲟⲗⲟⲥ ⲛ ⲛⲧⲟϥ ⲛⲉⲧⲙⲛⲁⲩ ⲙⲙⲁϥ⳨ⲣⲏⲟ ⲛⲥⲉⲛⲏⲟⲟⲩⲧⲉ ⲉⲧⲙⲣⲙⲛⲁ ⲧⲉⲛⲟⲩ ⲁⲓ ⲁⲛⲉⲉⲣⲙⲟⲟⲩⲧ ⲟⲃⲟⲗ ⲅⲣⲟⲙⲉ ⲛⲟⲣϫⲉ ⲟⲃⲟⲗ ⲙⲙⲟⲕ.

Pp. ⲧⲓⲍ, ⲧⲓⲏ. No published passage corresponds to this. Only one leaf is missing between it and *Miss. franç.* pp. 602—4 (xxii). The following is most of the text, which relates Theodore's miraculous cures and the vision of an angel who explains to him Mich. i. 4;

ⲉϥⲙⲓⲧ ⲁⲓ ⲟⲛ ⲛⲟⲩϩⲟⲟⲩ ⲉⲣⲟⲩⲏ ⲉⲧⲥⲟⲟⲩⲛⲥ ⲙⲙⲁⲉⲓⲙⲓ ⲁⲧⲉⲙⲉ ⲛⲁϥ ⲛⲟⲩⲁ ⲉϥϫⲟⲙⲉ ⲕⲁⲧⲁ ⲅⲣⲟⲙⲓⲧ ⲛⲥⲟⲟⲩ ⲉⲁⲛⲁⲫⲉⲅⲅⲉⲗⲓⲁ ⲣⲟⲩⲟⲃ ⲟⲃⲟⲗ ϩⲓⲛⲓ-ϩⲓⲟⲩ ⲙⲡⲧⲣⲟⲟⲩⲧ[1] ⲁⲩⲱ ⲁⲧⲉⲡⲥⲱⲟⲩ ϫⲉⲕⲁⲥ ⲉϥⲙⲁⲣⲁⲩⲁ ⲉϩⲟⲩ ⲛⲥⲁⲧⲟⲛ ⲁⲩⲱ ⲛⲟⲩϫⲉ ⲛⲉⲛⲓⲱⲧ ⲟⲃⲟⲗⲟⲣⲟⲥ ⲛⲁϥ ϫⲉⲛⲓⲱⲟⲩ ⲧⲁϫⲧ ⲙⲡⲥⲟⲣⲙ ⲙⲙⲟⲟⲩ ϩⲓⲛⲓⲙⲁ ⲉⲧⲕⲛⲁⲣϫⲟⲣⲓ ⲙⲡⲥⲉ ⲟⲩⲟⲟⲩ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲟⲩϫⲉ ⲛⲉⲛⲓⲱⲧ ⲟⲃⲟⲗⲟⲣⲟⲥ ⲛⲁϥ ϫⲉⲛⲓⲱⲟⲩ ⲧⲁⲓ ⲙⲡⲥⲟⲣⲙ ⲙⲙⲟⲟⲩ ϩⲓⲛⲓⲙⲁ ⲉⲧⲕⲛⲁⲣϫⲟⲣⲓ ⲙⲡⲥⲉ ⲟⲩⲟⲟⲩ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲕⲛⲁⲓⲧⲟⲛ ϩⲓⲛⲓⲣⲁⲛ ⲙⲡⲓϫⲟⲉⲓⲥ ⲁⲥϫⲟⲙⲉ ⲁⲥ ⲛⲟⲩⲁ ⲉⲣⲟⲩⲏ ⲉⲧⲥⲟⲟⲩⲛⲥ ⲙⲙⲁⲉⲓⲙⲓ ⲁⲧⲉⲙⲉ ⲛⲁϥ ⲛⲟⲩⲁ ⲉϥϫⲟⲙⲉ ⲕⲁⲧⲁ ⲅⲣⲟⲙⲓⲧ ⲛⲥⲟⲟⲩ ⲉⲁⲛⲁⲫⲉⲅⲅⲉⲗⲓⲁ ⲣⲟⲩⲟⲃ ⲟⲃⲟⲗ ϩⲓⲛⲓ-ϩⲓⲟⲩ ⲙⲡⲧⲣⲟⲟⲩⲧ[1] ⲁⲩⲱ ⲁⲧⲉⲡⲥⲱⲟⲩ ϫⲉⲕⲁⲥ ⲉϥⲙⲁⲣⲁⲩⲁ ⲉϩⲟⲩ ⲛⲥⲁⲧⲟⲛ ⲁⲩⲱ ⲛⲟⲩϫⲉ ⲛⲉⲛⲓⲱⲧ ⲟⲃⲟⲗⲟⲣⲟⲥ ⲛⲁϥ ϫⲉⲛⲓⲱⲟⲩ ⲧⲁϫⲧ ⲙⲡⲥⲟⲣⲙ ⲙⲙⲟⲟⲩ ϩⲓⲛⲓⲙⲁ ⲉⲧⲕⲛⲁⲣϫⲟⲣⲓ ⲙⲡⲥⲉ ⲟⲩⲟⲟⲩ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲕⲛⲁⲓⲧⲟⲛ ϩⲓⲛⲓⲣⲁⲛ ⲙⲡⲓϫⲟⲉⲓⲥ ⲁⲥϫⲟⲙⲉ ⲁ

Theodore of Tabennêse, life of. The passage is partly from a Discourse or Homily based upon the following *quotations;* 1 Cor. vi. 15, *ib.* 18, Prov. ix. 12 where the "neighbour" is explained as Christ, Ps. xxi. 23(22). Thereafter the text continues; ⲛⲁⲓ ⲁⲉ ⲛⲧⲉⲣⲟⲩⲥⲟⲧⲙⲟⲩ ⲛⲟⲩ ⲛⲉⲥⲙⲏⲧ ⲁⲧⲣⲯⲡⲏⲣⲉ ⲙⲡⲥⲟⲟⲩⲧⲛ ⲙⲙⲁ ⲉⲧⲯⲟⲟⲛ ϩⲣⲁⲓ ⲛϩⲏⲧⲟ ⲁⲥⲯⲱⲛⲉ ⲁⲉ ϩⲓⲧⲁⲣⲭⲏ ⲛⲧⲉⲫⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲙⲙⲛⲥⲁⲧⲣⲉⲟⲩⲥⲙⲏⲉ ⲯⲱⲛⲉ ϩⲓⲧⲙⲣⲣⲉ ⲛⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲛⲟⲉ ⲛⲯⲟⲣⲡ ⲙⲙⲛⲥⲁⲧⲣⲉⲫⲟⲩⲥⲱ ⲉϥⲧⲱⲯ ⲙⲛϩⲩⲧⲟⲩⲉⲛⲟⲥ ⲙⲡⲥⲟⲟⲩϩⲥ ⲛⲉϩⲁϥ ⲛⲛⲉⲥⲙⲏⲧ ⲧⲏⲣⲟⲩ ⲉⲧϩⲓⲛⲉⲧⲉⲣⲏⲧ ⲛⲟⲩ ⲛⲉⲛⲉⲓⲱⲧ ⲟⲃⲟⲁⲱⲣⲟⲥ ϫⲉϧⲛⲁϫⲱ ⲛⲏⲧⲛ ⲛⲟⲩⲯⲁϫⲉ ⲛⲁⲓ ⲉⲧⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲛⲁⲁϥ ϩⲛⲧⲉⲧⲛⲓⲙⲏⲧⲉ ϩⲛⲟⲩⲟⲉⲡⲏ ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲏⲉⲓⲙⲉ ⲧⲣⲧⲏ (*l.* ⲧⲏⲣⲧⲏ) ⲛϩⲟⲩⲟ ⲁⲉ ⲛⲉⲧⲁⲓⲥⲧⲁⲭⲉ ⲛϩⲏⲧⲧⲏⲩⲧⲏ ϫⲉⲡⲉⲓⲥⲱⲟⲩϩ ⲉϩⲟⲩⲧⲏ ⲛϥⲯⲟⲟⲛ ⲁⲓ ⲕⲁⲧⲁ ⲣⲱⲙⲉ ⲁⲗⲗⲁ ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲯⲁϫⲉ ⲉⲧⲟⲩⲉⲯϫⲟⲟϥ ⲉⲣⲱⲧⲏⲙⲉ ⲛⲁⲓ ϫⲉⲡⲁⲓⲧⲱⲥ ⲛϫⲟⲉⲓⲥ ⲛⲁⲥⲱⲛⲯⲓⲛⲉ ⲛⲟⲩⲁ ⲛϩⲏⲧⲧⲏⲩⲧⲏ ⲙⲛϩⲟⲟⲩ ⲛⲁⲓ ⲉⲧⲥⲟⲟⲩⲛ ⲙⲛⲉⲥⲙⲏⲉ ⲧⲏⲣϥ ⲛⲧⲁϥⲯⲱⲛⲉ ⲛϩⲏⲧⲛ ϩⲛⲟⲩⲱⲣϫ ϫⲉⲕⲁⲥ‖

357.

Or. 3581B(62).—Parchment; a damaged leaf, paged $\overline{\text{ϫⲁ}}$, $\overline{\text{ϫⲃ}}$; $11\frac{3}{4}\times10\frac{1}{2}$ in. The text, in two columns of 24 lines each, is written by the scribe of no. 307 *above*. From the same MS. as Paris, Vol. 129[16], foll. 7—10.

From Aḫmîm. [Budge.]

Timothy and Martyria his daughter, martyrdom of.[1] Arian, the hegemon, defied by certain Christians, orders their execution. Then he has the herald proclaim the royal command that all should offer incense and bids Hierax the jailer (*κομμενταρήσιος*) bring Timothy and Martyria before him. Timothy, his bonds (*σειρά*) having been loosed ⲧⲟⲧⲉ ⲁϥⲃⲱⲗ ⲉⲃⲟⲗ ϩⲓⲧⲥⲓⲣⲁ, again refuses to comply and Arian, enraged, orders him to be stretched ⲕⲣⲁⲙⲙⲁⲧⲓϫⲉ (*κρεβατίζειν*) upon a persea tree ⲯⲟⲩⲉ, head downwards ⲛⲥⲁϫⲱϥ,[1] and Martyria to be placed upon the iron bed ⲡⲉⲥⲗⲟⲟⲩ ⲙⲛⲉⲙⲙⲉ and burnt. Thereupon Timothy prays to Christ, the *ἀρχιμάρτυρος*, and at once there is thunder and the lightning kindles the altars ⲛⲥⲉⲙⲟⲩϩ ϩⲛⲟⲩⲕⲱϩⲧ ⲛⲟⲩ ⲛϩⲏⲧ ⲛⲛⲯⲏⲧⲉ‖

358.

Or. 3581B(63).—Parchment; a complete leaf, paged $\overline{\text{ⲕⲩ}}$., $\overline{\text{ⲕⲓⲏ}}$; $11\frac{1}{2}\times9\frac{1}{2}$ in. The text, in two columns of 30 or 31 lines each, is written in an unusually inelegant, irregular hand (*cf.* Ciasca i, tabb. x, xviii, though neither show the peculiar characteristics of our script). Initials vary in size and some are coloured red and green.

From Aḫmîm. [Budge.]

An encomium. The writer was a bishop, possibly the patriarch, and lived when the Melitian heresy, which he had in vain attempted to extirpate, still flourished in Siût. The text appears to narrate here the conversion of a heathen and his maid-servant by the mediation of a martyr, presumably the patron of the *τόπος* in which this discourse was held and possibly Claudius;[2] it proceeded then to relate further examples of the saint's benevolence. It seems that the *τόπος* in

[1] This is not the martyr of the 21st Payni; of him of 5th Athyr there is no account in the Synaxarium. It may be observed that the martyrs T. and Maura (his wife) suffered under Arian (*v. Acta SS.*, 3rd May). The names too of the Egyptian martyrs T., Macaria, Tyria (*l.l.* 6th April) are remarkable in this connection.

[1] As Georgi, *De Mirac.* 182, Hyvernat, *Actes* 300. Possibly ⲯⲟⲩⲉ should here also be ⲉⲧⲯⲉ.

[2] *V.* the last words of the text and Amélineau, *Contes* ii. 2.

question was not in but to the north of Siût; but inaccuracy of orthography makes this doubtful. The feature of the Melitian heresy here cited is their division of the persons of the Trinity. The following is the text;

P. ⲕⲍ. ⲁⲫⲉⲓ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲛⲧⲣ ⲙⲡⲧⲟⲡⲟⲥ ⲉⲣⲉ-ⲧⲁⲗⲩⲭⲛⲓⲁ (λυχνία) ⲧⲁⲗⲏⲩ ⲉⲣⲟϥ ⲙⲙⲛⲥⲧⲟⲩⲟⲩⲧ ⲁϥϫⲉⲣⲁⲧϥ ⲥⲓⲧⲙⲛⲧⲣ ⲙⲙⲁⲗⲟⲥ ⲡⲣⲉϩⲃⲁⲗ ⲛⲟⲩⲟⲛ ⲙⲙⲟ ⲟⲩⲟⲣⲉⲓ ⲙⲙⲟϥ ⲛⲧⲉⲣⲟⲩⲛⲁⲩ ⲁⲥ ⲉⲧⲁⲗⲩⲭⲛⲓⲁ ⲁⲩⲥⲟⲩⲱⲛⲥ ϫⲉⲧⲁⲛⲧⲟⲡⲟⲥⲧⲟ ⲁⲩⲱⲁϫⲟ ⲙⲙⲡⲣⲟⲙⲡⲉ ϫⲙⲧⲁⲕϫⲉⲙⲓ ⲧⲱⲟⲛ ⲛⲧⲟϥ ⲁⲥ ⲙⲡⲉϥⲥⲱⲧⲙⲟⲩ ⲉⲟⲩⲱⲟⲩϩ ϫⲉⲙⲉⲁⲩⲛⲟⲩ ⲛⲥⲟⲧⲉ ⲥⲉ ⲉⲥⲣⲁⲓ ⲉϫⲱϥ ⲛⲉⲣⲉⲡⲓⲭⲟⲣⲟⲥ ⲙⲡⲉⲙⲁⲣⲭⲟⲥ ϫⲙⲡⲧⲟⲡⲟⲥ ⲁⲧⲧⲁⲓⲟϥ ⲉⲙⲡⲧϥ ⲁϥⲣⲉⲁⲥⲧⲉ ⲉⲙⲙⲧϥ ⲛⲁϥ ⲙⲡϥⲥⲱⲧⲙⲟⲩ ⲛⲟⲩⲟⲩϩⲃ ⲛⲁϥ ⲁϥⲕⲉⲁⲥⲧⲉ ⲉⲃⲁⲗϥ ⲛⲥⲁⲟⲩⲥⲁ ⲩⲁⲛ-ⲧⲉⲛϥⲥⲓⲛⲧ ⲥⲓⲙⲧϥ ⲙⲧⲉⲣⲟⲩⲕⲁⲧⲥⲙⲁϫⲓⲥ ⲁⲥ ⲉⲃⲟⲁ ⲁϥⲉⲓⲧϥ ⲉⲧⲙⲛⲧⲣ ⲙⲙⲁⲙⲙⲓⲥⲉ ⲁⲧⲭⲛⲟⲩϥ ϫⲉⲟⲩ ⲛⲉⲙⲧⲁⲫⲩⲥⲓⲕⲟⲛ ⲙⲙⲟⲕ ⲙⲧⲟϥ ⲁⲥ ⲁϥϫⲱ ⲉⲣⲟⲟⲩ ⲛϩⲱⲃ ⲙⲙⲁ ⲁⲙⲙⲁⲙⲉ ⲱⲥⲓ ⲉⲃⲟⲁ ϩⲛⲟⲩⲛⲟⲩ ⲛϩⲣⲟⲟⲩ ϫⲉⲕⲁⲣⲓⲟ ⲉⲁⲃⲓⲥⲟⲛ ⲁⲙⲟⲕ ⲁⲥ ⲁⲓⲥⲱⲙⲉ ϫⲙⲧⲁⲙⲙⲓⲥⲧⲟⲗⲁⲁⲃ ⲉⲛⲟⲩⲧⲁⲥⲉ ⲙⲧⲟⲩⲭⲉⲧⲫⲧⲭⲏ ⲁϥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲟⲓ ⲁⲓⲃⲁⲛⲧⲓⲍⲉ ⲙⲡⲟⲩ ⲁⲓⲥⲧⲉⲩⲁⲓⲟ ⲙⲡⲟⲩ ϩⲓⲥⲧⲟⲣⲓⲁ ⲙⲡⲟⲩ ϩⲓⲥⲧⲟⲣⲓⲟⲥ ⲙⲙⲉϩⲣⲟⲟⲩ ⲉⲧⲙⲛⲧⲣ ⲁⲩⲱ ⲁϥⲉⲣ-ⲥⲁϩϥ ⲛϩⲣⲟⲟⲩ ϩⲓⲥⲧⲟⲣⲓⲟⲥ ⲉⲧⲕⲁⲑⲟⲗⲓⲕⲟⲥ ⲙⲡⲟⲩ ⲙⲡⲓⲥⲟⲥ ⲁϥⲃⲱⲕ ⲉⲡⲉϥⲣⲓ ⲁϥⲉⲓⲛⲉ ⲙⲡⲉⲧⲙⲛⲧⲣ ⲧⲏⲣϥ ⲙⲡⲉⲧϥⲟⲩⲱϣⲛ ⲁϥⲉⲓ ⲉⲣⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲁⲩⲱ ⲡⲗⲁⲕⲁⲛⲟⲛ ⲁϥⲟⲩⲟⲟⲩϥ ⲉⲧⲁⲓⲁⲕⲟⲛⲓⲕⲏ ⲙⲡⲙⲓⲭⲟ ⲉⲃⲟⲁ ⲙⲡⲓⲧⲟⲡⲟⲥ ⲁⲩⲱ ⲛⲉϥⲣⲟⲟⲩ ϩⲓⲙⲡⲓⲧⲟ-ⲡⲟⲥ ⲙⲡⲉⲧϥⲟⲩⲱϣⲛ ⲉϥⲭⲁ-(p. ⲕⲏ)-ⲕⲟⲛⲓ ⲩⲁⲛⲥⲟⲟⲩ ⲙⲙⲁⲩⲟⲩ ⲁⲧⲉⲧⲙⲛⲁⲩ ⲉⲟⲩ ⲉⲧⲉⲣⲉⲡⲓⲁⲣⲭⲓⲣⲟⲥ ⲟⲩⲉⲣⲉⲧⲟⲩⲫⲟⲙⲓⲁ ⲛⲟⲩⲟⲛ ⲙⲙⲁ ϩⲟⲙⲟ ϩⲓⲟⲩⲛⲓⲥⲧⲉ ϩⲓⲛⲟⲟⲩⲉ ϩⲓⲟⲩⲧⲙⲛⲧⲣⲁ ⲉⲁϥⲟⲟⲩ ⲙⲙⲟⲟⲩ ⲉⲃⲟⲁ ϩⲙⲙⲟⲃⲉ ⲟⲩⲥⲟⲣⲝ ⲉⲣⲟⲩⲛ ⲉⲙⲟⲓⲥ ⲉⲁϥⲥⲟⲟⲩⲛ ϫⲉⲙⲁⲥⲓⲁⲛⲓⲁⲕⲟⲥ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲛⲟⲟⲩϣ ⲙⲡⲁⲩⲟ ⲙⲛⲟⲩ ⲉⲁϥⲓⲛⲓ ⲛⲁⲩ ⲙⲙⲟⲟⲩ ⲙⲡⲉⲧⲛⲁϩⲧ ⲧⲁⲓⲣⲉ ⲅⲁⲣ ⲙⲙⲁⲉⲓⲧⲉ ⲙⲙⲛⲧⲁⲫⲩⲥⲓⲕⲟⲛ ϩⲓⲧⲁⲣⲭⲏ ⲛⲧⲁⲓ-ϩⲛⲟⲟⲩ ⲉϫⲙⲡⲥⲟⲣⲟⲛⲟⲥ ⲛⲁⲣⲁ ⲡⲁⲥⲙⲓⲛⲟⲩⲁ ⲁⲡⲟⲩⲟⲓⲥⲁϩ ⲛⲟⲓⲥⲉ ⲙⲙⲛⲧⲁⲙⲟ ⲛⲧⲁⲡⲁⲗⲁⲧⲟⲥ ⲧⲟⲟⲩⲧ ⲙⲡⲉⲩ-ⲙⲟⲣⲕⲟ[ⲩ] ϩⲓⲧⲛⲟⲓⲥ ⲉⲁϥⲙⲉⲣⲉϫ ϩⲁⲩ ⲉⲃⲟⲁ ⲉⲧ-ⲙⲛⲧⲣ ⲙⲡⲉⲓⲣⲏ ⲙⲙⲟⲟⲩⲧⲉ ⲉⲧⲭⲱ ⲛⲟⲩⲟⲩⲁ ⲕⲁⲧⲁ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲩⲥⲉⲃⲓⲟ ⲉⲧⲙⲛⲛⲥⲁⲧⲁ ϩⲙⲡⲓⲣⲁⲫⲏ ⲁⲗⲗⲁ ⲉϫⲟⲟⲥ ϫⲉⲙⲙⲟⲧ ⲡⲉⲓⲣⲉ ⲙⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲉⲩⲙⲟⲣϫ ⲉⲙⲟⲟⲩ ⲉⲃⲟⲁ ⲙⲙⲉⲧⲉⲣⲟⲩ ⲧⲣⲉⲣⲉⲥⲓⲥ ⲁⲉ ⲉⲃⲟⲟⲩ ⲁⲥⲧⲟⲩⲱ ⲉⲥⲣⲁⲓ ϩⲓⲧⲛⲟⲓⲥ ⲉⲓⲟⲟⲩⲧ ⲅⲁⲥⲣⲁⲓ ⲉⲙⲟⲟⲩ ⲛⲥⲟⲟⲩ ⲁⲗⲗⲁ ⲙⲉⲣⲙⲓⲥⲧⲟⲥ ⲡⲙⲟⲣϫ ⲙⲧⲉⲧⲣⲓⲁⲥ ⲁⲙⲙⲉ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲉ ⲙⲙⲁⲩ ϩⲓⲛⲁⲓⲛⲟⲓⲥ[1] ⲉⲁϥⲙⲧⲉⲟⲣⲓⲕⲓⲁ ⲉⲃⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ ϩⲓⲟⲩⲥⲱⲙⲁ ⲁϥ-ϫⲓⲟⲙϥ ⲁⲉ ⲛⲟⲩⲥⲟⲩ ϩⲙⲡⲩⲁ ⲙⲡⲁⲓⲕⲁⲓⲟⲥ ⲁⲡⲁ ⲕⲁⲗⲁⲧⲟⲥ ⲁⲫⲓ ⲉϩⲙⲧ ⲉⲙⲡⲓⲧⲟⲡⲟⲥ ⲙⲙⲏⲧ[2]

359.

Or. 3581B(64).—Parchment; a fragment; 9½×8 in. The text, in two columns, is written in an upright, regular hand (*cf.* Ciasca i, tab. xiii for the type). Initials are —so far as preserved,—very slightly enlarged and are coloured red.

From Aḫmîm. [Budge.]

A Saint and an Emperor, interview between. The reading of one name, Zeno, in the title on fol. *b* is all but certain and the name twice following ⲁⲡⲁ seems to be Bêsa. There are no means of dating the death of Shenoute's successor of this name; but it is possible he survived till after Zeno's accession.[2] The text would appear to be related to that in *Mémo. de la Miss. franç.* iv. 833 (a different MS.,) and also to fragts. v—xiv, xvi in Rossi, *I Papiri . . . di Torino* II, fasc. iv, p. 67ff. Who the saint there repeatedly referred to as "our holy father" is cannot be ascertained; it does not follow from Bêsa's mention in the title that it is he. A story of Shenoute in Constantinople (*Mémo.* iv. 42, 380) recalls the reference here, fol. *a*, to the poor; but his presence there under Zeno is impossible. The emperor's baptism and orthodoxy are

[1] For ϯⲛⲟⲓⲥ.

[2] A deputation of bishops, monks &c. went to Zeno from Alexandria on behalf of Peter Mongus and unity; *v.* Zachar. Rhet. iii. 7, Evagrius iii. 22 and Peter to Acacius, *Mémo. de la Miss.* iv. 215.

often referred to in Rossi's fragts., whence (fram. vii, *rov.*) it seems the saint had a colleague with him. The text here following the title on fol. *b* deals with the arrival and reception of the writer and his party at Constantinople. The following are the legible parts of the text;

fol. *a*. ⟦ⲭⲉⲥⲓⲧⲛⲧⲁⲟⲓⲟⲩⲉ ⲙⲙⲉϩⲙⲉ ⲁⲛⲣⲙⲛⲩⲁ ⲙⲙⲁⲩ ⲉⲣⲟⲕ ⲡⲉⲭⲁⲩ ⲭⲉⲩⲁⲛⲁ ⲉⲭⲱⲟⲩ ⲁⲛⲩⲁⲛⲁ ⲁⲛⲕⲁⲭⲣⲁⲧ ⲡⲉⲭⲁⲩ ⲭⲉⲡⲁⲣⲁⲟⲟⲩ⟧[1]

⟦ϩⲙⲟⲟⲩ ϩⲁϩⲧⲏⲓ ⲧⲏⲣϥⲣⲓⲁ ⲧⲱⲟⲩⲟⲩ ⲙⲙⲉⲕⲩⲁⲛⲁ ⲁⲛⲉϩⲃⲏⲧⲉ ⲣⲱ ⲙⲡⲁϫⲟⲉⲓⲥ ⲡⲱⲗⲟⲩ ⲉⲃⲟⲗ ⲁⲕⲭⲓ ⲙⲙⲉⲕⲁⲥⲏⲥⲓⲥ ⲁⲡⲉⲕϩⲓⲧ ⲧⲱⲧ ⲕⲁⲗⲱⲥ ⲁⲕⲉⲓ ⲁⲕⲙⲁϩⲓ ⲡⲣⲁⲩⲉ ⲙⲁⲣⲙⲛⲛⲩⲁ ⲙⲧⲉⲕⲙⲏⲧϩⲁⲣⲓⲟⲥ ⲙⲡⲭⲓⲡⲉⲓⲕⲟⲧⲓ ⲙϩⲙⲁⲁⲩ ⲙⲧⲟⲟⲧⲏ ϩⲁⲡⲉⲛⲟⲩⲧⲁⲓ ⲡⲉ[ⲭⲥ]ⲡⲁⲉⲓ[ⲱⲧ ⲙⲁⲩ] ⲭⲥ⟧

fol. *b*. ⟦ⲩⲁⲛⲁ [ⲉⲭ]ⲱⲟⲩ ⲁⲛⲩ[ⲁⲛⲁ ⲁⲛ]ⲕⲁⲭⲣⲁⲧ ⲡⲉⲭⲁⲩ ⲭⲉⲡⲁⲣⲁⲑⲟⲩ ⲁⲧⲡⲣⲟⲡⲉⲙⲡⲉ ⲁⲉ ⲙⲙⲟⲟⲩ ⲩⲁⲃⲟⲗ ⲙⲡⲣⲟ ⲉⲁⲧⲙⲏⲛⲩⲉ ⲙⲕⲟⲩⲃⲟⲩⲕⲗⲁⲣⲓⲟⲥ ⲙⲡⲓⲟⲩⲣ ⲙⲙⲡⲉⲛⲣⲁⲓⲛⲟⲥⲓⲧⲟⲥ ⲟⲩⲁϩⲟⲩ ⲡⲥⲱⲟⲩ ⲉⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲧⲁⲧⲟ ⲙⲡⲉⲫⲣⲁⲓ ⲉⲣⲟⲟⲩ ⲭⲉⲁⲣⲓ ⲡⲉⲙⲙⲉⲉⲩⲉ ⲁⲧⲱ ⲙⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲥϩⲁⲓ ⲙⲁⲓ ⲙϩⲁϩ ⲙⲥⲟⲟⲩ ⲁⲡⲉⲥⲓⲟⲩⲣ ⲁⲉ ⲉⲓ [ⲙⲙⲁⲓ] ⲩⲁⲣⲣⲟ⟧

Title, in sloping characters;

⟦ⲡⲁ⟧
⟦ⲉ⟧
⟦ⲡⲙ⟧
⟦ϫ.ⲙⲙ[ⲱⲟⲩ]⟧
⟦ⲡⲉⲧⲟ⟧[2]
⟦ⲁⲡⲁ ⲃⲓⲥ[ⲁ⟧
⟦ⲙⲁⲓⲙⲉ ⲙⲉ⟧
⟦ⲡⲉⲧⲟϫ[ⲁⲁⲃ ⲙⲉⲓⲱⲧ⟧
⟦ⲁⲡⲁ ⲃⲓ[ⲥⲁ⟧
⟦ⲙⲡⲉϫⲥ⟧[3]
⟦ϫ.ⲙⲙⲱ[ⲙ⟧

[1] This word recurs in the Paris fragt. and in Rossi's fram. xiv, *dir.* ⟦ⲡⲁⲣ⟧. Perhaps for *παρὰ θεοῦ*.

[2] [ⲡⲉⲙ]ⲡⲉⲧⲟ[ϫⲁⲁⲃ ⲙⲉⲓⲱⲧ]?

[3] [ⲉⲃⲏⲓⲥ ⲙⲡⲣⲟ]

ⲥⲟϫ ϯ[ⲓⲥ ⲙⲡⲉⲃⲟⲧ] ⲙⲁⲑⲱ[ⲣ ⲙⲡⲟϫⲱⲩ] ⲙⲡⲙⲟϫϫⲉ ⲁⲡⲙⲟⲟⲙⲉ ⲉϩⲟϫⲙ ⲉⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓⲥ ⲁϫⲱ ⲙⲧⲉⲣⲟϫⲥⲱⲧⲙ ⲙⲟⲩ ⲡⲩⲓⲣⲉ ⲙⲙⲉⲓⲁⲗⲟⲛ⟧

360.

Or. 4714(1). — Parchment; six leaves; $6\frac{3}{4} \times 5\frac{1}{4}$ in. A palimpsest, the later text of which is a magical prayer of the Virgin (*v.* no. 368). The earlier text, which is crossed by the later at right angles, is written in two columns and in a sloping hand of Zoega's 9th class. Very little of it is consecutively legible.

From Siût. [Horner.]

Historical narrative, relating apparently to the theological disputes in Egypt in the middle of the 6th century. *Published* by Crum, *Proc. Soc. Bibl. Arch.* xix, 218ff.

361.

Or. 5298(1).—Papyrus; a fragt.; $9\frac{3}{4} \times 6$ in. The text, in one column of 20 lines, is written in a regular, sloping hand (*cf.* Hyvernat, *Album*, pl. x).

From the Fayyûm. [F. Petrie.]

Acts of a saint, much abbreviated. The text might be from the commencement of an encomium. The saint was of heathen parentage but early learned Christianity from his mother. On his ordination he began to work miraculous cures. God's blessing rested on the house of Arsenius with whom he lodged. The idol in a temple fell as he entered. The reference to Athanasius, fol. *b* 7, is not intelligible. That in l. 15 may show that he is the subject of the work.[1]

[1] Read perhaps fol. *b*, 13 ⲥⲉⲛ[ⲓⲑⲧⲩⲥ]ⲓ ⲙⲙⲁⲩ, 16 ⲧⲁⲧ[ⲁⲛⲧⲓⲱ]ⲭⲓⲁ.

Published in Crum, *Coptic MSS. from the Fayyûm*, p. 8, no. v.

362.

Or. 3581B(65).—Parchment; part of a leaf; 12×9 in. The text, in two columns of 31 or 32 lines each, is written in an upright hand (*cf.* Ciasca ii, tab. xxvi, but for ⲩ Zoega, tab. v, no. xxv). Initials, slightly enlarged, with stops &c., are coloured red. By the scribe of no. 222 *above*.

From Aḫmîm. [Budge.]

Hermit, life of a. This is to be presumed from the text, but is not certain. The following are the legible phrases after the *quotations* Ps. lxv. 10—12, Ps. cxvii. 10—12;

fol. *a*. ⲙⲙⲏⲥⲁⲧⲣⲉϥϫⲱ ⲁϩ ⲙⲙⲁⲓ ⲛⲉⲩⲁⲛ-
ⲧⲓⲟⲟⲩⲧⲙⲉ ⲛⲉⲣⲉⲙⲁ ⲟⲩⲉⲓⲣⲉⲙⲟⲩⲧ ⲙⲙⲟⲓ ⲙⲧ[ⲣⲣⲱ]

ⲛⲉϥⲙⲟⲣϧ[ⲟ ⲛ]ⲛⲉϥⲙⲁⲛ[ⲟⲥ ⲧⲙ]ⲡⲟⲩ ϩⲓⲙⲙⲓ-
[ⲁⲟⲙ] ⲙⲙⲉ⳨ⲟⲥ ⲉϥ[ⲙⲉ]ⲧⲱ ϫⲉⲣⲉⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲩⲱⲟⲩⲉ
ⲛⲥⲟⲧ[ⲟ] ⲙⲙⲁⲗⲗⲁⲕⲟⲛⲓⲟⲛ ⲉⲙⲉⲥⲟⲩⲱ ⲟⲩⲙⲧⲣⲉⲩⲥⲱⲙ
ⲉⲥⲟⲩⲱ ⲟⲩⲱϥ⳨ⲧϩⲏ ⲛⲉϥⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲟⲟⲥⲁⲧⲓⲟⲩ⳨-
ⲧⲉⲧⲉⲣⲏⲙⲓⲁ ⲁⲩⲱ ϩⲁⲙⲉⲙⲉ ⲟⲩⲣⲉⲱⲟ[ⲙ]ⲣⲟ
ⲉⲣⲟϥ ⲛⲓⲕⲱⲙ[ⲟ]ⲧ

fol. *b*. ⲛⲉϥ[ⲛⲟⲩ]ⲧⲉⲣⲟ ⲅⲁⲣⲙⲉ [ⲙⲛ]ⲥⲟⲟⲩⲛ
ⲉⲃⲟ[ⲗ]ⲟⲩⲛ ⲛⲣⲟⲙⲓⲥ ⲙⲙⲏⲣⲉⲙⲁ ⲙⲙⲏⲟⲩⲧⲉ ϩⲓⲙⲉⲣⲟ
ⲙⲙⲏ ⲙⲙⲟⲓⲥⲉ ⲁⲛ ⲟⲩ ⲙⲡⲉⲥⲟⲙⲁ ⲛⲉϥϫⲟⲟⲩⲧ ⲙⲙⲟϥ
ⲛϩⲏⲧⲟⲩ ϩⲓⲟⲩⲛⲟⲟⲩ ⲛⲟⲩⲣⲟⲧ ϩⲓⲙⲙⲉⲥⲧⲓⲁ ⲙⲙⲁ-
ⲩⲛⲟⲟⲩ ϩⲓⲟⲩⲙⲙⲟⲓⲧⲉ ⲙⲙⲁⲓⲁⲥ ϩⲓⲙ

[ⲩⲁⲟ]ⲛⲉ ⲛⲁⲓⲧⲟⲥ ⲉⲙⲉⲥⲟⲩⲱ ⲙⲡⲧⲁⲕⲟ ⲙⲡⲉⲩⲛⲟⲃ-
ⲕⲟⲩⲓ ⲛⲉⲙⲟⲩⲙⲉⲓ ⲁⲛ ⲉⲃⲟⲗ ⲛⲟⲩⲧⲱⲟⲩⲛ ⲛⲁϥⲛⲉ ⲟⲩⲃⲁ-
ⲩⲟⲙⲓⲧ ⲛⲥⲟⲩ ⲙⲙⲁⲧⲟ ⲧⲉⲕⲕⲁⲗⲓⲁ ⲙⲙⲁⲧⲁⲙⲓⲁⲃⲉ
ⲙⲙⲁⲧⲉⲭⲣⲓⲁ ⲙⲡⲉⲥⲟⲙⲁ ⲟⲩⲱⲁⲛϩⲱⲟⲩⲉ ⲟⲩ ⲛⲥⲟⲙⲥⲟⲙ
ⲟⲩⲱⲁⲛⲥⲟⲟⲩⲧⲛ ⲟⲩⲃⲁⲥⲁⲛⲓⲍⲉ ⲥⲓⲧⲙⲛⲧⲣⲱⲙ-
ⲡⲉⲩϩⲏⲧⲟⲩ ⲛⲁⲓ ⲟⲩⲟⲟⲩⲧ ⲙⲙⲟⲩ ⲙⲙⲁⲧⲟ ⲟⲩⲱⲁⲛ-
ⲟⲩⲟⲏⲙ ⲉⲙⲟⲟⲧ ⲱⲣⲁⲧⲟⲩ ⲟⲩⲧⲣⲱⲕϩⲓⲃⲁⲟ ⲛⲧⲟⲟⲩⲧⲟⲩ
ⲁⲩⲱ ⲛⲉⲩⲁⲛⲁⲡⲁⲩⲧⲣⲟⲛⲟⲥ ⲉⲙⲟⲟⲩⲧ ⲙⲙⲟⲩⲁ
ⲛⲟⲩⲁ ⲙⲙⲓⲧⲉⲣⲁⲥⲕⲏⲥⲓⲥ ⲛⲉⲥⲁⲓⲟⲩ ⲧⲏⲣⲟⲩ ⲟⲩϩⲓ-
ⲛⲉⲣⲉϥⲣⲉ ⲱⲣⲁⲧⲟⲩ ϫⲟⲟⲩⲥ ⲙⲁⲓⲣⲉ ⲛⲧⲟⲩⲥⲱ ⲛⲉⲁⲛ-
ⲁⲣⲭⲉⲓ ⲁⲟⲙⲟⲛ ⲟⲩϩⲓⲟ ⲛⲁⲩ ⲛⲟⲩⲕⲁⲟⲥ ⲉϫⲟⲟⲩⲥ

363.

Or. 3581B(66).—Parchment; two complete, consecutive leaves, paged ριϛ—ριϟ; 15×11¾ in. The text, in two columns of 30—32 lines each, is written in an upright, rather large character (*cf.* Ciasca i, tab. xi, though there the script is finer). Initials are slightly enlarged. The paging is similar to that of Hyvernat, *Album*, pl. xi. 1. By the same scribe as Zoega, nos. clxxvi, ccxxvii (both in two cols.) and *ib.* nos. ccl, cclxxvii(2), Paris, Vol. 131[6], foll. 75, 77, 82, 89, 106, 111, Vol. 131[7], fol. 28, Vol. 151, fol. 2—5, *Clar. Press*, no. 50 (all in 1 col.).

From Aḫmîm. [Budge.]

Two monks, story of. One goes 12 miles ⲙⲁⲁⲓⲟⲩ into the desert; the other remains in the small abode ⲛⲁⲓϣⲟⲙⲉ outside the village, taking an oath daily to abstain from food till he has walked out to visit his brother. At the 6th hour he would set forth and at the 10th reach his brother. They would then pray, eat and converse together till midnight, when the monk would leave the anchorite and arrive home at day-break. This he continued to do for 18 years and was neither overcome ⲟⲩⲟⲧⲏ ϫⲓⲧⲟⲩ by the demons of the desert nor afraid of the wild beasts, nor was he led astray (*σκανδαλίζειν*) by his handiwork nor complaining at the hardships of the journey. Then God sent a famine and many died but He sustained(?) the monk ⲛϩⲟⲉⲓⲥ ⲁⲉ ⲛⲉⲫⲧⲏⲙⲟⲩ ⲛⲁϥ ⲛⲧⲉⲫϫⲣⲓⲁ ⲙⲙⲏⲛⲉ
ϫⲁⲓⲧⲟⲟⲩⲧⲟⲛ ⲣⲱⲟⲩⲧⲉ ⲉⲣⲟϥ. One day there remains but a single loaf and, after deliberating, he decides to take it out to his brother. When but half-way there, he stumbles and cuts his toe. Unable to proceed or return, he sees an angel following him who heals it ⲁⲩⲉⲫⲣⲁⲛⲓⲍⲉ ⲙⲙⲟⲥ ϩⲓⲙⲉⲫⲧⲏⲙⲟⲩ
ⲛⲧⲉⲧⲛⲟⲩ ⲁⲓⲧⲏⲙⲟ ⲛⲧⲉⲫⲟⲩⲉⲣⲡⲏⲧⲉ ⲧⲱⲟⲩⲉ ⲉⲡⲉⲫ-

ⲙⲁ ϩⲱⲟⲥ ⲙⲡⲉϥⲛⲁⲩⲧⲣⲉ ⲉⲡⲧⲏⲣϥ. The angel tells him that he has been his guardian since childhood and has now been sent to count his steps ⲉⲱⲟⲛ ⲙⲙⲉⲥ(*l.* ⲙⲉⲕ)ⲥⲛⲧⲁⲟⲩⲥ that God may reward him in proportion. Greatly cheered, he continues his journey and comes to his brother whom at leaving he prays to go still 12 miles further into the desert, ϫⲉⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲧⲁϣⲟ ⲙⲡⲁⲃⲃⲉⲕⲉ. The anchorite, on hearing of the angelic vision, wishes to exchange with him; but a voice from heaven bids each remain in the station to which he has been called ⲙⲁⲣⲉⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲟⲩⲱ ϩⲱⲥⲛⲧⲱϩⲙ ⲙⲧⲁⲩⲧⲁϩⲙⲉϥ ⲙϩⲙⲧϥ.

364.

Or. 3581B(67). — Parchment; a small fragt.; $7\frac{3}{4}\times 6$ in. The text, in two columns, is written in the small, coarse hand reproduced in Hyvernat, *Album*, pl. xii. 2. By the scribe of Zoega, nos. cxxiii, clvii and perhaps ccxlviii*, Paris Vol. 129[18], foll. 116—120, Vol. 131[3], foll. 81—85, Vol. 131[5], fol. 43, Vol. 131[7], fol. 20 and Cairo no. 8018.

From Aḫmîm. [Budge.]

Acts.

From the story of a traveller in the desert, apparently similar to Amélineau's 'Voyage d'un moine,' *Recueil de Trav.* vi, 166ff. The narrator tells (fol. *a*) how on the fourth day he reached a small cell ⲡⲓ, built upon the mountain; how he entered and, while wondering ⲟⲩ ⲁⲣⲁⲓⲥ ⲙⲉⲓⲥⲙⲏⲗⲗⲁⲓⲟⲛ ⲙⲙⲁⲡⲭⲟⲉⲓⲥ ⲉⲙⲡ ⲉϫⲱϥ, an old, white haired man appeared . . .

(fol. *b*) . . . when they had eaten, they spent the night in devotions ⲉⲙⲉⲓⲣⲉ ⲙⲡⲉⲙⲛⲟⲟⲩ ⲙⲡⲧⲙⲁϫⲓⲥ. In the morning he begged to be allowed to remain with them (*sic*) till death. They replied that so it is not ordained for him by God ⲙⲡⲱⲟ ⲉⲧⲧⲏϥ ⲙⲁⲕ ⲁⲙⲙⲉ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲙⲟⲩⲧⲉ.

365.

Or. 3581B(68). — Parchment; a small fragt. from the bottom of a leaf; $2\frac{7}{8}\times 8\frac{1}{2}$ in. The text, in two columns, is written in a rather irregular hand probably identical with that of Ciasca i, tab. vii and Mingarelli, *Aeg. Codd. Rel.*, no. iii. Initials are coloured red.

From Aḫmîm. [Budge.]

Presumably from a biographical or historical work. The following phrases are legible; [ⲁⲧⲙⲁⲣⲓⲟⲛ (δηνάριον) ⲉⲙⲁⲩ ⲙⲙⲟⲩⲃ ⲉⲙⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲙⲁⲙⲙⲓⲧ ⲙϩⲧⲟ], [ⲁⲥⲯⲱⲟⲙⲉ ⲁⲥ ϩⲓ]

GNOSTIC, MAGICAL AND ALCHIMISTIC TEXTS.

366.

Papyrus XCVIII (Greek).—A long fragt., 30×8½ in. and two small fragts. The *recto* bears a horoscope in Greek followed by a text in an Egyptian idiom but Greek letters. The fibres are parallel with the text, which consists of parts of 72 lines and follows immediately on the Greek. It occupies the bottom of col. 4 and the whole of cols. 5 and 6, though of the last only part is preserved, much else too being damaged and illegible. The script is small, ligatured and difficult (*v.* the photograph in Kenyon, *Catal. of Greek Papyri* i, Atlas pl. 74). [H. Stobart.]

Astrological work. *Published* (cols. 4, 5) by Goodwin, *Aeg. Zeitschr.* 1868, 18ff. who regards it as "perhaps a translation of the Greek" which precedes it. It is at any rate of a similar nature. The dialect exemplified is of Upper Egypt and seems to combine features of the Alhmimic and Sa'idic. Goodwin dates the Greek text in the middle of the 2nd century; Weyer somewhat earlier (*v.* Kenyon, *l.l.*, text 127).[1]

367.

Add. 5114.—Parchment; a volume in modern binding of 174 leaves, ruled and paged $\bar{\text{α}}$—$\overline{\text{ρος}}$ (but pp. $\overline{\text{τλ}}$—$\overline{\text{τιδ}}$ are lost); 8⅜×6½ in. Quire $\bar{\text{α}}$ is of 6 leaves; quires $\bar{\text{β}}$—$\overline{\text{κι}}$ of 8 each. The text, in two columns of 30—34 lines each, is written by two scribes; the 1st wrote pp. $\bar{\text{α}}$—$\overline{\text{κβ}}$ col. 1. 29, $\overline{\text{ριδ}}$ col. 2 and $\overline{\text{ρϙ}}$—$\overline{\text{τιδ}}$; the 2nd pp. $\overline{\text{κβ}}$ col. 1. 30—$\overline{\text{ρϙα}}$ and the final page, 174*a*[1] which, from its contents and measurements, may possibly not belong to the rest of the work. The pages of the 1st scribe are numbered on the *rectos* only; those of the 2nd on *rectos* and *versos*. *Palaeograph. Soc.*, Or. Ser., pl. xlii shows the work of the 1st, Hyvernat, *Album*, pl. ii. 2 that of the 2nd scribe. The contrast between them is greatest in the letters ⲁ, ⲉ, ⲟ, ⲥ, ⲧ, ⲯ, ϩ, ⲱ. There is much resemblance in the ⲉ and ⲥ of the 1st scribe to no. 279 *above*. The marginal corrections to the work of the 2nd scribe, pp. $\overline{\text{ϯ}}$, $\overline{\text{ιθ}}$, $\overline{\text{ϥ}}$, $\overline{\text{ριθ}}$, $\overline{\text{ρος}}$(?), appear to be by the 1st scribe.

[Dr. A. Askew.[2]]

[1] For the related texts *v.* Krall in Rainer *Mitthgn.* i. 109 and Steindorff in *Aeg. Zeitschr.* xxviii. 49.

[1] *V.* Crum, *Coptic MSS. from the Fayyûm*, 1893, p. 3 note (the reference there to Harnack is due to a careless mistake). Also C. Schmidt in *Gött. Gel. Anz.* 1898, 436 ff. Chemicals have proved unable to revive the ink of the erased subscription below the text on fol. 174*a*, which probably consisted of two lines of some 12 letters each and may have been a title relating to the text or merely the owners' or scribes' names, as in no. 12 *above*.

[2] In J. D. Michaelis, *Lit. Briefw.* 3, 69 Woide says Askew bought the MS. of a bookseller. At the end of a copy in the Brit. Mus. of the sale catalogue (1785) of A.'s MSS. is the entry "Coptic MS., £10 10 0," referring presumably to the present volume.

"Pistis Sophia." This title seems due to Woide, *Appendix* &c. [137]=J. A. Cramer, *Beyträge &c.* iii. 83; the original title of the MS. is not preserved. *Published* by Petermann from M. Schwartze's copy 1851.

An exhaustive bibliography of publications relating to the text is given in G. R. S. Mead, *Pistis Sophia*, London 1896.

368.

Or. 4714(1). — Parchment; six leaves described as no. 360 *above*. The MS. is a palimpsest. The present text, which is the later, is consecutive, the pages being numbered $\bar{\text{в}}$—$\overline{\text{ir}}$. The script is somewhat slanting and very coarse and heavy (*cf.* Hyvernat, *Album*, pl. xii. 3 for a much finer example of the type).

Prayer of the Virgin in Bartos (Parthia). *Published* by Crum, *Proc. Soc. Bibl. Arch.*, xix, 210ff.[1]

369.

Or. 1013A.—Papyrus; a leaf; 14×8½ in. Reproduced in Hyvernat, *Album*, pl. xiv.

[Hay.]

A Phylactery (*φυλακτήριον*), apparently giving power to silence watch-dogs. Below the text and on the back are signs or letters similar to those in Berlin *Aeg. Urk.*, Kopt. nos. 11—18 and Kenyon *Catal. of Greek Pap.* i, pl. 69.

Published by Erman, *Aeg. Zeitschr.* 1895, 132ff.

[1] The Ethiopic version has since been printed by Conti-Rossini, *Ac. dei Lincei*, Rendic., ser. v, vol. v, 455ff.

It may in passing be added that ⲙⲁⲥⲧⲏⲙⲁ (Crum, *l.l.* 214) recurs *Miss. franç.* iv. 776; also, it seems, in the Leyden Demotic Pap., *ed.* Leemans, Tab. 6 (xiv. 6; *cf.* Brugsch, *Aeg. Z.* 1884, 21).

370.

Or. 4721(1).—Parchment; a narrow strip, probably once folded up; ½×8 in. The text, in two lines, is written on one side in a small hand of Zoega's 8th class.

From the Fayyûm. [Graf.]

An Amulet.

ⲓⲭⲟⲉⲓⲥ ⲡⲓⲟⲩⲧⲉ ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲟⲣ ⲃⲟⲏⲑⲉⲁ ⲉⲣⲟⲓ ⲁⲛⲟⲕ ⲡⲁⲕⲟⲩ ⲕⲟⲥⲙⲁ[1] ϩⲓⲛⲓⲥⲟⲛ (*αἰών*) ⲙⲙⲏⲥⲧⲏⲛ.

371.

Or. 4721(2). — Papyrus; a leaf, much dilapidated and formerly folded several times; 4×9¼ in. The text, in 3 lines and on one side only, is written in very irregular, unskilled uncials.

From the Fayyûm. [Graf.]

An Amulet.

✠ $\overline{\text{ⲓⲥ}}$ $\overline{\text{ⲭⲥ}}$ ⲥⲁⲃⲁⲱⲑ ⲙⲏⲭⲁⲏⲗ ⲅ̣ⲁⲏⲗ ⲥⲟⲩⲣⲓⲏⲗ ⲃⲁⲣⲃⲁ[?] ⲙⲓⲕⲟⲃⲟⲗ. The rest of the text consists of letters and signs similar to those in no. 369 *above*, the vowels ⲓ, ⲟ repeated and some magical (?) words all but illegible.

372.

Or. 4721(3). — Papyrus, very coarse; a leaf; 5×5¼ in. The character is an unskilled uncial.

From the Fayyûm. [Graf.]

An Amulet(?). On one side, along the top, are the words

[1] For names compounded with ⲡⲁⲕⲟⲩ, *v.* Krall, *Corp. Rain.*, Rechtsurk., Index. They seem peculiar to the Fayyûm. *Cf.* the forms ⲓⲁⲕⲟⲩ (Krall *l.l.*), ⲁⲕⲁⲩ (Crum, *Coptic MSS.*) and perhaps the martyr ⲅ̣ⲁⲏⲗ ⲁⲃⲁ : ⲁⲙⲱϩ : from the Fayyûm (28th Tybi, *v.* Amélineau, *Actes* 68). There is a similar Greek form Ακους (Kenyon, *Cat. of Papyri* i. 211, ii. 145). *Cf.* also in Or. 4874 the name ⲡⲁⲕⲟ. Yet the ⲡ- or ⲡⲓ- remains unexplained.

πρακ̣ις : χαρις : ιηc χρc [illegible] ηικα στατρογ ηικα.[1] The rest is left blank.

373.

Or. 4721(4).—Parchment; a small leaf, formerly folded several times; $3\frac{3}{4} \times 2$ in. The text is on one side only.

From the Fayyûm. [Graf.]

An Amulet. The text consists of the vowels ⲁ, ⲟ, ⲩ, ⲉ (written ⲉ), each 7 times repeated and in separate lines; then three lines of letters and signs similar to those in no. 369 *above*.[2]

[1] For formulæ containing some of these words cf. Kenyon, *Catal. of Gk. Pap.* i. 117, l. 36 and 118, l. 62; also *C.I.G.* nos. 8922 ff.

[2] Amulets of this class are Berlin *Aeg. Urk.*, Kopt. nos. 11—18.

374.

Or. 3669(1). — Parchment; 10 much damaged, consecutive leaves, *i.e.* 20 pages; $6\frac{1}{2} \times 4\frac{3}{4}$ in.; threaded together in book form by a small parchment thong. The text, in one column of about 20 lines, is written in a small, uneven, sloping hand of Zoega's 9th class. The MS. is a palimpsest, the earlier script being of Zoega's 7th or 8th class.

From Sôhâg. [Eisenlohr.]

An alchimistic work, consisting of recipes for the production of gold and silver. *Published* by Stern, *Aeg. Zeitschr.* 1885, 102ff.[1]

[1] Other "alchimistic" texts are Zoega no. cclxxviii, Acad. des Inscr., *Comptes rend.* for 1887, p. 374 (Bouriant), Berlin *Aeg. Urk.*, Kopt. nos. 21, 25; also Bodleian Papyri *a* 1, *a* 2, *a* 3 and several papyri in the Instit. franç. d'archéol. orient. at Cairo.

LEGAL AND FINANCIAL TEXTS.

375.

Or. 72.—Papyrus. 5 complete *selides;* in all $42\frac{1}{2} \times 6\frac{3}{4}$ in. On the *Recto* the fibres are at right-angles to the text, which is written in 70 lines of a much ligatured script, and 3 of witnesses' signatures. The hand is clearly that of no. 390.

From Jême (Thebes). [G. H. Vaughan.]

I. *Recto.* Deed of gift (δωρεαστικόν) by which Kalisthêne ⲕⲁⲗⲓⲥⲑⲏⲛⲏ daughter of —[1] from ⲛⲉⲓⲣⲃⲁⲃⲉ in the nome ⲧⲟⲩ of ⲡⲣⲓⲙⲓⲁⲉ[2], dedicates her son Mercurius ⲙⲉⲣⲕⲟⲩⲣⲓ to the perpetual service ⲉⲧⲣⲉϥⲩⲱⲛⲓ ⲛⲟⲩⲁⲧⲟⲩ of the monastery of S. Phoebamon at Jême ⲉⲡⲉⲧⲉ[sic]ⲕⲧⲏⲣⲓⲟⲛ (l. 27 ⲟⲛⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ) ⲉⲧⲟⲩⲁⲁⲃ ⲡϩⲁⲓⲟⲥ ⲁⲃⲃⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲙⲡⲧⲟⲟⲩ ⲙⲡⲕⲏⲙⲉ. The dedication is in fulfilment of a vow taken when the child was ill and is now made with his consent ⲁϥⲟⲩⲱϣⲉ ⲁⲩⲱ ⲁϥⲥⲛϩⲟⲟⲩⲉ ⲙⲁⲓ ⲉⲃⲟⲗ[sic]. There are two witnesses, ⲙⲁⲓ̈ⲁ̈ⲣⲣⲉ (? Macarius) of Esneh ⲥⲛⲏ and ⲡⲁⲙⲟⲩⲛⲧⲉ of Hermonthis ⲣⲙⲟⲛⲧ. The intermediary addressed is Surus ⲥⲟⲩⲣⲟⲩⲥ (elsewhere ⲥⲟⲩⲣⲟⲥ or ⲥⲩⲣⲟⲥ), deacon and προεστώς of the monastery, who recurs alone in nos. 377—382, 387, 394, 395, Pap. Bulaḳ 5, 6, 9, 10, 13, 14, Pap. *Aeg. Z.* 1891, 1 and with colleagues in nos. 383, 388, 392, Pap. Bulaḳ 12, 12 *bis*. No date or names of magistrates are preserved, the introductory lines of the text having been lost.

II. *Verso.* A list of proper names, in a different hand (*v.* no. 458).

376.

Papyrus LXXVI.—Broken off above and along left side, leaving 5 *selides;* in all $41 \times 12\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 23 lines of a much ligatured hand and 27 of witnesses' signatures. The notary is David son of Psate ϯⲁⲧⲏ, who wrote also nos. 410, 416 and Pap. Bulaḳ 11 (*cf.* the facsimile).

From Jême (Thebes). [Sotheby's.]

Deed of gift (only ἔγγραφον and χάρτης now visible) by which Philotheus son of Senuthius and Maria his wife dedicate their son [ⲓⲱϩⲁⲛ]ⲛⲏⲥ to the perpetual service

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[1] A blank space left, *ll.* 1, 39; *cf.* no. 382.

[2] Goodwin, *Aeg. Z.* 1869, 74 suggests Premis in Nubia. ⲧⲟⲩ might then be 'diocese' rather than 'nome' (*v.* Amélineau, *Géogr.* xxxiv), as Premis is named among the Nubian bishoprics (*v.* Vansleb, *Histoire*).

ταρεφψιοπε εφο ποναστοη of the monastery of S. Phoebamon at Jême. The date, names of the intermediary addressed and of the magistrates are not now visible. There are some 32 witnesses, many of whom recur in similar MSS.[1]

377.

Papyrus LXXIX.—6 complete *selides;* in all 44½ × 11 in. On the *Recto* the fibres are at right-angles to the text, which is written in 54 lines of a neat, rarely ligatured hand and 5 of witnesses' signatures. The notary is not named.

From Jême (Thebes). [H. Stobart.]

Deed of gift (δωρεαστικόν), by which Zael son of Mark ϫαηλ πϣηη., of Hermonthis, dedicates his son Abraham with his offspring ηηηετερεηηογτε ηακελεγε ηϥχηοϥ ηϣηρε[2] to the perpetual service of the monastery of S. Phoebamon at Jême. By this dedication the writer fulfils a former vow, the impious neglect of which had been punished by the severe illness of the child. The intermediary addressed is the deacon Surus cογρογc, προεστώς and οἰκονόμος of the monastery (*cf.* no. 375). The date is the 16th Phamenoth, 14th Indiction. No magistrate is mentioned. There are five witnesses, some of whom recur in similar MSS.; one is ηηηα . . . ηαηε.

378.

Verso of the preceding no. The text, in 63 lines of an uneven, much ligatured hand, is by a different notary, not named. The script much resembles that of no. 411.

Deed of gift (δωρεαστικόν, ἀγάπη) by which Staurou cταγρογ daughter of Peshate ηε-ϣηατε of ηηογε ηιηατοι (var. ηηηκιηατοι) in the nome τοϣ of Psoi ϯοι but dwelling in the monastery of S. Sergius in ηκαcτρον ληη,[3] dedicates her son Andreas to the perpetual service of the monastery of S. Phoebamon at Jême in gratitude for his recovery from illness. The intermediary addressed is ηογαλβεcτατος ηλ[ι]ακ/ Surus, προεστώς of the monastery (*cf.* no. 375). The date is the 1st Payni, 9th Indiction. No magistrate is mentioned. There are 5 witnesses, none of whom recurs elsewhere.[4] One of them is from Edfu τεω; 3 live in the monastery of Papnouthius in ητοογ ηαπη.

Translated by Goodwin, *Law Mag.* 1859, 241.

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[1] Remarkable among their names are ηαηοιτε, ηεccι, ηεcατη (with vars. ηιcατε, ϯατε, ϯατη), ηλοτε, ηληcηη, ηηλι. One witness is priest of S. Michael's Church ηκαλβα, another of S. Mary's.

[2] This clause was added later. The same condition occurs in Pap. Bul. 8.

[3] For these places c. Goodwin, *Aeg. Zeitschr.* 1869, 73, 74 and Amélineau, *Géogr.* 556 where ηαηη = ⲡⲁⲡⲉ. It is called Papa in the *Itin. Anton.* In Zoega 645 it is spelt ηαηε.

[4] Among them the names ηηλε (? = ηλοτε), καλληcε.

379.

Papyrus LXXX.—Broken off above. 4 complete *selides;* in all $34\frac{1}{4} \times 10\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 65 lines of a regular, sloping, ligatureless hand. The notary ⲥⲓⲙⲱⲛⲁⲧⲟⲅⲣⲁⲫⲟⲥ[1] is not named.

From Jême (Thebes). [H. Stobart.]

Deed of gift (*δωρεαστικόν*) by which Petronius son of George dedicates himself as a *προσφορά* to the service of the monastery of S. Phoebamon at Jême, ⲛⲟⲉ ⲡⲡⲟⲧϩⲱϩⲁⲗ ⲛⲓⲙⲱⲟⲩ ϩⲁϩⲟⲩⲏⲧ, in gratitude for the saint's mediation during an illness. The intermediary addressed is the deacon and *προεστώς* Surus (*cf.* no. 375). The date (l. 12) is the 10th Indiction. The magistrate is Psmô, *διοικητής* of Jême, here styled ⲡⲛⲟⲩ ⲙⲡⲣⲟⲛⲟⲓⲧⲓⲥ ⲁⲧⲥⲱ ⲙⲫⲣⲟⲛⲧⲓⲥⲧⲏⲥ ⲕⲏ ϯⲛⲱ ⲡⲛⲟⲩ ⲙⲡⲁⲣⲭⲱⲛ. He recurs in nos. 382 and 384. There are no witnesses, though they were to be invited (l. 61).

380.

Papyrus LXXXI.—Broken off above. 6 complete *selides;* in all $45\frac{3}{4} \times 13\frac{1}{4}$ in. The fibres are, excepting in the top *selis*, at right-angles to the text, which is written in 45 lines of a regular, frequently ligatured hand with 11 of witnesses' signatures. The notary is not named.

From Jême (Thebes). [H. Stobart.]

Deed of gift (*δωρεαστικόν*) by which Senuthius son of Basilius with his wife dedicates his son Mêna to the service of the monastery of S. Phoebamon at Jême ϩⲱⲟⲩ ϫⲉⲟⲩⲥⲁⲧⲟⲩ ⲛⲓⲙⲱⲟⲩ ϩⲁϩⲟⲩⲏⲧⲛⲉ, in fulfilment of a vow made at his birth. The intermediary addressed is Surus the *προεστώς* (*cf.* no. 375). No date or magistrates are mentioned. There are 9 witnesses, some of whom are from ⲁⲛⲉ (*cf.* no. 378). Certain of them recur in several similar MSS.[2]

Above the Coptic text are the remnants of the official protocol or licence in large heavy characters, ▮حمس وحـ▮, which may be read ...في سنة خمس وخمسين ومائة[3] This gives the date 771—772 A.D.

381.

Papyrus LXXXII.—A considerable portion broken off above. 5 complete *selides;* in all $36\frac{1}{4} \times 10$ in. The fibres are at right-angles to the text, which is written in 24 lines

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[1] *V.* Goodwin, *Aeg. Zeitschr.* 1870, 132; but it may be intended for *συναλλαγματογραφος*, as in Brit. Mus. Greek Pap. ccix, 59.

[2] Remarkable among the names is ϩⲁⲗⲱⲧ (*v.* no. 458) son of ⲡⲁⲓ̈ⲥⲁ (*cf.* ⲡⲁⲓⲥⲓⲁⲥ, no. 383) ⲣⲱⲙⲁⲓⲟⲩ "the Roman."

[3] For these formulæ *cf.* Gardthausen, *Griech. Paläogr.* 34, Karabacek in the Rainer *Führer* (1894) 17 ff., in *Vien. Or. Journ.* ii. 27 and *Mitth. Rainer* ii. 104; also Pap. Bul. 1 and no. 402 *below*.

of a sloping, rarely ligatured hand and 16 of witnesses' signatures. The notary is Polycrates ⲡⲟⲗⲩⲕⲣⲁⲧ/ son of John.

From Jême (Thebes). [H. Stobart.]

Deed of gift (*δωρεαστικόν*), dedicating a boy to the service of the monastery of S. Phoebamon at Jême; the names are not preserved. The intermediary addressed is Surus the deacon (*cf.* no. 375). No date or names of magistrates are visible. There are 16 witnesses, certain of whom recur in similar MSS.[1]

382.

Papyrus LXXXIII.—3 complete *selides;* in all $22\frac{1}{2} \times 11\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 38 lines of an irregular, much ligatured hand. The notary is not named.

From Jême (Thebes). [H. Stobart.]

Deed of gift (*δωρεαστικόν*) by which Senuthius son of —[2] and Martha his wife dedicate their son Pesenthius ⲡⲉⲥⲛⲏⲟⲩⲥ to the service of the monastery of S. Phoebamon at Jême, in gratitude for the saint's intercession during an illness. The intermediary addressed is Surus, the monk and *προεστώς* (*cf.* no. 375). The date is 1st Payni, 8th Indiction and the magistrate Psmô, the *διοικητής* (*cf.* no. 379). No witnesses sign nor are any referred to.

383.

Papyrus LXXXIV.—Broken off above. 4 complete *selides;* in all $29\frac{1}{8} \times 10\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 51 lines of a much ligatured hand and 3 of witnesses' signatures. The notary is Psate ⲫⲁⲧⲏ son of David, who also wrote no. 388 and Pap. Bulak 12.

From Jême (Thebes). [H. Stobart.]

Deed of gift (*δωρεαστικόν*) by which Severus and Leia dedicate their son Pancias ⲡⲁⲛⲥⲓⲁⲥ (*or* ⲡⲁⲛⲥⲣⲁⲥ) to the perpetual service of the monastery of S. Phoebamon at Jême, in gratitude for the saint's mediation during an illness. The intermediaries addressed are Cyriacus ⲕⲩⲣⲓⲁⲕⲟⲥ, Matthew ⲙⲁⲑⲑⲉⲟⲥ and Surus ⲥⲟⲩⲣⲟⲩⲥ, *οἰκονόμοι* of the monastery (*cf.* no. 388 and Pap. Bul. 12). The date is the 6th Indiction (l. 10). The magistrate's name is not preserved. There are 3 witnesses, 2 of whom recur in similar MSS.

On the *Verso*, 1 line at the top, + ⲡⲁⲣⲁⲅⲣⲁⲥⲧⲓⲕⲟⲛ ⲡⲛⲁⲙ[3]]ⲁⲥ ⲡⲉⲩⲡⲣⲟ ⲛⲥⲉⲧⲡⲣⲟⲥ.

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[1] Remarkable among the names are ⲁⲡⲁⲕ/ = ⲁⲡⲁⲕⲓⲣⲟ, ⲡⲁⲕⲓⲣⲟ, ابو كير and Peter son of Antonius ⲡⲡⲓⲟ-ⲁⲟⲕⲁ/ = *ὑποδίκτης*, presumably he who in no. 390 calls himself *λογογράφος*.

[2] *Cf.* no. 375.

[3] Blank space crossed by the cord with which the papyrus, when folded, was tied up.

384.

Papyrus LXXXV.—5 complete *selides;* in all $36\frac{1}{4} \times 10\frac{7}{8}$ in. The fibres are at right-angles to the text, which is written in 50 lines of a much ligatured hand. The notary is Synagape ϲϩⲁⲅⲁ.

From Jême (Thebes). [H. Stobart.]

Deed of gift (*δωρεαστικόν*) by which Tachêl ⲧⲁϫⲏⲗ of ⲁⲡⲏ daughter of Sophia (with whom her sister Elisabet acts ⲉⲓⲣⲉ ⲙⲡⲁⲓ ⲙⲙⲁⲓ) dedicates her son Athanasius to the perpetual service of the monastery of S. Phoebamon at Jême, thus fulfilling a vow made in the 7th month of his conception, but afterwards neglected until the child was visited by a severe illness. No intermediary is addressed. The date is the 22nd Hathor 5th(?) Indiction[1] and the magistrate Psmô (*cf.* no. 379), here called ⲡⲉⲙⲗⲟϫⲁⲧⲁⲧⲟⲥ ⲙⲭⲟⲉⲓⲥ ⲙⲉⲓⲱ[ⲧ] ⲙⲁⲣⲭⲱ[ⲙ] ⲡⲕⲉⲓⲣⲓⲥ (*κύριος*) ⲫⲙⲱ ⲁⲧⲱ ⲡⲁⲓⲥⲓⲕⲉⲧⲏⲥ (*διοικητής*) ⲙⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲓⲕⲁⲥⲧⲣⲟⲛ ⲧⲏⲣϥ. There are 3 witnesses, all of ⲁⲡⲏ.

385.

Papyrus LXXXVI.—Much broken above. 5 complete *selides;* in all $39\frac{1}{2} \times 9$ in. The fibres are at right-angles to the text, which is written in 46 lines of a much ligatured hand (= Revillout, *Actes &c.* pll. 5, 15) and 14 of witnesses' signatures. The notary is Aristophanes son of John, who wrote also nos. 405, 408, 412, 413, 417, 419, 422, 426, 428, 430, Pap. Bulak 8, Pap. Louvre 1, Pap. Berl. *Aeg. Z.* 1884, 153.

From Jême (Thebes). [H. Stobart.]

Deed of gift (*δωρεαστικόν*) by which —[2] dedicates his son Peter[3] to the service of the monastery of S. Phoebamon at Jême. The intermediary addressed seems to be the *οἰκονόμος* then in office ⲥⲧⲫⲟⲟⲛ ⲧⲉⲙⲟⲩ[4] and his successors. No date is visible. Of the magistrate's names only [ⲡⲁⲓⲙⲏⲧⲣⲓⲟⲥ] remains.[5] The people of ⲣⲟⲩⲙⲟⲟⲩ are mentioned.[6] There are 10 witnesses, certain of whom recur in several similar MSS.

386.

Papyrus LXXXVII.—Broken off below. 2 complete *selides;* in all $17\frac{1}{2} \times 16\frac{7}{8}$ in. The fibres, excepting in the top *selis*, are at right-angles to the text, which is written in

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[1] So apparently l. 2; but l. 17 seems to give a different year.

[2] Name not visible.

[3] Goodwin *Aeg. Zeitschr.* 1869, 74, 143 regards him as an adopted child; but the meaning of ⲕⲟⲗ is doubtful.

[4] But the remnants of ll. 2, 3 show that he was named.

[5] Read "and Demetrius." *Cf.* nos. 414, 426.

[6] *V.* the next no.

19 lines of a moderately ligatured hand and 2 of witnesses' signatures. The notary, who signs on the *verso*,[1] is Job son of Alexander ϩιωϐ ⲁⲗⲉⲝ.

From Jême (Thebes). [H. Stobart.]

Deed of gift (δωρεαστικόν) by which Theodore ⲡⲉⲕⲱⲧ[2] son of Aaron ⲭⲁⲣⲱⲛ and his wife Maria dedicate their son Sonchêm ⲥⲟⲩⲭⲏⲙ[3] to the perpetual service of the monastery of S. Phoebamon at Jême, in gratitude for the child's recovery from an illness. The intermediary addressed is Peter, προεστώς of the monastery.[4] The date is the 12th Phamenoth, 2nd Indiction; the magistrate Chaêl son of Psmô ϫⲁⲏⲗ ⲙⲏⲛⲱ, διοικητής of Jême (*cf.* nos. 413, 414, 426 and Pap. Bulaḳ 1). The names of 4 witnesses are visible, none of whom recurs elsewhere[5]; presumably there were more.

Upon the 1st *selis*, above the Coptic text, is part of the protocol in large Kufic characters. The 4th line is in red.[6]

1. [لله] الملك ولله الحمد ▮ 2. مما امر به الامير ▮ 3. سنة اربع[ين] ▮

Line 3 is very doubtful and I have failed to read line 4, which appears to consist of the following letters; ▮الاسكا (*or* طسة) صسة دسة.

387.

Papyrus XCII.—A fragt.; $2\frac{3}{4} \times 9\frac{3}{4}$ in. The fibres are at right-angles to the text, which is written in 4 lines of a regular hand with few ligatures. This is part of Pap. Bulaḳ 6, which it immediately precedes (*v.* Revillout, *Actes &c.* pl. 4).

From Jême (Thebes). [H. Stobart.]

Deed of gift by which ——[7] dedicates his son Abraham to the service of the monastery of S. Phoebamon at Jême, for the salvation of his (the father's) soul. He had formerly designed to avoid fulfilment of his promise until the child's life was threatened by illness. The intermediary addressed (in the Bulaḳ fragt.) is the deacon and οἰκονόμος Surus (*v.* no. 375).[8]

388.

Papyrus XCIV.—Broken off above and below. Parts of 2 *selides*; in all $5 \times 9\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 8 lines of a much ligatured

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[1] There is a blank space in the middle of this line as in no. 383.

[2] *V.* Krall, *Vien. Or. Journ.* ii, 279; also Pap. Bulaḳ 2 p. 29, l. 8, whence it seems that the ⲉⲕⲱⲧ is a legal official.

[3] The name recurs in no. 398 and as ⲥⲁⲓϩⲏⲙ in Pap. Bul. 7. Presumably -ϩⲏⲙ = -ⲓⲏⲙ.

[4] *Cf.* the Peter mentioned as deceased in no. 395.

[5] Remarkable among them are ⲡⲁⲏⲁⲥ, ⲫⲁⲓ, Paul, son of ⲕⲁⲏⲁϩ of ⲣⲟⲩⲟⲟⲩ (*cf.* nos. 385, 386, 391, 403, 427), ⲥⲟⲩⲁⲓ of ϯⲙⲛⲣⲙⲟⲣ.

[6] For these formulæ *v.* no. 380 and the Rainer *Führer* (1894), no. 90.

[7] The name not visible.

[8] So in the original, though omitted by Revillout, p. 61.

hand. The notary is Psate son of David (*v.* no. 383). This is part of Pap. Bulaḳ 12 which it immediately precedes (*v.* Revillout, *l.l.* pl. 12).

From Jême (Thebes). [H. Stobart.]

Deed of gift (δωρεαστικόν) by which — (pl.) dedicate a ⲡⲓⲟⲩ ⲛⲓⲕⲁⲩ ⲙⲡⲁⲁⲧⲟⲥ to the monastery of S. Phoebamon. The intermediaries are (*v.* Pap. Bul.) Cyriacus, Matthew and Surus (*cf.* no. 383), though in our fragt. Cyriacus is named alone as οἰκονόμος. The date is the 6th Indiction. There are 6 witnesses, one of whom, Komes son of Chael, is presumably the magistrate so often met with.[1] On the *verso* is a short Greek endorsement only legible in part.

389.

Papyrus XCV. (Leather).[2]—Dark brown leather; $19\frac{1}{4} \times 12\frac{1}{4}$ in. The text is written in 34 lines of a considerably ligatured hand and 4 (*verso*) of witnesses' signatures. The notary is not named. *Published* by H. Stobart, *Egyptian Antiquities* (1855), pl. iii.

From Jême (Thebes). [H. Stobart.]

Deed of gift (δωρεαστικόν) by which Pesynthius son of Panias and his wife Tasia daughter of ⲟⲥⲥⲓⲟⲧⲟ dedicate their son Panias to the service of the monastery of S. Phoebamon at Jême in gratitude for his recovery from an illness. Surus is mentioned as οἰκονόμος and προεστώς, but is not here directly addressed as elsewhere. No magistrate is named. The date is ? Pharmouthi, 1st Indiction, 161 A.H. (ετου σαραϰ) = 777 A.D. There are 4 witnesses, one of whom perhaps recurs in no. 384. They are from ⲡⲓⲥⲓⲏⲁⲓ or ⲡⲁⲕⲉⲃⲧ[3] or ⲡⲁⲕⲉⲃⲧ ⲥⲓⲏⲓⲥⲓⲏⲁⲓ.

Translated by Goodwin, *Law Mag.* 1859, 243.

390.

Papyrus LXXXVIII.—A fragt. One complete *selis;* in all $10\frac{1}{4} \times 11$ in. The fibres are at right-angles to the text, which is written in 10 lines of a much ligatured script and 8 of witnesses' signatures. The notary is Peter son of Antonius, λογογράφος (*cf.* no. 381), who wrote also no. 375.

From Jême (Thebes). [H. Stobart.]

A deed of gift (δωρεαστικόν) by which —[4] dedicates, on behalf of himself and his deceased mother, 31 sheep and 14 goats (l. 10) as a προσφορά to the monastery of S. Phoebamon at Jême. The name of the intermediary addressed, of the magistrate and the date are not visible. There are 7 witnesses, some of whom recur in similar MSS.

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[1] *V.* no. 398.

[2] This and nos. 392, 396 and others were originally numbered with the papyri acquired at the same time

[3] *Sic*, not as Goodwin, *Aeg. Zeitschr.* 1869, 74. ⲡⲓⲥⲓⲏⲁⲓ recurs Pap. Bul. 2, var. ⲡⲓⲥⲩⲏⲏⲁⲓ, and *ib.* 10.

[4] Name not preserved.

391.

Papyrus XC.—Broken off above and below. 3 complete *selides;* in all 22×9 in. The fibres are at right-angles to the text, which is written in 32 lines of a sloping, very rarely ligatured hand. The notary's name is not preserved.

From Jême (Thebes). [H. Stobart.]

Deed of gift (δωρεαστικόν) by which the whole ⲕⲓⲛⲱⲧⲓⲥ *κοινότης* of the inhabitants of the *κάστρον* of Jême dedicate some land [illegible] to the monastery of S. Phoebamon, for their own benefit ⲟⲧⲉ[ⲉ¹]ⲧⲏⲩⲣⲓⲁ and that of the poor of ⲡⲉϩⲕⲁⲥⲧⲣ[ⲟⲩ] ⲛⲁⲓ ⲉⲧⲟⲩⲛⲟⲩⲧⲉ ⲉⲣⲟϥ ϧⲉⲕⲁⲁⲩ ⲙⲡⲉⲕⲱ ⲙⲡⲉⲛϩⲓⲧ ⲙⲧⲡⲁϫⲥ ⲡⲣⲱⲙⲛⲟⲩⲧ.[2] No dates or other proper names are preserved.

Partly translated by Goodwin, *Law Mag.* 1859, 247.

392.

Papyrus XCVI. (Leather).[3]—Broken off above. $12\frac{3}{4}\times6\frac{1}{4}$ in. The text is written in 22 lines of an upright, rarely ligatured hand and 11 of witnesses' signatures. The notary is Mark son of Anastasius, who wrote also no. 402.

From Jême (Thebes). [H. Stobart.]

Deed of gift (δωρεαστικόν) by which —— son of George and John son of Peter[4] dedicate 3 palm-trees with their branches ⲃⲁϩⲓ, ⲥⲟⲩⲛⲃⲉⲙⲙⲟ[5] and fruit ⲙⲙⲓⲛⲟⲩⲕⲁⲣⲡⲟⲥ ϩⲓⲟⲩⲧⲏⲛ[illegible]ⲧⲏ in his (*sic*) enclosure (?) ⲡϩⲟⲩⲛ ⲙⲡⲁϩⲣⲟⲓ for the perpetual use of the monastery of S. Phoebamon. The intermediaries addressed are Matthew ⲡⲁⲃⲃⲁⲗⲓⲟⲥ and Surus ⲥⲟⲩⲣⲟⲥ, *προεστῶτες* of the monastery (so in Pap. Bul. 12 *bis*). No date or name of magistrate is visible. There are 5 witnesses, some of whom recur in similar MSS.

Pap. Bulak 11 *bis* is a similar gift of one palm-tree.

393.

Add. 31,290, f. 280.—Paper. This is C. W. Goodwin's copy of a (?fragmentary) papyrus "belonging to Sir Charles Nicholson." No measurements or other description are given.[6]

The original from Jême (Thebes). [Mrs. A. A. Goodwin.]

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[1] Not room for more.

[2] These places, excepting ⲣⲱⲙⲛⲟⲩⲧ (*v.* no. 386), occur only here; but for the first *cf.* no. 432. A similar donation to another *τόπος* by ⲡⲣⲡⲧⲏⲟⲗⲓⲥ ⲉⲣⲏⲟⲩⲧ is referred to in Pap. Bul. 12 *bis*.

[3] *V.* no. 389.

[4] Reading of these names doubtful.

[5] Goodwin (*Aeg. Z.* 1870, 133,) compares ⲥⲟⲩⲃⲉⲙⲙⲟ.

[6] "Written by a not very skilful scribe," Goodwin *Aeg. Z.* 1869, 131.

Deed of gift by which —— dedicates to [the monastery of] S. Phoebamon in Jême certain property viz. ⲡⲕⲁϩⲙⲓⲏ(?ⲙⲛⲓ) ⲙⲉⲙⲛⲃⲁⲙⲁⲧ ⲙⲉⲙⲧϩⲓ[?] ⲙⲙⲏⲙⲛⲉ ⲙⲉⲙⲧⲃⲁⲙⲟϩⲉ ⲙⲧⲏⲓ ⲉⲧϩⲙⲛϩⲁⲓ ⲧⲁⲣⲏⲥ. There is no date or magistrate's name. The donor calls upon the Trinity to witness his gift.

394.

Add. 31,290, fol. 290.—Paper. This is C. W. Goodwin's copy of a fragt. of papyrus "belonging to Mr. Rhind." No measurements or other description are given.

The original from Jême (Thebes). [Mrs. A. A. Goodwin.]

Donation by Theophilus and Severus sons of Elias to the monastery of S. Phoebamon at Jême. The subject of the gift is not visible, the fragt. ending ⲧⲏⲟⲩⲟⲗⲟⲅⲉⲓ ϩⲙⲡⲉⲛⲟⲩⲱϣ ⲙⲙⲏ[illegible]. The intermediary addressed is the deacon and *προεστώς* Surus. The date is the 1st Tybi, 6th Indiction. The donors are from ⲡⲧⲟϣ ⲙⲡⲟⲩⲁⲁⲃ but now reside in ⲧⲃⲏⲃⲉ ϩⲙⲡⲧⲟϣ ⲙⲉⲣⲙⲟⲏⲩⲧ.[1]

395.

Papyrus LXXVIII.—Broken off above. 9 complete *selides;* in all $56\frac{1}{2}\times13\frac{3}{8}$ in. The fibres are at right-angles to the text, which is written in 83 lines of an upright, rarely ligatured hand and 15 of witnesses' signatures. The notary is Theodore *γραμματεύς*.

From Jême (Thebes). [H. Stobart.]

Will (*διαθήκη*) by which Jacob, monk and *προεστώς* of the monastery of S. Phoebamon at Jême, bequeaths it to his disciple and "beloved brother" Victor, son of Theodore, who is to be master of all its contents, "whether gold or silver or clothing ϩⲟⲓⲧⲉ or copper ⲃⲁⲣⲱⲧ or document *γραμματεῖον* or book or cell ⲃⲏⲃ or pit ⲫⲱⲕ or tower *πύργος* or ground *περιοχή* within or without the 4 boundaries of the *τόπος*" (ll. 51ff.).[2] Jacob had succeeded to the testamentary arrangements made by his predecessors and "fathers in God," Abraham the bishop, Victor the presbyter and *προεστώς* and Peter the presbyter (ll. 34ff.). No date or magistrate's name is visible; but among the 7 witnesses—none of whom recurs elsewhere,—ⲡⲉⲕⲱϣ son of ⲫⲏⲕⲱ is a ⲗⲁϣⲁⲛⲉ, while ⲕⲁⲗⲏ son of ⲓⲁⲧⲟⲓ is an ⲁⲡⲟⲩⲗⲁϣⲁⲛⲉ or "ex-lashane."[3] Both these happened to be in the monastery, visiting Jacob ⲕⲁⲧⲁ ⲧⲩⲭⲏ ⲁⲓⲡⲁⲣⲁⲓⲥ ⲛϩⲟⲧⲉ ⲙⲡⲓⲧⲣⲟⲡⲟⲥ . . . ⲁⲓⲥⲙⲏⲛϣⲙⲏ ⲙⲡⲉⲛⲉⲓⲕⲟⲧ ⲓⲁⲕⲱⲃ.

The fragt. *Rec. de Trav.* xvi. 103, dated 634 A.D., is the will of [ⲃⲓⲕⲧ]ⲱⲣ,[4] *προεστώς* of the same monastery; Pap. Brit. Mus. lxxvii (Greek, uncertain date) is the will of

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[1] *V. Aeg. Z.* 1869, 74, 75.

[2] *Cf.* the list in Greek Pap. LXXVII. 20.

[3] Recurs in no. 421. *Cf.* such titles as *ἀποτριβούνου* (Gayet, *Mém. de la Miss. franç.* iii, texte no. 24, = Cairo, stele 8462); *v.* no. 355 *above.*

[4] So in photograph kindly sent by M. Loret.

Abraham *Αβρααμιος*, bishop of the same or of Hermonthis, in favour of another Victor;[1] while Pap. Bul. 3 (?date) is the will of Jacob and Elias, joint occupants of the *τόπος*, which they bequeath to Stephen the monk.[2] Pap. Bul. 4 seems to be a presentation of the monastery to certain of its benefactors by the whole population of the village.

396.

Papyrus XCVII. (Leather).[3]—Cut off along left side; $22\frac{3}{4} \times 6$ in. The text is written in 40 lines of an irregular, rarely ligatured hand and 8 of witnesses' signatures. The notary seems to be [ⲁ]ⲃⲣⲁⲁⲙ (*ver.* 5). *Published* in facsimile by H. Stobart, *Egypt. Antiq.* (1855) pl. iv.

From Jême (Thebes). [H. Stobart.]

Will or deed (*χάρτης*), fixing a division of property consisting of land, palms (l. 13), clothes &c. (l. 28). The text, besides being imperfect, is very corrupt and obscure. The author's name is not visible;[4] those of the beneficiaries appear to be ⲡⲥⲱⲧⲏⲣ[5] and Phoebamon ⲫⲟⲃⲁⲙⲱⲛ (lines 12, 15, 22 &c.). The date is the 6th of —?. The names of 6 witnesses are visible, one of whom recurs in similar MSS.

397.

Papyrus CII.—Broken off above. 8 complete *selides;* in all $51\frac{1}{4} \times 14\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 70 lines of a small, uneven hand with few ligatures and 16 of witnesses' signatures. The notary (or only scribe) is Komes, presbyter, who wrote also Pap. Berlin, *Aeg. Z.* 1884, 143.

From Jême (Thebes). [Rankin and Goodwin.]

Will (*διαθήκη*) by which Susanna daughter of Moses and Tsia ⲧⲥⲓⲁ bequeathes to Hymai ⲍⲩⲙⲁⲓ, Shenoute and Stephen, sons of her deceased son Germanus, property inherited from her mother and maternal grandfather Elisaius, *viz.* a $\frac{1}{3}$ of the church ⲉⲕⲕⲗⲏⲥⲓⲁ with the ⲥⲁⲃⲃⲁ,[6] its plantation ⲍⲟⲓ, its *δημόσιον* and all its ⲁⲍⲟⲩ and ⲥⲓⲟⲩ[7] (ll. 29 ff.); also her shares in a house bought of ⲕⲁⲗⲏ son of ⲕⲁⲗⲏ and in the ⲥⲕⲏⲡⲱⲛ[8] and the house

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[1] *V.* Kenyon, *Catal.* i. 231. Most probably the bishop and presbyter mentioned in the present text. They may also be identical with two persons so designated who frequently occur in the ostraca from Deir el-Bahari.

[2] For this and the related texts *v.* H. O. Lange in *Festskr. til V. Thomsen* (1894), 98 ff.

[3] *V.* no. 389. [4] Unless it be contained in lines 5, 6.

[5] *Cf.* the name *Σώτηρ*.

[6] MS. ⲡⲥⲁⲃⲃⲁ, but the other copy has ⲡⲥⲁⲃⲁ.

[7] Its "riches and blessings"!

[8] Or ⲡⲉⲕⲏⲡⲱⲛ (? *κοινόν*, *v.* no. 398, l. 44); the other copy has ⲡⲥⲏⲕⲱⲛ ⲥⲧⲥⲥⲏⲥⲙⲡⲟⲥⲓⲟⲙⲏⲉ. *Συμπόσιον* recurs in Pap. Louvre 1, Pap. Rome 1 (= Ciasca vi) and nos. 402, 421; also in Greek texts Pap. Brit. Mus. ccix, ccx, Pap. Oxyrh. lxxvi, Pap. Berl. 253. In the *Scala* Paris 44, f. 58*b* ⲧⲍⲁⲗⲁⲣⲁ, ⲡⲥⲩⲙⲡⲟⲥⲓⲟⲛ and ⲡⲓⲁⲗⲏⲧⲏⲥ are all rendered by الطبقة العلية الغرفة.

in the street ⲙϩ[ⲁ]ⲕ, left her by Elisaius. To her granddaughters, [Tsône ⲧⲥⲱⲛⲉ and Victorine ⲃⲓⲕⲧⲱⲣⲓⲛⲉ,] she leaves the houses bequeathed her by her father Moses and that left specially to her ⲟⲩⲁⲓⲛⲧ by her mother and called ⲡⲏ ⲛⲕⲁⲛⲏⲏⲛ. Her personal effects are divided between grandsons and granddaughters, in return for their goodness to her in her old age, and they are charged to bury her. A special clause provides against the claims of the children of Paul, Susanna's brother.[1] No date or magistrate's name occurs. There are 5 witnesses.

The text is printed by Stern, *Aeg. Z.* 1888, 128.

Another copy of this document, essentially identical with it, is Pap. Berl. *Aeg. Z.* 1884, 143 which Stern regards as the final, authoritative copy.

Members of the family of Germanus appear in the following documents also; Pap. Berl. *Aeg. Z.* 1891, ii = Pap. Turin ii (*R. Acc., Atti* xxiii, 344) Pap. Berl. *Aeg. Z.* 1884, 152, Pap. Louvre i (Revillout, *Actes &c.* $\overline{\text{ϙⲏ}}b$) and nos. 402, 422, 438 *below*.

398.

Or. 1060.—Papyrus. 7 complete *selides;* in all $46\frac{1}{4}\times 8\frac{1}{4}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 66 lines of a small, much ligatured hand and 8 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is an official protocol in 7 lines of alternate Greek and Arabic (Kufic), the letters averaging $\frac{1}{2}$ in. in height. The notary is Isaac son of Zacharias.

From Jême (Thebes). [Stuart Glennie.]

Will (*διαθήκη*) by which Tbasbes ⲧⲃⲁⲥⲃⲉⲥ[2] daughter of Apa Victor and of Thabronia (*var.* Thebr.) leaves certain property to her "father" Shenoute, the ϩⲏⲧⲟⲩⲥⲏⲟⲩⲉ, and his son Pesynthius ⲡⲉⲥⲩⲛⲑⲓⲧⲉ.[3] This consists (l. 32) of (1) ⲡⲁⲓⲉⲣⲟⲥ ⲛⲉⲕⲕⲁⲏⲥⲓⲁ ⲥⲧⲉⲓⲧⲁϩⲟ ⲙⲛⲟⲩ ϩⲁⲛⲁⲓⲱⲧ ⲁⲛⲁ ⲃⲓⲕⲧⲱⲣ,[4] explained as "18 months" which Sh. and P. are to administer (*διοικεῖν*), while (2) for the remaining 7 months, 10 days, and for the ⲙⲉⲣⲟⲥ (? ⲛⲉⲕⲕⲁ.) on behalf of Thabronia, Trempou ⲧⲣⲙⲡⲟⲩ and her husband Stephen are to be responsible; (3) Tbasbes' own house, excepting the ⲣⲓ already sold to Tsône ⲧⲥⲱⲛⲉ daughter of Leontius, is also for Shenoute; (4) Shenoute shall further pay 12 "years of *προσφορά*" and some other shares ⲧⲟⲥ in property,[5] together with the whole ⲟⲩⲟⲓⲗⲉ[6]

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[1] *Cf. Aeg. Z.* 1891, ii = Turin ii, and *Aeg. Z.* 1884, ii.

[2] Goodwin offers an etymology, *Aeg. Z.* 1868, 68.

[3] Perhaps the buyer in no. 402.

[4] Similar shares in a church in the last no. and *Aeg. Z.* 1884, 146, 147. These phrases here seem to relate to a payment during 18 months of *προσφοραι* for the spiritual welfare of the testatrix's father. *Cf.* too ⲛⲕⲁⲛⲣⲱⲙⲟⲥ ⲙⲛϩⲁⲣ. ⲁⲃ. ⲡⲁⲧⲉⲣⲙⲟⲧⲑⲉⲟⲥ as parties to a sale in no. 404. Trempou may be a sister of Tbasbes.

[5] For the word ⲧⲟⲥ the text of Mingarelli, *Aeg. Codd. Rel.* 259, 260 is instructive.

[6] *V. Aeg. Z.* 1884, 148. It seems not here = *παραθήκη*, as in Zoega 339 = Migne, *Patr. Gr.* 65, 265 (*Apophth.*).

of her house and certain loans when recovered, as *προσφορά* on her behalf. The terms of the document are difficult to follow exactly, the meaning of many words being still obscure. The date is 10th Epiphi, 3rd Indiction or ⲉⲧⲥ ⲥⲁⲣⲁⲕⲏⲛⲱⲛ ⲣⲁⲃ ⲋ ⲉⲧⲥ ⲁⲓⲟⲕⲁⲏ/ ⲍⲝⲥ = 749 A.D. The magistrates' names are Flavius Joseph ⲫⲗⲁⲩ ⲓⲱⲥⲏⲫ ☥ ⲁ . . .[1] ⲉⲧⲕⲗ/ ⲁⲙⲡⲣⲁ ⲡⲁⲣⲁⲣⲭⲓⲁⲥ ⲉⲣⲓⲟⲡⲟⲗⲉⲱⲥ ⲕⲁⲓ ⲧⲣⲓⲱⲛ ⲕⲁⲥⲧⲣⲱⲛ[2] ⲕⲁⲓ ⲕⲟⲛⲇⲣⲟⲗⲁⲧⲓⲟⲛ[3] ⲕⲁⲓ ⲕⲁⲥⲧⲣⲟ/ ⲡⲉⲛⲧⲁⲡⲟⲗⲓⲧⲱⲛ and Komes son of Chael *διοικητής*, who recurs in nos. 380, 388, 402—409 and Pap. Bul. 12 and perhaps others. There are 4 witnesses, some of whom recur in similar MSS.

The protocol preceding the text contains the first halves of the usual formulæ, thus ;

ⲉⲛ ⲟⲛⲟⲙⲁⲧⲓ ⲧ▮
ⲉⲗⲉⲏⲙⲟⲛⲟ▮
الرحمن الرحيم ▮
ⲟⲩⲕ ⲉⲥⲧⲓⲛ ⲑⲥ ⲉⲓ▮
ⲙⲁⲙⲉⲧ ⲁⲡⲟ▮ .
عبد ? ? ? ▮
ⲓⲱⲥⲏⲫ ⲁⲃⲇⲉⲗⲗⲁ ⲏⲍⲏ ⲁⲙⲓ[ⲣⲁ

Before lines 1, 2 and 4, 5 are tall letters, representing presumably Greek formulæ of dating &c.[4]

399.

Or. 1062 and 1061 C.—Papyrus. Broken off above. 7 *selides;* in all 49½×12 in. The fibres are at right-angles to the text, which is written in 98 lines of a ligatureless hand[5] and 11 of witnesses' signatures. The notary is Abraham son of David, who recurs elsewhere as a witness.

From Jême (Thebes). [Stuart Glennie.]

Will (*διαθήκη*) by which Elisabeth ⲉⲗⲓⲥⲁⲃⲓⲕ (elsewhere ⲉⲗⲓⲥⲁⲃⲉⲧ or ⲁⲓⲥⲁⲃⲉⲧ) daughter of Epiphanius and Maria bequeaths to her 2nd husband Abraham, of Syene ⲥⲟⲩⲏⲛⲓ, ⲥⲟⲩⲁⲛ, son of Theodore, the house left her by her parents, her ⲡⲟⲩⲉⲃⲉⲣⲃⲱⲧ ⲛⲓⲙⲓⲧⲓⲟ &c., enjoining upon him to see to her burial and the payment of her *προσφορά*.[6] Neither Abraham's children nor George, her son by Loula ⲗⲟⲩⲗⲁ, ⲗⲟⲩⲁⲃ her 1st husband, shall be entitled to interfere with these arrangements. The date is the 10+? ▮ⲁ]ⲓⲕⲧⲓⲟ

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[1] On an erasure; possibly ⲁⲃ; *cf.* the protocol.

[2] In the lists of bishoprics ⲡⲏ̄ ⲛⲓⲕⲁⲥⲧⲣⲟⲛ is equivalent to الاقصرين Luxor; *v.* Amélineau, *Géogr.* 573, 576; but ib. 556 الاقصر = ⲡⲁⲓⲏ.

[3] The Contralato of the *Itin. Antonin.*, opposite Esneh.

[4] *V.* no. 415. A relatively clear example of these formulæ is in one of Lord Crawford's MSS. *Cf.* also *Not. et Extr.* xviii, pl. xxv.

[5] The script is very like Pap. Bul. 2—identical, one would say, but for the forms of ⲏ and the frequent doubled ⲏ in the latter MS.

[6] *Cf.* no. 445.

Indiction. The magistrates are not named in the usual place but Athanasius son of George, the ⲁⲑⲁⲛⲁⲥⲓⲟⲥ, is a witness. There are 7 witnesses, some of whom recur elsewhere.[1]

Agreements between Elisabeth and her nephews and nieces will be found in nos. 420, 421, while nos. 423, 424 are undertakings by her son George.

400.

Or. 4659.—Papyrus. 4 *selides;* in all $22\frac{1}{2} \times 7\frac{3}{4}$ in. The fibres on the *recto* are at right-angles to the text which is written on both sides in 59 lines of a moderately ligatured hand and 10 of witnesses' signatures. The notary is Souai ⲥⲟⲩⲁⲓ son of Philotheus, who wrote also nos. 409, 438.

From Jême (Thebes).

Will (*διαθήκη*) by which Daniel son of Pachôm ⲡⲁϫⲱⲙ bequeaths to his only son Christodorus the house left him by his father. Katharôn[2] and ⲙⲁⲣⲓϩⲁⲙ Daniel's married daughters shall have no claims thereon. They appear to occupy another house, built for them by Daniel ϩⲓⲛⲉⲩⲧⲱⲙ. The date is the 13th Pachon, 3rd Indiction. The magistrates (*διοικητής*) are Samuel son of Enoch ⲓⲉⲛⲱϫ and Zekiel son of Matthaias, of whom the former recurs as ⲡⲁⲛⲉ ⲙⲟⲩⲣⲓⲧ in Pap. Rome 1 (=Ciasca vi) and presumably as a witness in Pap. Bul. 1 and no. 403. There are 5 witnesses, some of whom recur elsewhere.

The parties occurring here reappear in nos. 426, 429—433, 439—441, 444.

401.

Or. 4874.—Papyrus. Broken off above. Parts of 3 *selides;* in all $17 \times 5\frac{3}{8}$ in. The fibres are at right-angles to the text which is written in 34 lines of a clear, rarely ligatured hand. The notary is Pako ⲡⲁⲕⲟ son of Jacob.

From Jême (Thebes). [Budge.]

Will (*διαθήκη*) of Aaron ϩⲁⲣⲱⲛ son of Senuthius and of Elizabeth[3] (the principal party also in nos. 403—410,) and Eudoxia daughter of Abraham his wife. Only the final clauses are preserved and the 3 witnesses' names,[4] the whole being in the hand of the notary, who had made this copy ⲁⲓⲥⲱⲙⲁⲧⲓⲕⲟⲥ ⲙⲡⲓϩⲓⲥⲟⲩ from the original ϩⲓⲧ-ⲙⲡⲁⲩⲑⲟⲙⲓⲧⲏⲥ ⲙⲡⲁⲩⲥⲙⲫⲁⲛⲓⲕⲟⲥ ⲙⲙⲟϥ ⲙⲁⲓ.

402.

Papyrus CIII.—15 *selides;* in all, $88 \times 6\frac{1}{4}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 114 lines of a ligatureless, rather

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[1] Among these a priest of the church of S. Cyriacus at Jême which recurs in no. 423 and in the Amherst papyrus.

[2] This name recurs in nos. 408, 434, 441.

[3] *V.* no. 405.

[4] The only uncommon name is ⲭⲩⲣⲟⲥ (masc. or fem.?)

large hand and 22 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is part of an official protocol in large Kufic characters. The notary is Mark son of Anastasius who wrote also no. 392 and who recurs in no. 422. The text is *published* by Revillout, *Rev. égypt.* v. 93.

From Jême (Thebes). [D. Brewer.]

Deed (πρᾶσις) by which Stephen son of Germanus confirms the sale to Pisenthius son of Senuthius[1] of the 4th part of a house left him by his father. The house stands in the street κογλοα.[2] The date is the 25th Mesore, 12th Indiction; the magistrate is Komes son of Chael, διοικητής.[3] There are 13 witnesses, some of whom recur in similar MSS.[4]

The protocol preceding the text shows only parts of familiar formulae;

1. ن الرحيم 2. لحمد 3. ين ومائة

On the *verso*, at the top, is one line; + τπρα[cι]c .τα.ει ηcτεφανοc.

403.

Or. 4866.—Papyrus. Slightly broken at top. 6 *selides;* in all 45×7½ in.[5] The fibres are at right-angles to the text, which is written in 54 lines of a moderately ligatured hand and 16 of witnesses' signatures. The notary is Chmntsnĉu, the priest and ἡγούμενος, son of Senuthius.[6]

From Jême (Thebes). [Budge.]

Deed (πρᾶσις) by which Patermuthius son of Constantine of ρω[7] confirms the sale to Aaron αρων son of Senuthius of his inherited 4th part of certain houses. The price paid is 1 solidus ϩολοκοτ/. The date is illegible in l. 2 but appears from l. 70 to be the 2nd Indiction τκλαρα. The magistrates are αρκαια (? علقمة)[8] τηοτ ερα, Amîr of Hermonthis, and Chael διοικητής.[9] There are 5 witnesses, some of whom recur in similar MSS.[10]

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[1] *V.* no. 398.

[2] This house is the subject of no. 422 and Pap. Louvre 1.

[3] *V.* no. 398.

[4] The only remarkable names are ποccoc (*cf.* ϯηc &c.) and cταφαρε masc. (*cf.* cταφωρα Revillout, *Actes* 9).

[5] 23½ in. (4 + 1 *selides*) of blank papyrus cut off this MS. are preserved separately.

[6] The writer of Pap. Bulaḳ 1 has the same names and office and should be identical, though the published facsimile shows a quite different hand.

[7] Perhaps ρωυοοτ; *v.* no. 386.

[8] Note that this MS. writes κριρονομος for κληρονόμος.

[9] *V.* no. 398.

[10] Two of them, besides the notary, are "ἡγούμενοι of the holy church of Jême."

404.

Or. 4867.—Papyrus. 10 *selides;* in all $67\frac{1}{2} \times 5$ in. The fibres (except in the 1st *selis*) are at right angles to the text which is written in 14 lines of a much ligatured hand and 16 of witnesses' signatures. The notary is, though the name is illegible, Senuthius son of Chmntsnêu; for the hand is identical with that of nos. 406, 407.[1]

From Jême (Thebes). [BUDGE.]

Deed (*πρᾶσις*) by which Pesate ⲡⲉⲥⲁⲧⲉ son of Philotheus, who represents his brothers, with Stephen son of Damianus confirms the sale to Aaron son of Senuthius of certain lands ⲡⲭⲱⲣⲧⲓⲁ ⲧⲓⲣⲉϥ ⲛⲉⲓⲱϩⲃⲉⲣⲃⲱⲣⲉⲧ ⲡⲁⲓ ⲉⲧⲃⲟⲟⲛ ⲛⲁⲓ ϩⲓⲡⲕⲁⲥⲧⲣⲟⲛ ϫⲓⲛⲓⲁ ϩⲓⲛⲥⲓⲣ ⲉⲧⲟⲩⲛⲟⲩⲧⲉ ⲉⲣⲟϥ ϫⲉⲧⲡⲁⲗⲁⲕⲓⲛⲉ.[2] The price was 2 solidi ϩⲟⲗⲟⲕⲟⲧⲓⲛⲟⲥ. The date is the 1st Phamenoth, 3rd Indiction. The magistrate is Komes son of Chael *διοικητής*.[3] There are 4 (?) witnesses, some of whom recur in similar MSS.

405.

Or. 4868.—Papyrus. A good deal damaged at the top. 7 or 8 *selides;* in all $72 \times 8\frac{1}{2}$ in. The fibres (excepting in the 1st *selis*,) are at right-angles to the text which is written in 86 lines of a much ligatured hand and 16 of witnesses' signatures. On the 1st *selis*, above the Coptic text, is part of a protocol in large Kufic characters. The notary is Aristophanes son of John, the writer of many other documents (*v.* no. 385).

From Jême (Thebes). [BUDGE.]

Deed (*πρᾶσις*) by which Papas son of Theodore and Judith (? ⲓⲟⲩⲁⲇⲓⲑ) sells to Aaron son of Senuthius his whole house ⲉⲧϩⲓⲧⲡⲁⲗⲁⲕⲓⲛⲓⲛ ⲛⲁⲓ ⲉⲧⲙⲡⲉⲓⲧⲉ[4] ⲙⲡⲛⲓ ⲙⲫⲓⲗⲟⲑⲉⲟⲥ ⲙⲫⲏⲧ ⲙⲡⲉⲓⲟⲩⲧ, inherited from his father who himself had bought it of ⲧⲣⲁⲕⲟ daughter of Cyriacus son of ⲡⲭⲉⲣ. The price is 6 solidi. The date is the 4th (?) Choiak, 9th Indiction, *απο διοκλ/ εω(ς) τη(ν) σημερον ημεραν νοβ*=756 A.D. The magistrate is Komes son of Chael[5] *επι τω δεσποτη ημων δια φλ/*[6] *κωμετου νιου χαηλ διοικητου καστρου μεμνωνιου.* There are 6 witnesses (among them the magistrate Komes), some of whom recur in similar MSS.

The protocol, which is much broken, contains the words ...لله]ا ...سم[and ...ليم. The 4th and last line is in red.[7]

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[1] The last 3 (legible) lines of Pap. Bul. 11 are also in his hand.

[2] This word recurs in the next no. Perhaps for *παλαιόκαινη*?

[3] *V.* no. 398.

[4] For this word *v. Proc. Soc. Bibl. Arch.* xxi. 249.

[5] *V.* no. 398.

[6] *V.* nos. 408, 409, 419. Note that in no. 409 *δια* is omitted.

[7] *V.* nos. 386, 408.

406.

Or. 4869.—Papyrus. 5 *selides;* in all $39\frac{1}{4} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 46 lines of a much ligatured hand and 9 of witnesses' signatures. The notary is Senuthius son of Chmntsnêu who wrote also nos. 404, 407.

From Jême (Thebes). [Budge.]

Deed (*πρᾶσις*) by which Tagape ⲧⲁⲅⲁⲡⲏ daughter of Solomon and Esther daughter of Daphne (?) ⲧⲁⲫⲁⲏⲉ and granddaughter of Solomon, representing her brethren, sell to Aaron son of Senuthius their portions of land inherited from Solomon and formerly bought by him of the heirs of Daniel son of Saul. The price is 3 solidi. The date is the 10th Phaophi, 7th Indiction. The magistrate is Komes son of Chael, *διοικητής*. There are 6 witnesses, some of whom recur in similar MSS.[1]

The lands here sold are shown, by the boundaries given, to be those of which no. 411 records the earlier sale to Solomon. The year here is probably 754 A.D. (*cf.* nos. 404, 408); that of no. 411 may be 744.

407.

Or. 4870.—Papyrus. 8 *selides;* in all $71\frac{1}{2} \times 10\frac{1}{2}$ in.[2] The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 86 lines of a much ligatured hand and 9 of witnesses' signatures. On the 1st *selis* is a protocol in large Kufic characters. The notary is Senuthius son of Chmntsnêu, who wrote also nos. 404, 406.

From Jême (Thebes). [Budge.]

Deed (*πρᾶσις*) by which Talia ⲧⲁⲗⲓⲁ daughter of ⲡⲁϩⲁⲓ and Archôntia sells, as representative of her brethren, to Aaron son of Senuthius the whole of her ⲭⲱⲣⲧⲓⲁ (*χώρημα*) situated below ⲙⲙⲏⲧⲏ[3] [the property of] the heirs of ⲡⲁⲏⲙⲓⲉ which her father had bought of ⲥⲁⲙⲁⲣⲁⲓⲏ daughter of John. The price is 1 solidus. The date is the 23rd Hathyr, 3rd Indiction. The magistrate is Komes son of Chael, *διοικητής*.[4] There are 8 witnesses, some of whom recur in similar MSS.[5] In ll. 73, 80 the document is called ⲧⲱⲙⲏ (*ὠνή*) ⲡⲁⲧⲟⲙⲏⲧⲓⲕⲏ; similarly in nos. 414, 419.

The protocol is in 4 lines;[6]

1. بسم الله
2. قل هو احد
3. ان يصنع فى
4. سنة

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[1] The only remarkable name is ⲡⲁⲥⲥ, masc.

[2] $8\frac{3}{4}$ in. of blank papyrus cut off this MS. are preserved separately.

[3] *V.* no. 405.

[4] *V.* no. 398.

[5] Remarkable among the names is ⲡⲣⲏⲥⲥ, masc.

[6] For l. 2 *cf.* Pap. Bul. 1; l. 3 probably continues the formula مما امر به.

408.

Or. 4871.—Papyrus. 9 *selides;* in all $75\frac{1}{4} \times 8\frac{1}{2}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 94 lines of a much ligatured hand and 16 of witnesses' signatures. The 1st *selis* has part of a protocol in large Kufic characters. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes). [BUDGE.]

Deed (*πρᾶσις*) by which Damianus son of Kosma and ⲧⲁⲧⲓⲁⲛⲓ(*sic*) sells to Aaron son of Senuthius and ⲁⲗⲓⲕ[1] his house in the street of ⲡⲣⲡⲛⲩⲟⲧⲟⲩⲁⲣⲉ[2] which had formerly been given to the (church or monastery of) S. Victor by Pachôm son of George.[3] The price is 4 solidi. The date is the 11th Thoth, 10th Indiction *απο διοκληδιανου εω(ς) τη(ν) σημεραν ημεραν υογ* = 757 A.D.[4] The magistrate is Flavius Komes son of Chael, *διοικητής*.[5] There are 9 witnesses some of whom recur in similar MSS.

The protocol consists of parts of 5 lines, the last being in red ink; I am unable to read any of it.

409.

Or. 4872.—Papyrus. 3 *selides;* in all $25\frac{1}{4} \times 8\frac{3}{8}$ in. The fibres (excepting in the 1st *selis*) are at right-angles to the text which is written in 34 lines of a much ligatured hand and 3 of witnesses' signatures. On the *verso* there are 5 lines. On the 1st *selis* is a protocol in large Kufic characters. The notary is Souai son of Philotheus who wrote also nos. 400, 438.

From Jême (Thebes). [BUDGE.]

Deed (*χάρτης*) by which Senuthius son of Enoch sells to Aaron son of Senuthius his inherited 4th part of the ⲁⲓϩ in the street of ⲡⲣⲡⲛⲩⲱⲟⲩⲁⲣⲉ.[6] The price is 2 trimisia. The date is the 21st Mesore, 11th Indiction. The magistrate is Flavius Komes son of Chael.[7] There are 2 witnesses neither of whom recur elsewhere. The endorsement repeats the terms of the deed.

The protocol is in 4 lines, the last being in red ink and smaller characters;

1. بسم ا[لله] 2. فى *sic* 3. سنة

I have failed to read the 4th line, which is much effaced.

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[1] This is indistinct but must be for ⲉⲁⲓⲥⲁⲃⲏⲕ; *v.* no. 401.

[2] *Cf.* nos. 409, 414, 417, 419 where this word recurs. The heirs of ⲡⲣⲡⲛⲩ. are mentioned; also the ⲁⲓϩ of ⲡⲣⲡⲛⲩ. and ⲡⲉⲥⲏⲧⲉ ⲡⲛⲩ. (with which, if not a personal name, *cf.* the ⲥⲉⲏⲧⲓⲟⲛ of no. 325). ⲡⲣⲡⲛⲩ. alone suffices to indicate boundaries of property. It is also spelt ⲩⲱⲟⲩⲁⲣⲉ, ⲩⲟⲩⲁⲣⲉ and ϩⲟⲧⲟⲩⲁⲣⲉ. It is presumably a foreign word.

[3] The text has been carelessly altered in several places, so that the sense is obscure.

[4] *V.* no. 405, written in the previous year. [5] *V.* nos. 398, 405.

[6] So in the *verso;* *recto* l. 14 ⲡⲁⲓⲉϩ ⲡⲣⲡⲛⲩⲱⲟⲩⲁⲣⲉ. *V.* no. 408.

[7] *V.* no. 405.

410.

Or. 4873.—Papyrus. Slightly broken at the top. 5 *selides;* in all $40\frac{3}{4} \times 9$ in.[1] The fibres are at right-angles to the text which is written in 63 lines of a much ligatured hand and 7 of witnesses' signatures. The notary is David son of Psate ϯλτο (*v.* no. 376). On the *verso* is an endorsement of the text; also some accounts, described as no. 459.

From Jême (Thebes). [Budge.]

Deed (πρᾶσις) by which Victor and ⲡⲉⲗⲟⲧⲁⲣⲉ (var. ⲡⲟⲩⲗⲟⲧⲁⲣⲉ) sons of Senuthius sell to Aaron son of Senuthius their share of a χώρα in the street ⲡⲉⲓ̈ⲣⲓⲟⲩⲗⲁⲥⲧ.[2] The price is 1 trimision. The date is the 28th Phamenoth, 1st Indiction. The magistrate is not named. There are 4 witnesses 2 of whom recur in similar MSS.

411.

Or. 4875.—Papyrus. Broken off above. 9 *selides;* in all 66×9 in. The fibres are at right-angles to the text which is written in 62 lines of an uneven, much ligatured hand and 19 of witnesses' signatures. The notary is Moses son of Senuthius who wrote also nos. 414, 434 *verso*.

From Jême (Thebes). [Budge.]

Deed (πρᾶσις) by which Daniel son of Saul, Koulôje ⲕⲟⲩⲗⲱϫⲉ/[3] daughter ϧⲓⲣⲉ of Paham and Tachêl ⲧⲁϧⲏⲗ[4] daughter of Martha ⲡⲁⲣⲱⲙ sell to Solomon son of Moses their two inherited shares of the land known as ⲡⲕⲁϩ ⲙ̈ⲡⲣⲁⲙⲛⲉ ⲙ̈ⲡⲓⲁⲅⲓⲟⲥ ⲙ̈ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲡⲁ ⲕⲩⲣⲓⲁⲕⲟⲥ. The price is 3 solidi and 1 trimision. The date is the 12th Indiction. No magistrates' name is visible. There are 7 witnesses (besides the principal parties who give their assent στοιχεῖν) some of whom recur in similar MSS.

The lands here sold are the subject also of no. 406.

412.

Or. 4876.—Papyrus. A fragt.; $16\frac{1}{2} \times 3$ in. The fibres are at right-angles to the text which is written in 27 lines of a much ligatured hand. The notary is (though his name is lost) Aristophanes son of John (*v.* no. 385).

From Jême (Thebes). [Budge.]

Deed (πρᾶσις). All that now remains of the MS. is from the end of the text and the signatures of 3 or 4 witnesses.

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[1] 4—6 in. of blank papyrus cut from this MS. are preserved separately.

[2] This name recurs in no. 415 as ⲡⲣⲟⲡⲟⲩⲗⲁⲥ (or -ϩⲥ) and perhaps in no. 416 as ⲡⲡⲣⲟⲩⲗⲁⲥ.

[3] Recurs as ⲕⲁⲱϫⲉ, ⲕⲟⲗⲱϫⲉ, *e.g.* Cairo stele 8726.

[4] *V.* Goodwin, *Aeg. Z.* 1868, 67. The name however appears to vary in no. 415 with ϩⲣⲁϧⲏⲗ Rachel.

413.

Or. 4877.—Papyrus. Much damaged. 5 *selides* (exclusive of the 3 smaller fragts. at the top); in all $35\frac{1}{2} \times 10\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 46 lines of a much ligatured hand and 8 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes). [BUDGE.]

Deed (*πρᾶσις*) by which Senuthius son of Phoebamon sells to ——[1] daughter of Peter the house inherited from his father. No price, date or magistrate's name[2] is visible. There are 3 witnesses some of whom recur in similar MSS.

414.

Or. 4878.—Papyrus. 3 *selides;* in all $32\frac{1}{4} \times 8\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 58 lines of a small, much ligatured hand and 16 of witnesses' signatures. There is a short endorsement on the *verso*. The notary is Moses, archpriest, son of Senuthius, who wrote also nos. 411, 434 (II).

From Jême (Thebes). [BUDGE.]

Deed (*πρᾶσις*) by which Joseph ⲓⲱⲥⲏⲫ son of Athanasius and Leah ⲗⲓⲁ sells to Jacob and Phanius sons of Peter his share of ⲡⲉⲓⲱϩⲃⲣⲣⲟⲧⲉ[3] lying in the ⲁⲡϩ which his mother Leah had taken in exchange (ⲁⲗⲉⲭⲉ = *ἀλλάσσειν*) from Elias [son of] ⲡⲟⲩⲥ son of ⲧⲥⲉⲣⲭⲟⲩ.[4] The price is 1 solidus and 2 trimisia. The date is the 10th Phaophi, ? Indiction. The magistrates are Chael son of Psmô and Demetrius son of ——,[5] ⲡⲗⲗ̈ⲓⲏ. In l. 14 Suleiman the Amîr is also mentioned.[6] There are 3 witnesses, among whom only Chael son of Psmô recurs elsewhere.[7]

415.

Or. 4879.—Papyrus. 5 *selides;* in all $41\frac{1}{2} \times 8\frac{1}{2}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 66 lines of an unsteady, ligatureless hand and 14 of witnesses' signatures. On the 1st *selis* are parts of a protocol in large Greek and Kufic characters. The notary is Jeremias son of Athanasius who wrote also Pap. Turin 1 (R. Accad. Tor., *Atti* xxiii. 341).

From Jême (Thebes). [BUDGE.]

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[1] The name is not visible. Senuthius is presumably the principal party in no. 415.

[2] But Chael son of Psmô is among the witnesses; *v.* no. 386.

[3] *V.* Goodwin, *Aeg. Z.* 1869, 131.

[4] In the endorsement ⲧⲥⲉⲗⲭⲟⲩ which recurs Cairo stelæ 8422, 8483; *cf.* ? ϫⲉⲗⲕⲧ. Pap. Bul. 10, ⲡⲟⲩⲥ Ἰησοῦς is in no. 417, *Aeg. Z.* 1878, 18, Cairo stelæ 8107, 8218 and in the Rainer *Corpus*.

[5] *V.* no. 426.

[6] *V.* nos. 417, 426.

[7] Only the names ⲡⲁⲕⲩⲣⲉ (= ⲁⲡⲁⲕⲓⲣⲉ) and ⲁⲙⲓⲕⲏⲓ (*sic*) are remarkable.

Deed (*πρᾶσις*) by which Shenetôm son of Joseph, with the concurrence of his son John and his wife Rachel ⲣⲁⲭⲏⲗ, sells to Senuthius son of Phoebamon his wife's house lying in the street ⲡⲡⲣⲟⲡⲟⲩⲗⲁⲥ.[1] This he does to clear a debt of 9 trimisia which they had borrowed from Senuthius and were unable, on the *ἀσφάλεια* being presented, to repay. The date is the 12th Hathor, 4th Indiction. The magistrates are Peter and Souai ⲁⲁⲣⲱⲙⲓⲛⲉ. There are 6 witnesses, some of whom recur in similar MSS.

The protocol preceding the Coptic text recalls that of no. 398, but here the Greek letters are no longer recognizable. Of the Arabic الرحيم can be read.

416.

Or. 4880.—Papyrus. 7 *selides;* in all 71½×3¾ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 89 lines of a much ligatured hand and 9 of witnesses' signatures. On the 1st *selis* are parts of a protocol in large Kufic characters. The notary is David son of Psate (*v.* no. 376).

From Jême (Thebes). [Budge.]

Deed (*πρᾶσις*) by which Hello ⲭⲁⲗⲗⲱ son of David assigns(?) ⲧⲓⲣⲟⲡⲟⲗⲟⲣⲉⲓ ⲡⲓⲧⲓⲧ[2] to his children, Mena and Tsône, a house which he had bought (l. 29, *leg.* ⲡⲧⲁⲓⲣⲟⲙⲏ) within the monastery of S. Phoebamon ⲙⲡⲣⲟⲥⲧⲉ ⲡⲙⲁⲣ. ϕ., to replace another sold by him in a time of need ⲟⲩⲛⲟⲟⲩ ⲛⲉⲥⲧⲉⲛⲟⲥ[ⲧ]ⲏⲥ (*στενότης*) to Kosma son of Joseph. The date is the 8th Hathor, 1st Indiction.[3] No magistrate is named. There are 3 witnesses one of whom recurs in similar MSS.

The protocol is in 3 lines;

▮عبد▮ 1. ن يصلح[ل][4] 2. سلّ[م] 3.

417.

Or. 4881.—Papyrus. Broken off above. 2 complete *selides;* in all 20×8¾ in. The fibres are at right-angles to the text which is written in 28 lines of a much ligatured hand and 5 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385.)

From Jême (Thebes). [Budge.]

Deed (*πρᾶσις*) by which Tanôpe ⲧⲁⲛⲱⲡⲏ widow of Solomon and her children confirm the sale to ——[5] of their share of an ⲁⲙⲡ which Solomon had previously sold but for which Tanôpe now receives a further sum, the final price being 2 solidi and ½ a trimision. No date is visible. The magistrate is Sulcimau the Amîr.[6] There is but one witness, ϯⲥⲣⲟⲥ son of ⲛⲉⲥⲟⲟⲩⲥ.[7]

In no. 426 some of the above persons reappear.

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[1] *V.* no. 410.

[2] *Cf.* no. 445.

[3] So l. 4; but l. 12 the current year is called the 10th Indiction.

[4] *V.* no. 407.

[5] The name, now lost, was in the plural.

[6] *V.* no. 414.

[7] ϯⲥⲣⲟⲥ Cairo 4655 and Ⲓⲏⲥⲟⲩⲥ *Aeg. Z.* xxxii. 48; also ⲛⲉⲥⲁⲩⲥ Rainer *Corp.* clxiv.

418.

Or. 4882.—Papyrus. Broken off above. 8 *selides;* in all $49\frac{1}{2} \times 6\frac{3}{4}$ in.[1] The fibres are at right-angles to the text which is written in 99 lines of a large, almost ligatureless hand and 9 of witnesses' signatures. The notary is not named.

From Jême (Thebes). [BUDGE.]

Deed (*πρᾶσις*) by which Athanasius son of Peloustre ⲡⲉⲗⲟⲩⲥⲧⲣⲉ and Thêre ⲟⲩⲣⲉ, ⲧⲟⲩⲣⲉ[2] sells to his son Enoch a third of the ⲁⲓϩ inherited from his mother and situated ⲅⲓⲧϩⲁⲓⲃⲉ. The price is illegible. The date is apparently (l. 6) the 13th Indiction. Of the two magistrates' names only a part of the 2nd is legible, [ⲡⲓ]ⲱⲣⲉ ⲙⲛⲁⲁⲕ/ ⲕⲱⲙⲟⲥ, probably Peter son of Komes. There are 4 witnesses, some of whom recur in similar MSS.[3]

419.

Or. 4883.—Papyrus. 7 *selides;* in all $45\frac{1}{2} \times 10\frac{3}{8}$ in. The fibres are at right-angles to the text which is written in 62 lines of a much ligatured hand and 5 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385.)

From Jême (Thebes). [BUDGE.]

Deed (*πρᾶσις*) by which Ananias son of Psês and Tmanna sells to Peter son of Zacharia ⲙⲡⲉⲧⲁⲗⲉ (l. 21 ⲡⲉⲓⲗⲗⲁⲉⲓ[4]) the whole ⲙⲙⲓⲧ (*masc.*)[5] which he had inherited from his mother. The price is probably 5 solidi but is difficult to read. The date is not named. The magistrate is Flavius Colluthus, *ἄρ(χων)* of ⲧⲣⲓⲱⲙ ⲕ[ⲁⲥ]ⲧⲣ[ⲱⲙ][6] and ⲡⲉⲙⲙⲱⲙⲱⲙ. There are 3 witnesses all of whom recur in similar MSS.

420.

Papyrus C.—6 *selides;* in all $43\frac{3}{4} \times 11\frac{3}{4}$ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 66 lines of a much ligatured hand and 14 of witnesses' signatures. On the 1st selis are the remains of a protocol in large Greek and Kufic characters. The notary is Psate son of Pisrael who wrote also nos. 423, 425.[7]

Published and translated by Revillout, *Rev. égyptol.* i. 105.

From Jême (Thebes). [RANKIN AND GOODWIN.]

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[1] $2\frac{1}{2}$ in. of blank papyrus, cut off this MS., are preserved separately.

[2] Can this be for ⲧⲁⲩⲣⲉ (*cf.* ⲡⲁⲩⲣⲉ)? *v. Aeg. Z.* 1883, 161. It recurs Pap. Vienna ii and as ⲧⲟⲩⲣⲉ in no. 457. For Peloustre *cf.* Ἰλλούστριος. The name recurs elsewhere.

[3] Among them is a priest of the church of S. Isidore.

[4] ⲡⲉⲧⲣⲟⲥ ⲙⲡⲉⲧⲁⲗⲉ recurs in nos. 408, 414.

[5] An unknown word. It clearly designates a building, the phrase ϫⲓⲙⲓⲉⲕⲥⲓⲧⲉ ⲛⲁⲣⲁⲧⲏⲥ being applied to it.

[6] *V.* no. 398. Ἀρχων is similarly used in Pap. Bul. 10 (78). The titulature here is as in nos. 405, 408.

[7] Psate is also the writer of a series of ostraka in various collections, *e.g.* Cairo 8270, 8276, 8286 &c. He also appears as witness in no. 421.

Deed of settlement (διάλυσις) or quittance (ἀμεριμνία) in which Stephanus, Chareb χαρεβ and Abigaia with the consent of their father Samuel address their aunt Elizabeth and her husband Abraham. They recall the last year's litigation with them as to the inheritance of their maternal grandparents, the division of the property then made by the magistrates and a further mutual settlement arranged by the mediation of the local magnates ϩⲙⲡⲟⲩ ⲙⲡⲣⲱⲙⲉ.[1] In the present document they finally undertake not again to proceed against Elizabeth and Abraham in reference to this property. The date is the 10th Payni, 7th Indiction ⲉⲃⲁⲟⲩⲛⲓⲥ ⲁ$\overline{ⲓ}$.[2] The magistrates are Athanasius son of George and Victor son of Joseph[3] ⲗⲁⲙⲡⲁⲥ/. There are 6 witnesses (among them the 2 magistrates) some of whom recur in nos. 399, 423.[4]

Nos. 399, 421, 424 are concerned with some of the parties to this deed.

The protocol shows parts of 4 Arabic lines, the 2nd of which is ع[حد] لا اله الا الله [محمد رسول الله].

Ll. 3, 4 are preceded by some tall Greek (?) letters.

Revillout's copy is extremely inaccurate; in no case where he adds '*sic*' does his text coincide with that of the MS.

421.

Papyrus CI *recto*.—9 *selides*; in all 57 × 7¼ in. The fibres (except in the 1st *selis*) are at right-angles to the text which is written in 79 lines of an irregular, considerably ligatured hand and 34 of witnesses' signatures. On the 1st *selis* are the scanty remains of a protocol in Greek and Kufic characters. The notary is John son of Lazarus who wrote also nos. 424, 441, Pap. Berl. *Aeg. Zeitschr.* 1891, ii, Pap. Rome 1 (= Ciasca no. vi).[5] *Published* and translated by Revillout, *Rev. égyptol.* i. 102.

From Jême (Thebes). [Rankin and Goodwin.]

Deed of settlement (διάλυσις ⲙⲓⲥⲟ̀ⲧⲩⲡⲟⲛ) addressed by Abigaia daughter of Samuel and Tshenoute[6] and wife of Daniel to her aunt Elizabeth daughter of Epiphanius and wife of Abraham. The share of Elizabeth in the house of Epiphanius is defined and recognized by Abigaia. At the end of the text a postscript is added by the husbands, Abraham and Daniel. The date (ll. 6, 78) is the 8th Phaophi, 3rd Indiction ⲙⲁ/ ⲧⲣⲓⲧⲏⲥ ⲁ$\overline{ⲓ}$.[7] The magistrates are Victor son of Thomas and Ananias son of Abraham ⲗⲁⲙⲡⲁⲥ. There are 14 witnesses some of whom recur in similar MSS.[8]

The parties to this document reappear in nos. 399, 420, 424.

I cannot read the protocol.

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[1] So in no. 424.

[2] *Cf.* Stern, *Aeg. Z.* 1884, 161 and Krall, *Mitth. Rain.* i. 19.

[3] *V.* no. 423.

[4] For one of them a deacon of the church of the Apostles writes; *cf.* Pap. Bul. 12 *bis*.

[5] John's property is mentioned in no. 422, l. 43.

[6] *Cf.* the name ϫⲏⲛⲟⲩⲧⲉ *Miss. franç.* iv. 680.

[7] *V.* no. 420.

[8] Among them a priest of the church of S. Patermouthius (*cf.* Pap. *Aeg. Z.* 1891, ii and no. 404, note) and 2 former magistrates ⲡⲁⲡⲟⲩⲁⲙⲙⲱⲛⲓⲟⲥ; *v.* no. 395.

422.

Papyrus CIV.—Broken off above. 7 *selides;* in all $48\frac{1}{2} \times 9$ in. The fibres are at right-angles to the text which is written in 71 lines of a much ligatured hand and 16 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes). [D. Brewer.]

Deed of settlement and partition (διάλυσις, μερισμός) in which Stephen the son and Theodorou[1] and Synagape, — deceased (?) and represented by his aunt, Victorine — the grandchildren of Germanus recall previous litigation in the same year regarding the house of Germanus in the street ⲕⲟⲩⲗⲁⲱⲗ and hereby define and recognize the share in it of Senuthius, another of Germanus' sons. The deed is exactly parallel to Pap. Louvre 1 (Revillout, *Actes* 98*b*), which defines the share of Stephen in the same house. Indeed the latter may be the result of the litigation to which our text refers. The date is the 3rd Indiction. The magistrate's name is not preserved; but Komes son of Chael was διοικητής in the same year (l. 14). There are 7 witnesses several of whom recur in similar MSS.[2]

On the family of Germanus *cf.* no. 397.

423.

Papyrus CV.—Broken off above. 7 *selides;* in all $50\frac{3}{4} \times 6\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in 103 lines of a much ligatured script and 25 of witnesses' signatures. The notary is Psate son of Pisrael (*v.* no. 420). *Published* and translated by Revillout, *Rev. égypt.* i. 101, *Journ. As.* 1877, ii. 271 and *Chrest. démot.* cxxxiii.[3]

From Jême (Thebes). [D. Brewer.]

Deed of settlement (διάλυσις, ἀμεριμνία, μερισμός) in which George son of Loula ⲗⲟⲩⲗⲁ or ⲗⲟⲩⲗⲁⲉ and Elizabeth recalls the previous adjudication of his father's and maternal grandparents' ⲅⲓⲟⲩⲧⲉ or ⲅⲓⲟⲩⲧⲉ ⲙⲡⲁⲡⲁⲥ property which took place in the church of S. Cyriacus.[4] In this he had shared and he now disclaims any right to further interference with his mother's possession. The date is the 7th Indiction ⲁ$\overset{\chi}{\rho}$.[5] The magistrates are Athanasius and Victor ⲁⲁⲯ/ⲯ/. There are 7 or 8 witnesses (among them one of the magistrates) some of whom recur in similar MSS.

With this *cf.* no. 424. The parties reappear in nos. 399, 420, 421.

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[1] This is a woman. *Cf.* the names Stephanou, Staurou.

[2] Among them the name ⲁⲣⲟⲟⲩ which recurs Pap. *Aeg. Z.* 1891, ii and ⲡⲣⲁⲥⲉ or ⲡⲣⲏⲥⲉ.

[3] These copies differ somewhat but neither is accurate.

[4] *Cf.* nos. 425.

[5] *V.* no. 420.

424.

Add. 31,290, ff. 281–284.—Paper. This is C. W. Goodwin's copy of "a papyrus in the possession of — Joad Esq." No measurements or other description are given. The notary is John son of Lazarus (*v.* no. 421).

Above the Coptic text are the remains of a Greek and Kufic (?) protocol.

The original from Jême (Thebes). [Mrs. A. A. Goodwin.]

Deed of settlement (διάλυσις) in which George son of Loula ⲗⲟⲩⲗⲁ and Elizabeth ⲉⲗⲓⲥⲁⲃⲉⲧ (both deceased),[1] addressing his half-brother and sister Isaac and Kyra ⲕⲩⲣⲁ and their father Abraham ⲡⲣⲏⲧⲙⲟⲗⲓⲥ ⲥⲟⲩⲁⲓⲏ,[2] recalls a recent ⲡⲓⲕⲁⲓⲣⲟⲥ ⲡⲁⲓ suit which he had brought against them regarding the inheritance of their common mother Elizabeth. A partition of all the estate had then been agreed upon at the instance of ⲥⲉⲙⲛⲟⲟⲩ ⲡⲣⲱⲙⲓⲉ ⲡⲟⲥⲟⲫⲟⲃⲟⲥ ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ.[3] George therefore now undertakes not to bring any further action in the matter. The date is the 2nd Phamenoth, — Indiction. The magistrates are John son of Victor and Isaac son of Constantine ⲡⲗⲁⲧⲏⲛⲟⲩ. There are 8 witnesses some of whom recur in similar MSS.[4]

For recurrences of the same parties *v.* references in no. 399.

The protocol shows parts of 6 Greek lines and one presumably Kufic but left blank by Goodwin. The formulæ are *εν ονοματι κ.τ.λ.*, *ουκ εστιν θεος κ.τ.λ.* with the name of *Αβδελλα αμιρα*.[5]

425.

Or. 4884.—Papyrus. Broken off above. 8 *selides;* in all $64\frac{1}{2} \times 16\frac{1}{2}$ in.[6] The fibres are at right-angles to the text which is written in 119 lines of a much ligatured hand and 35 of witnesses' signatures. The notary is Psate son of Pisrael (*v.* no. 420).

From Jême (Thebes). [Budge.]

Deed of settlement (διάλυσις ⲓϩⲟⲟⲓⲥ, also *πρᾶσις*) addressed by Peter son of Pheu ⲫⲉⲩ and Maria daughter of Theodore his wife to Phoebamon son of George and Sophia his wife another daughter of Theodore. By it the shares of Phoebamon and Sophia in the property of the deceased Theodore are defined and recognized. Reference is made to the *ὅρος* obtained as to this property in the previous year. The present settlement is drawn up in accordance with the will of Theodore (l. 147) and in pursuance of an

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[1] This document is therefore posterior to no. 423, in which Elizabeth is living.

[2] *V.* no. 399. Kyra recurs *Aeg. Z.* 1878, 26 (ⲣ as title), Rainer *Corp.* 129 Cairo stele 8606 and Paris, Gk. pap. 21.

[3] *Cf.* no. 420.

Among them the names ⲡⲓⲏⲓⲥ (*sic?*) and ⲉⲫⲣⲁⲓⲕⲟ (*v. Aeg. Z.* 1878, 13).

Cf. the protocol of no. 398.

[6] $16\frac{3}{4}$ in. of blank papyrus, cut off this MS., are preserved separately.

oath ὅρκος ⲁⲛⲁⲩ and a ⲙⲉⲥⲓⲧⲉⲓⲁ (*μεσιτεία*[1]) undertaken by Phoebamon. A copy of the oath (*ἴσον ὅρκ/*) is added after the text. The *μεσιτεία* had been drawn up in the church of S. Victor ⲙⲡⲟⲩⲏ ⲙⲡⲓⲕⲁⲗⲗⲓⲏ[ⲓ]ⲕⲟⲥ ⲁⲩⲱ ⲡⲁⲣⲱⲛⲓⲥⲧⲏⲥ ⲡⲥⲁⲣⲓⲟⲥ [ⲁ]ⲃⲃⲁ ⲃⲓⲕⲧⲱⲣ.[2] The date is the 12th Indiction. The magistrates' names are not preserved but the above-mentioned ὅρος had been obtained before Justinus, pagarch of Hermonthis.[3] There are 5 witnesses one of whom recurs in similar MSS.

426.

Or. 4660.—Papyrus. Broken off above. 1 long *selis* and a part; in all 18×8 in. The fibres are at right-angles to the text which is written in 31 lines of a much ligatured hand (the last 3 lines being on the *verso*) and 6 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes).

Quittance (*ἀμεριμνία*[4]) in which Peter son of Komes, addressing Daniel son of Pachom (?) and Tanôpe ⲧⲁⲓⲱⲡⲉ daughter of Abraham and widow of Solomon, recalls previous litigation relating to certain chattels ⲥⲕⲉⲩⲉ *σκεῦη* which they had stolen ⲏⲧⲁⲧⲉⲧⲏⲃⲓⲧⲟⲩ ⲛ[ⲝⲓ]ⲟⲩⲉ or ⲥⲛⲟⲩⲕⲗⲟⲡⲏ from his house. He had now cited them (*παρασκευάζειν*) before other magistrates that a restitution of all the stolen goods ⲧⲡⲣⲁⲓⲧⲉⲓ (*πραΐδα praeda*) might be ordered; but at the intercession of the local magnates ⲥⲉⲛⲓⲕⲉⲛⲟⲥ ⲛⲉⲩⲡⲣⲉ ⲥⲛⲓⲕⲁⲥⲧⲣⲟⲛ had been content with $10\frac{2}{3}$ solidi ⲉⲁⲛⲕⲁⲧⲏⲩⲧⲏ ⲉⲃⲟⲗ ⲉⲩⲛⲧ &c. He now therefore declares that he has no further legitimate claim (*ἔνλογον*) against them and undertakes not again to sue them. No date is given. The magistrates were in the first suit Suleiman the Amir,[5] in the second Demetrius and Chael *διοικηταί*.[6] There are 6 witnesses — among them the 2 last-named magistrates, — some of whom recur in similar MSS.

In no. 417 some of the parties to this deed reappear.

427.

Papyrus XL.—1 complete *selis;* in all $15\frac{3}{4}\times7\frac{1}{8}$ in. The fibres are parallel with the text which is written in 15 lines of a small, rarely ligatured hand and 5 of witnesses' signatures.

From Jême (Thebes). [Burton.]

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[1] *Cf.* Mitteis in *Hermes* xxx. 616 and no. 446 *below*.

[2] *Cf.* no. 423 and for these epithets Revillout, *Actes* 87. The corresponding Coptic terms, *ib.* 80.

[3] In no. 420 a *ὅρος* is mentioned.

[4] *V.* nos. 420, 423.

[5] *V.* nos. 414, 417.

[6] The former recurs probably in no. 414; for the latter *v.* no. 385.

Undertaking (ἐπιτροπή), addressed to Joseph ⲟⲩⲥⲥⲫ son of —— ⲡⲣⲙⲣ[ⲱⲙ]ⲟⲟⲩ[1] in the nome of Hermonthis by Mena son of Psaia ϯⲁⲓⲁ of ⲡⲓϣ̈ⲏⲥ[2] in the nome of Coptos ⲕⲃⲧ who appears to agree to repay with a piece of land ⲟⲩⲥⲧⲱⲟⲩⲉ ⲙⲁⲁⲩ certain money (3¼ solidi) lent him by Joseph. But the text is extremely obscure. The date is the 28th Thoth, 1st Indiction. No magistrate is mentioned, but one of the 4 witnesses has the title ⲡⲁⲙⲙ ⲙⲡⲟⲩⲣⲓⲧ.[3]

On the *verso*; ⲧⲥⲛⲓⲧⲣⲓ̈ⲣⲟⲩⲡⲙ ⲙⲧⲁⲙⲙⲁ ⲥⲙⲛⲧⲥ ⲡⲟⲩⲥⲥⲫ.

428.

Or. 1061.—Papyrus. Much broken. 3 *selides;* in all 29¾×10 in. The beginning of the text is represented by 2 small fragts. The fibres are at right-angles to the text which is written in 26 lines of a much ligatured hand and 8 of witnesses' signatures. The notary is Aristophanes son of John (*v.* no. 385). One paragraph is written on the *verso*, probably in the hand of one of the witnesses.

From Jême (Thebes). [Stuart Glennie.]

Mortgage (ἀσφαλεστηρο̈ν) by which [Isaac son of Abraham[4]] admits a debt to [Senuthius the priest] of 2 solidi and promises, in the event of the money not being paid within the delay specified (προθεσμία) *viz.* 40 days, to hand over to [Senuthius] his new house situated above the canal (?) ⲟⲧⲙⲧⲡⲉ ⲙⲡⲩⲙ. The oath on the *verso*, sworn by Isaac's son Peter, refers to 4 more solidi (?) also advanced by Senuthius. The date is not visible. No magistrate is named. There are 4 witnesses, some of whom recur in similar MSS.

429.

Or. 4662.—Papyrus. 6½×10½ in. The fibres are at right-angles to the text which is written in 9 lines of a very clumsy, unskilled hand and 1 of witnesses' signatures. The scribe or notary is not named.

From Jême (Thebes).

Document (χάρτης) in which Philemon ⲫⲁⲗⲏⲙⲱⲛ son of Joseph addresses —— son of Athanasius, here styled merely ⲡⲣⲟⲙⲓⲥⲟⲩ, stating the action he has taken regarding certain land and undertaking apparently not to make any further claims upon it. But the text is very obscure and the language unusually faulty. The date is the 21st Tybi, 11th Indiction. No magistrate is named. There are 3 witnesses 2 of whom recur in similar MSS.

Cf. with this document no. 441.

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[1] *V.* no. 386 and *Aeg. Z.* 1878, 19. The father's name is illegible.

[2] *Cf.* ⲡⲧⲟⲟⲩ ⲙⲡⲏⲓⲁⲥ Pap. Bul. 12 (Amélineau, *Géogr.* 360 has a wrong reference). With ϯⲁⲓⲁ *cf.* ϯⲁⲓⲱ *Aeg. Z.* 1884, 152 also ⲧⲥⲁⲓⲁ *ib.* 146.

[3] This recurs in no. 438 and Pap. Rome 1 (=Ciasca no. vi).

[4] The names are preserved only in the witnesses' signatures and the endorsement. Abraham is probably the husband of Elizabeth; *v.* no. 399.

430.

Or. 4665.—Papyrus. In 2 separate fragts.; in all $7 \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 9 lines of a much ligatured hand. The notary is Aristophanes son of John (*v.* no. 385).

From Jême (Thebes).

Document (ἔγγραφον) in which Maria daughter of Isidore addresses Christodorus χριστοτε[1] son of Daniel to whom her son Colluthus had lent (?) a solidus. She seems here to declare that she will make no further claims [illegible],[2] the loan having presumably been repaid. The text is too fragmentary to be clear. No date, magistrate or witnesses are mentioned.

431.

Or. 4666.—Papyrus. In 3 not consecutive fragts., all much damaged; in all $8 \times 8\frac{3}{4}$ in. The fibres are parallel with the text which is written on the *verso* in 11 lines of an exceedingly clumsy, unskilled hand and about 8 of witnesses' signatures, some 6 being on the *recto*.[3] The scribe appears to be Christodorus [son of Daniel].

From Jême (Thebes).

Deed of security (ἀσφάλεια) in which Peter son of ——, Onnophrius [illegible] son of —— and [illegible] son of Patermuthius address Daniel son of Pachôm. The subject of the document is clearly the repayment of a loan contracted in time of need [illegible]; but the state of the text makes it difficult to say more. There is no date or magistrate mentioned. There are about 7 witnesses one at least of whom recurs in similar MSS.

432.

Or. 4667.—Papyrus. 1 *selis*; $5\frac{3}{4} \times 8\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 12 lines of a very clumsy, uneven script. The author seems himself to be the scribe. There is an endorsement in 1 line on the *verso*.

From Jême (Thebes).

Deed of security (ἀσφάλεια[4]) by which Paul son of John of [illegible][5] in the nome of Hermonthis admits his debt of half a solidus to Daniel son of Pachôm and promises to repay it by the month of Payni [illegible]. No date or magistrates' names appear. There are 2 witnesses neither of whom recurs elsewhere.

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[1] His name is in full in no. 400.

[2] *V.* no. 426.

[3] But those on the *recto* probably relate to another document.

[4] So probably in the endorsement.

[5] *Cf.* perhaps a name in no. 391.

433.

Or. 4668.—Papyrus. $9\frac{1}{2} \times 6\frac{3}{4}$ in. The fibres are parallel with the text which is written on the *verso* in 17 lines of a ligatured and untidy hand. No scribe or notary is mentioned. On the *recto* is part of an account in a different hand which was the earlier text of the two.

From Jême (Thebes).

Deed of security (ϯϕⲁⲗⲉⲓ *ἀσφάλεια*) addressed by John son of Patermuthius, inhabiting ⲧⲓⲟⲥ ⲡⲁϫⲏⲙⲓⲥ, to Daniel son of Pachôm and undertaking to repay him a loan of half a solidus. The date is the 1st Thoth. No magistrate is mentioned. There are 3 witnesses one of whom perhaps recurs elsewhere.

434.

Or. 4885.—Papyrus. 1 *selis*; $12\frac{1}{2} \times 8\frac{1}{2}$ in.

I. *Recto.* The fibres are at right-angles to the text which is written in 14 lines of a small, considerably ligatured hand and 3 of witnesses' signatures. The notary is Komes son of Abraam from ⲧⲥⲏ, in the nome of Coptos.[1]

From Jême (Thebes). [Budge.]

Undertaking (*ἐπιτροπή*) by which Souai ⲥⲟⲩⲁⲓ son of Paham from ⲧⲥⲏ acknowledges a debt of $1\frac{1}{2}$ solidi, advanced by Phanê[2] son of Peter of Jême, to be spent in sowing a corn-field for him ⲥⲧⲣⲁⲭⲟⲟⲩⲥⲧⲏⲟⲩ ⲟⲩⲟⲩⲁⲥ ⲙⲙⲁϩⲉ ⲡⲁⲕ ϩⲁⲣⲟⲩ ϩⲙⲙⲁϩⲟⲩ, and apparently promises to repay it. The reading of many words is however doubtful and the sense obscure. This document was to take the place of the *ἀσφάλεια* which the creditor had required. The date is the 16th Mesore, 1st Indiction. No magistrate is mentioned. There are 2 witnesses, both from ⲧⲥⲏ, one of whom perhaps recurs elsewhere.

The title of this document—there called *ἀσφάλεια*—is in one line on the *verso*, clearly earlier than the other text on that side.

II. *Verso.* The fibres are parallel with the text which is written in the reverse direction from the above in 17 lines of a very clumsy, irregular hand and 12 of witnesses' signatures. The notary is Moses son of Senuthius who wrote also nos. 411, 414.

Document (*ἔγγραφον*) in which Cosma and Souai sons of Severus ⲥⲉⲃⲏⲣⲟⲥ recall previous litigation as to an *ἀσφάλεια* and undertake not to sue Pisenthius son of John (?) and his brothers regarding it in future. No date or magistrates' names occur. There are 2 witnesses one of whom recurs in a similar MS.[3]

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[1] Amélineau, *Géogr.* 530, gives two other localities of this name and there is a fourth in *Mém. de la Miss.* iv. 535 (=Ταση, *Acta SS.* May iii. 33*, §52).

[2] Recurs as Phanius in no. 414.

[3] The name of one is ϩⲁⲣⲟϩ.

435.

Or. 4915.—Leather; now cut into two parts, together $28\frac{1}{4} \times 6\frac{1}{2}$ in. The text, in one column of 68 lines, is written in a small, even hand with few ligatures.

Possibly from Jême (Thebes).[1] [Budge.]

Document in the form of a letter, addressed by — to —. It begins + ⲉⲓ ⲟⲛⲟⲙⲁⲧⲓ ⲧⲟⲩ $\overline{\text{ⲕⲧ}}$ $\overline{\text{ⲍ}}^{\text{ⲙⲉ}}$ ⲁⲡⲓ ⲧⲣⲓⲁⲥ which is followed by the date (the 25th Mesore, 1st year) and ⲉⲓⲭⲓ ⲙⲉⲥⲥⲁⲓ ⲙⲡⲉⲕϯⲙⲓⲟⲧⲏⲥ (? *τιμιωτατος*) ⲙ̈ⲥ̈ⲟ̈ⲩ̈ &c. Some of what follows is illegible and many details of the text are obscure. The writer appears to state the judgment he had given in 2 disputes as to property (1) between Joseph and Taham regarding certain inherited land and a house bought from Hêms ϩⲛⲓⲥ and (2) between the same regarding the division of other landed property. After the recital of the respective claims the writer in each case says ⲁⲓⲥⲥⲧⲙⲏⲁⲓ ⲁⲛⲕⲁⲁⲩ ⲛⲁⲡⲟⲧⲙⲏⲣⲟⲥ (*ἀπόμερος*). The custom is referred to of declaring on oath in the church the amount previously paid for property. The text ends with ⲟⲩⲭⲁⲓ ϩⲙⲡⲭⲟⲉⲓⲥ and the date again.

436.

Papyrus XCIII.—Broken off above. Parts of 2 *selides;* in all $5\frac{1}{8} \times 10\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in 9 lines of a much ligatured hand. The scribe is apparently one of the witnesses Basil ⲃⲁⲥⲓⲗⲉ son of Senuthius.

From Jême (Thebes). [H. Stobart.]

Part of a document (*χάρτης*) referring to a previous suit about a donation to the monastery of S. Phoebamon and guaranteeing against further litigation on the matter during a certain period ϫⲁⲭⲟⲩⲧⲥⲁϫⲫⲉ $\overline{\text{ⲙⲭⲟⲩ}}$ ⲉⲃⲉⲣⲟⲙⲛⲉ. No names are preserved except those of 3 witnesses.

437.

Add. 31,290, foll. 279, 280.—Paper. This is C. W. Goodwin's copy of a "papyrus in the possession of — Joad Esq." No measurements or other description are given. The notary's name was illegible.

The original from Jême (Thebes). [Mrs. A. A. Goodwin.]

Document (*ἔγγραφον*) in which George son of Matthew ⲓⲁⲟⲗⲓⲟⲥ, writing to Peter son of Komes, recalls the division previously made of their common business ⲛϩⲱⲃ ⲙⲡⲁⲣⲁⲙⲁⲧⲉⲓⲁ ⲉⲧⲙⲡϩⲱⲃ ⲉⲣⲟⲥ ⲙⲙⲏⲙⲉⲣⲏⲧ and now undertakes not to make any subsequent claim (*ἐνάγειν*) as regards the fine (?*ζημία*) which he had paid on Peter's behalf (?)ⲏⲧⲁⲙⲟⲭ[ⲥ] ⲉⲭⲱⲕ, since the latter had already repaid him. The date is the 10 + ? Phaophi, 4th Indiction. No magistrate is named.[2] There are 2 witnesses neither of whom recurs elsewhere.

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[1] The MS. reached the Museum together with the papyri Or. 4866—4885; but beyond that there is no reason for connecting it with them.

[2] The above Peter is probably the magistrate of no. 418.

438.

Papyrus CI *verso*.[1]—*V.* the description of no. 421. The fibres are parallel with the text which is written in 17 lines of a moderately ligatured hand and 5 of witnesses' signatures. The notary is Souai son of Philotheus (*v.* no. 400). The present text is upon the lower part only of the *verso*.

Document (ἔγγραφον) addressed by Colluthus son of Constantine the ⲗⲁⲯⲁⲓⲉ to Senuthius son of Germanus[2] and Cosma son of Pelis ⲡⲉⲗⲓⲥ, who had given surety (ἐγγύα) to him for Isaac and Synagape son and grandson of Abraham, and had then sent them northward. Subsequently, at the demand of Colluthus, their guarantors had produced them; but the ἐγγύα which should thereupon have been returned, could not be found; hence the present document which declares that Colluthus has now no claims against Senuthius and Cosma. There is no date nor magistrates' name, though one of the 3 witnesses ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ son of ⲡⲁⲓⲟⲥ is ⲡⲁⲡⲉ ⲡⲥⲟ·ⲣⲓⲧ of Jême.[3]

439.

Or. 4661.—Papyrus. $9\frac{1}{2} \times 8\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 8 lines of a considerably ligatured hand and 3 of witnesses' signatures. There is a short endorsement on the *verso*. The author himself is the scribe.

From Jême (Thebes).

Document (ἔγγραφον) by which Papnuthius ⲡⲁⲡⲛⲟ·ⲧⲧⲉ son of Matthew and Maria ⲙⲁⲣⲓⲁⲙ address "their father" Daniel,[4] undertaking to maintain him ⲉⲧⲣⲉⲡⲥⲁⲡ̄ⲭ̄ ⲡⲛⲟⲩⲉ at God's pleasure, in return for his gift to them of his house which shall again become his should they forsake him. No date or magistrates are mentioned. There are 3 witnesses one of whom is Aristophanes [son of John] (*v.* no. 385). The endorsement is in Greek.

440.

Or. 4664 A *and* B.—Papyrus. Two MSS., one complete, the other fragmentary; the former $7\frac{1}{2} \times 7\frac{3}{4}$ in. The fibres are at right-angles to the texts which are written in a much ligatured, difficult hand. The notary of both was evidently Aristophanes son of John (*v.* no. 385), though his name is not given.

From Jême (Thebes).

A. A financial document in the form of a letter the purport of which it is difficult to comprehend. It is addressed by Saul (?) son of Abdella ⲁⲃⲇⲁⲗⲗⲁ to Daniel son of

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[1] This MS. is called Pap. xcix by Goodwin, *e.g. Aeg. Z.* 1869, 130.

[2] *V.* no. 397.

[3] *V.* no. 427.

[4] Daniel is the father of Maria; *v.* no. 400.

Pachôm[1] and relates to something to be paid as the tax (*δημόσιον*) for the 7th and 8th Indictions or years 105 and 106.[2] After a number of figures and abbreviations we read ⲁⲩⲱ ⲡⲉⲧⲉⲕⲙⲁⲧⲁⲁϥ ⲧⲏⲣϥ ϫⲓⲁⲡⲟⲗⲉϫⲓⲥ ⲉⲣⲟϥ and, after some illegible letters, ⲡⲙⲉⲕⲧⲓⲗⲁⲁⲩ ⲡⲁⲣⲁ ⲧⲉⲕⲡⲓⲧⲧⲁⲕ/[3] ⲡⲣⲟⲥ ⲧⲟⲩⲟⲩ ⲙⲁⲓⲟⲓⲕ/ ⲙⲧⲉⲕⲧⲓⲙⲓⲥ +. The date, the 8th Tybi, 7th Indiction, is followed by *διαγρ(αφὴ)* *ν* *αϥ* *ἀπ(ὸ)* *μμ* *ιβ* *ν* *γ* *κδ(ὲ)* *ἀπ(ὸ)* *αμιῤ* *ν* *κδ(ὲ)* *μή* *γι* *ν* *αϥ* *γ* *ιβ(ὲ)* *μή*.

B. What remains of the text is identical with some phrases in A.

441.

Or. 4663.—Papyrus. Partly broken on the right. 2 almost complete *selides;* in all $11 \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in 14 lines of a moderately ligatured script and 1 in the hand of a witness. The notary is John son of Lazarus (*v.* no. 421). On the *verso* is an endorsement in 1 line.

From Jême (Thebes).

Document (*ἔγγραφον*) in which Philemon, Panachôre and Prese (?) ⲡⲣⲉϩⲥⲉ, ⲡⲣⲏϩⲉ sons of Joseph address the children of Athanasius and of Katharon ⲕⲟⲗⲟⲣⲟⲛ, the latter being herself a daughter of Daniel.[4] A wall had been built by the writers, at the bidding of the *διοικητής*, Peter son of Komes,[5] apparently between their property and that of the persons addressed. For this (or for its rebuilding) the cost is now to be divided, the wall being the joint property of both parties. The text is obscure. The date is the 1st (or 4th) Pharmouthi, 7th Indiction. There are 5 witnesses none of whom recurs elsewhere.

Cf. with this document no. 429. A fragt. of this MS. is now numbered Or. 4669(3).

442.

Add. 31,290, fol. 291.—Paper. This is C. W. Goodwin's copy of a (? complete) papyrus "belonging to Mr. Rhind." No measurements or other description are given.

The original presumably from Jême (Thebes). [Mrs. A. A. Goodwin.]

Financial document in which Mark and Peter are named, the former stating that he has given or paid 10 drachmas ⲧⲉⲣϩⲁⲙ and other sums, though the text is too obscure to allow of a complete description. There is no date or magistrate's or witnesses' names.

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[1] *V.* nos. 400 &c.

[2] Presumably these are the corresponding Mahomedan years. 7th and 8th Indictions would be A.H. 106, 107 which should perhaps be read for 105 and 106. But Aristophanes wrote nos. 405, 408 which are dated over 30 years later.

[3] For a peculiar use of *πιττάκιον v.* Hogarth in Fl. Petrie's *Koptos*, 28.

[4] *V.* no. 400.

[5] *V.* no. 418.

443.

Add. 31,290, fol. 289.—Paper. This is C. W. Goodwin's copy of some fragts. of papyrus "belonging to Sir Charles Nicholson." No measurements or other description are given.

The originals from Jême (Thebes). [Mrs. A. A. Goodwin.]

A. Merely a notary's subscription, δι εμου Πεσυνθ(?) followed by 2 apparently Greek words.

B. Four fragts., presumably of one papyrus. The first 3 bear the names of some 8 witnesses most of whom recur in similar MSS. A phrase on the 4th fragt. refers to money already duly received.

444.

Or. 4669.—Papyrus. Three small, disconnected fragts., now in one frame.

From Jême (Thebes).

1. 8½×2⅝ in. The fibres are at right-angles to the text, of which 3 lines remain in the hand of Aristophanes son of John (*v.* no. 385). They show the formula εν ονοματι της αγιας κ.τ.λ., the date, the 22nd Pharmouthi 4th Indiction, and the names of the authors, ⲓⲁⲕⲱⲃⲟⲩ son of Elias and Moses son of —— ?

2. 2½×4¼ in. May be from a letter or account.

[illegible]ⲉⲥⲥⲁⲓ ⲁⲗⲗⲏⲗⲁ ⲡⲁ[ⲥⲱⲟⲩ
ⲥⲩⲛⲉⲡⲓⲙⲟⲣⲏ ⲙⲉⲧⲁⲣⲓⲑⲙⲟⲩ ⲙⲧⲉⲣⲟⲩ[ⲛⲟ
ⲟⲃⲧⲱⲟⲩⲉ ⲙⲗⲁ/ⲓ̣ⲙⲭ ⲏ ⲅ̄ ⲧⲣⲓⲧⲟⲩ
ⲫ[ⲁⲓ] [illegible]ⲧⲣⲓⲧⲟⲩ +
ⲫⲁⲃ ⲕⲣ ⲟⲍ ⲏ ⲅ̄ ⲧⲣⲓⲧⲟⲩ +

Daniel son of Pachôm is known from other MSS. (*v.* no. 400 &c.). In lines 2, 5 read ἑξάγιον. At the ends of lines 4, 5 a blank margin remains.

3. 1½×2⅝ in. Belongs to no. 441, which it joins at the end of lines 5—7.

445.

Papyrus CCCCXLVIII (Greek).—About 17×13 in. On the *verso* of this is a Coptic text of which the beginning is lost. The fibres are parallel with the text which is written in 30 lines of a clear and ligatureless, sloping hand somewhat resembling Revillout, *Actes*, pll. 9, 10. The notary is Daniel. For the *recto* and other related documents *v.* Grenfell, *Journ. of Philol.* xxii. 268ff. and Kenyon, *Catal.* II. xix, xx, xxxix.

From Edfu. [A. C. Headlam.]

Declaration (ὁμολογία, κοινὴ ὁμολογία[1]) by Victor son of Daniel and Herai ϩⲓⲣⲁⲓ his wife daughter of Zacharia in favour of their daughter Terêt ⲧⲉⲣⲏⲧ and her daughter.

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[1] *Cf.* the use of ὁμολογεῖν in no. 416.

They recall her care of them in misfortune ϩⲙⲡⲉⲙϩⲓⲥⲓⲥ when all others, including their undutiful son Zacharia, had deserted them. The latter, forsaking them as soon as he was of age ϩⲙⲧⲉⲧⲛⲟⲩ ⲙⲡⲁⲛⲥⲁⲛⲟⲩϥ ⲉϥⲉⲓ ⲉⲓⲥ ⲛⲁⲓⲕⲓⲁⲛ ⲁϥⲁⲛⲁⲭⲱⲣⲉⲓ ⲙⲁϥ, had maintained others on what he had stolen (?) from his parents ⲁϥⲧⲣⲉϥⲃⲓ ⲛϩⲛⲓⲕⲉⲣⲱⲙⲉ ϩⲙⲡⲉⲧⲉϥϩⲱϥ̣ⲧ̣ ⲙⲙⲟϥ ϩⲓⲙⲁϩⲟⲩ ⲙⲙⲟⲛ ⲉⲙⲱ ⲛⲟⲩⲱⲃ ⲉⲙⲉⲙⲉ ⲁⲛ. He is therefore excluded from participation in their property, all of which they assign to their daughter and granddaughter.[1] They entrust Terêt with their funeral and the payment of the customary civil and ecclesiastical dues ⲛⲥⲟⲩⲁⲥⲓ ⲛϩⲣⲏⲙⲁⲗⲱⲙⲁ ⲛⲥⲧⲉⲙⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲟⲉ ⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲙⲙⲟ.[2] No date is visible, but Victor and Herai reappear in Greek pap. ccx (=*Journ. of Philol.* xxii. 271) which is dated 619 A.D. No magistrate is mentioned. There are 3 witnesses none of whom recur in the related Greek texts.[3]

446.

Or. 5655.—Papyrus. 2 fragts.; respectively $2\frac{1}{2}\times6$ and $4\frac{1}{4}\times6\frac{1}{4}$ in., the smaller preceding the larger. The fibres are at right-angles to the text which is written in 8 and 11 lines of a small, uneven and ligatured hand. There is an endorsement in 1 line on the *verso*.

[A. C. Headlam.]

Deed of mediation (*μεσιτεία*[4]). From the endorsement it appears that the principal party to the deed is Surus(?) who is presumably the person addressed in the 2nd sing. Tapia appears to be his wife. Three "free" women, of whom Tsouai[5] daughter of Talea is the last, make a declaration (*ὁμολογεῖν*) referring to Patermuthius and his mother and to the arrival of Surus (?) to take a wife for —— ?

The following is the text;

Fragt. 1.

[illegible]ⲡⲛⲓⲥⲧⲓⲁⲧⲟⲥ+ⲕⲁⲧⲁ ⲧⲁⲓⲧⲏⲥⲓⲥ ⲙⲡⲕ̣ⲣ̣[ⲟⲥ ? ?
[illegible]ⲥⲱⲗ ϫⲟⲩ ⲙⲙⲟⲟⲩ ϫⲉⲁⲧⲙⲁⲩ ⲙⲡⲁⲧⲉⲣⲙ[ⲟⲩⲑⲉ ?
[illegible]ⲑⲉⲧⲁⲓⲣⲏⲟⲥ ϯ . . . . ⲡ̣ⲣⲉⲥ ? ? ?
[illegible]ⲧⲁⲓϫⲙⲁⲗⲱⲧⲓϫⲉ ⲙⲧⲁⲡⲓⲁ ? ? ?
[illegible]ⲙⲁⲕ ⲙⲧⲉⲣⲉⲧⲉⲕⲥⲣⲓⲙⲉ ⲟⲩⲙ ϩⲙⲧⲁⲓϫⲙⲁⲗⲱⲧⲓⲁ
[illegible]ⲉⲧⲥ ⲉⲣⲟⲕ ϫⲉⲉⲓⲟⲩⲱϣ ⲡⲥⲉ . . . . . ⲡⲁϣⲏⲣⲉ
[illegible]ⲁⲩⲱ ⲙⲙⲁⲁⲩ ⲙⲁ ? [illegible] [illegible] ? ?
[illegible]ⲧⲁⲥⲓⲥ [illegible]

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[1] An elder son is excluded in favour of a younger in Pap. Bulak 2.

[2] *Cf.* nos. 397, 399.

[3] Though Dios ⲡⲓⲁⲧⲣⲟⲥ and Dios son of ⲕⲱⲥⲧⲟⲥ may be compared with namesakes in pap. ccix.

[4] *Cf.* no. 425.

[5] *Cf.* the masc. ⲥⲟⲩⲁⲓ. For *ἐλευθέρα cf. Acg. Z.* 1884, 151.

Fragt. 2.

[illegible]

(MARGIN)

Verso of 1.

[illegible] + [illegible]

447.

Papyrus IV (leather), A.—24×16¼ in. The text, in one column of about 40 lines, is written in a large, sloping hand with scarcely any ligatures (facsimiled in Th. Legh's *Narrative of a Journey* &c. London 1816; *cf.* Revillout, *Actes &c.*, pll. 8, 9 for the type). On the *verso* is a short endorsement. The ink has so faded or corroded that the text can rarely be read with any certainty. This remark applies in varying extent to all the MSS. of Papyrus IV. The notary's name is illegible. A MS. from Gebelein apparently very similar to these is published by Krall, *Denkschriften der kaiserl. Akad.* (phil. hist. cl.) xlvi. For a commentary on these MSS. *v.* Crum in *Rec. de Trav.* xxii. 223.

From Aswân. [Th. Legh.]

Deed (*πρᾶσις*) addressed by Thecla daughter of Constantine (?) and —— ?, of the town of Kêlsei on the east (bank),[2] to Joseph the sailor [illegible] son of Stephen and Amana. She had borrowed from him 19 solidi and now, as repayment, assigns to him and his heirs her paternal estate (*κτῆμα*) consisting of 17 [illegible] (?). Thecla swears by God and king Mercurius[3] to abide by this contract. Neither she nor Joseph being able to write, they sign with crosses. The following is the text;

Recto.

+ ϩⲛ[ⲟⲙⲟⲓⲁ]ⲧⲓ ⲧⲟⲩ ⲡⲁⲧⲣⲟⲥ ⲕⲁⲓ ⲧⲟⲩ [ⲩⲓⲟⲩ ⲕⲁⲓ ⲧⲟⲩ] ⲁⲅⲓⲟⲩ ⲡⲛ̅[ⲁ̅ⲧⲟⲥ]

? ϫⲟⲓⲁⲕ ⲕⲏ̅, ⲁⲛⲟⲕ ⲟⲥⲕⲁ ⲧ[ⲩⲭⲏ]ⲣⲉ [illegible]ⲕⲁⲣⲓⲟⲥ ⲕⲱⲥⲧ ?

[ⲧⲁⲓⲁ]ⲁⲧⲧⲉ [illegible]ⲕⲁⲣⲓⲁ ⲟⲥⲟⲥⲓⲛⲁⲏ (*sic*)[4] ⲧⲣⲓⲧⲏⲟⲙⲓⲥ [illegible]ⲥⲉⲡⲧⲏⲥⲓⲃⲧ

ⲉⲓ[ⲥⲉ]ⲁⲓ ⲙⲡⲥⲟⲥⲓϥ [illegible]ⲙⲉⲥⲉϥ ⲡⲉⲩⲣⲣⲉ (*sic*) [illegible]ⲕⲁⲣⲓⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲧⲉϥⲙⲁⲁⲧ

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[1] The doubtful letter is either ⲣ or ⲫ.

[2] An unidentified name.

[3] *V.* Renaudot, *Hist. patr. Alex.* 220, Quatremère *Mémoires* ii. 55.

[4] An original blank space; so in next line. With this name *cf.* Ochsinta on a stele from Wady Gazal, opposite Barkal; Berlin *Ausführl. Verzeich. d. äg. Alt.* 1899, 412.

5. ⲧⲉ ⲧⲓⲗⲁⲕⲁⲣⲓⲁ ⲁⲛⲁⲛⲁ ⲭⲉⲉⲛⲥⲓⲁⲛ ⲥⲩⲛⲁⲟⲩⲱⲟⲩ ⲙⲙⲟⲛ ⲙⲙⲟⲓ ⲁⲩⲱ ⲥⲛⲧⲁ
ⲡⲣⲟⲥⲁⲓⲣⲉⲥⲓⲥ ⲙⲡⲧⲁⲁⲛⲁⲣⲕⲏ ⲁⲓⲉⲓ ⲉⲣⲁⲧⲕ ⲁⲓⲭⲙⲛⲧⲣⲏⲥ ⲛⲥⲟⲗⲟⲕⲟⲧ/
ⲙⲛⲟⲩⲃ ⲁⲣⲏⲡⲉⲕⲧⲓⲙⲁ ⲙⲛⲁⲥⲓⲟⲧⲉ ⲛⲁⲕ ⲡⲁⲓ ⲉⲧⲁⲫⲉⲓ ⲉⲭⲱⲓ ⲥⲁⲛⲁⲥⲓⲟⲧⲉ
ⲉⲧⲉⲛⲁⲓⲛⲉ ⲙⲡⲧⲥⲁⲩⲫ[1] ⲛⲁⲙ ? ? [2] ⲥⲙⲛⲁⲓ ⲉⲧⲟⲩⲭⲓ ⲙⲙⲟⲩ ⲥⲙⲛⲉⲓ[3 or 4 let.][3]
ⲧⲏⲣⲟⲩ ⲡⲁⲓ ⲁⲉ ⲁⲓⲧⲁⲁⲩ ⲛⲁⲕ ⲥⲁⲡⲉⲙⲡⲓⲧⲁⲫⲧⲉ ⲛⲥⲟⲗ[ⲟⲕⲟⲧ/ .]ⲧⲁⲡⲉ ?
10. ⲉⲭⲙⲡⲁⲕⲧⲓⲙⲁ ⲩⲁⲛⲩⲙⲣⲉ ⲙⲙⲉⲕⲩⲙⲣⲉ ⲙⲧⲟⲕ ⲡ[ⲉⲧⲟ ⲙ]ⲭ[ⲟⲉ]ⲓⲥ ⲉⲭⲟⲫ
ⲙ ⲉⲕ ? ⲉⲧⲁⲁⲫ ⲙⲙⲉⲕⲩⲙⲣⲉ ⲙ ⲧⲉⲕⲩⲉⲉⲣⲉ ? ?
ⲕⲁ . . . ⲙⲧⲁⲕⲩⲟⲛⲫ ⲥⲓⲧⲟⲟⲧ ⲥⲁⲛⲁⲟⲥ ⲙⲧⲟⲕ ⲡⲉⲧⲟ ? ?
? ⲙⲛ ⲉⲧⲣⲁⲛⲁⲕ ⲭⲉⲁⲣⲡⲉⲧⲉⲡⲱⲟⲩⲛⲉ ? ⲥⲁⲛⲁ
ⲁⲉⲉⲓⲱⲣⲕ ⲙⲛⲛⲟⲩⲧⲉ ⲡⲛⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲛⲛⲟⲩⲭⲁⲓ ⲙⲡⲉⲛⲉⲩⲧ[ⲥⲉⲃⲛⲓⲥ]
15. ⲙⲡⲣⲣⲟ ⲙ[ⲉⲣ]ⲕⲟⲧⲣⲓⲟⲥ ⲉⲧⲣⲁⲥⲁⲣⲉⲥ ⲛⲁⲕ ⲉⲧⲟⲩⲟⲛ ⲙⲧⲙⲡⲣⲁⲥⲓⲥ ⲥⲙ[ⲛⲁ ⲙⲙⲛ]
ⲉⲧⲟ[sic]ⲉⲓⲫⲁⲛⲓⲁⲉ ⲙⲛⲟⲥ ⲙⲥⲛⲧⲟ ⲡⲉⲧⲛⲁⲧⲟⲗⲙ[ⲁ] ▓ ▓
ⲥⲁⲡⲓⲕⲧⲓⲙⲁ ⲡⲁⲓ ⲉⲓⲧⲉ ⲛⲁⲩⲙⲣⲉ ⲉⲓⲧⲉ ⲛⲁⲩⲉⲉⲣⲉ ⲉⲓⲧⲉ▓ ▓ⲉⲓⲧⲉ
ⲉⲧⲧⲣⲉⲙⲛⲛⲉ ⲉⲡⲱⲟⲓⲛⲉ ⲙⲁⲣⲉⲫⲩ[ⲱⲟⲛⲉ] ⲙⲙⲁⲙⲟ ⲉⲡⲉⲓ[ⲱⲧ ⲙⲙⲡⲩⲙⲣⲉ]
ⲙⲙⲛⲉⲙⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲙ▓ ▓ⲁ ⲙⲙⲛ ⲙⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲕ . .?.
20. ⲁⲩⲱ ⲙⲫⲏⲡⲉⲙⲙⲧⲏ[ⲥ ⲙⲥⲟⲗⲟ]ⲕⲟⲧ/ ⲉⲧⲕⲛⲃ ⲉⲧⲉⲛⲁⲓⲛⲉ
. . . ⲥⲁⲩⲫⲉ[4] ⲙⲥⲟⲗⲟⲕⲧ▓ ⲥⲙⲡⲉⲕⲟⲧⲱⲣⲭ ⲟⲩⲙ ⲁⲓⲥⲁⲓⲧⲙⲣⲁⲥⲓⲥ ⲛⲁⲕ
[ⲭⲉ]ⲉⲥⲉⲩⲱⲟⲛⲉ ⲉⲥⲟⲣⲭ ⲉⲥⲃⲉⲃⲁⲓⲟⲩ ⲥⲙⲛⲁ ⲙⲙⲛ ⲉⲧⲟⲩⲙⲁⲉⲙ[ⲫⲁⲛⲓⲁⲉ]
ⲙⲙⲟⲥ ⲩⲁⲛⲩⲙⲣⲉ ⲙⲙⲉⲕⲩⲙⲣⲉ ⲙⲡⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲁⲣⲭⲉⲓ
ⲉⲭⲙⲛⲕ▓ ▓ ? ⲛⲁⲩⲟⲛⲉ ⲛⲁⲧⲕⲏ ⲩⲁⲉⲛⲉⲥ
25. ⲁⲙⲁⲣⲁ[ⲕⲁⲗⲉⲓ▓ ▓ ? ⲙⲣⲱⲙⲉ ⲉⲧⲣ[ⲉⲧ]ⲣⲙⲙ[ⲧⲣⲉ] ?
ⲁⲧⲱ ▓ ⲡⲁⲥⲏⲙⲁ . . ⲉⲣⲟⲥ ⲭⲉⲙⲫⲥⲟⲟⲩⲙ ⲁⲙ ⲙ[ⲉⲥⲁⲓ]

+

sic ⲉⲧⲉⲛⲁⲓⲛⲉ ⲙⲙⲡⲧⲣⲉ

+[3 or 4 let.]ⲃ ⲡⲉⲡⲣⲉⲥ[sic]ⲧⲉⲣ[ⲟ]ⲥ[5] ⲙⲛⲥⲁⲣⲓⲟⲥ ⲡⲁⲡⲛⲟⲧⲧ[ⲓⲟⲥ] ⲫⲟ ⲙⲙ[ⲧⲣⲉ]
? ⲡⲉⲓⲉⲗⲗⲁⲭⲓⲥⲧⲟⲥ ⲙⲡⲣⲉⲥⲃⲧ/ ⲙⲛⲥ[ⲁⲣⲓⲟⲥ ? ⲫⲟ ⲙⲙⲧⲣⲉ]
30. ? ? ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ? ?
? ? ⲫⲟ ⲙⲙⲧⲣ[ⲉ ? ?
ⲁⲛⲟⲕ ⲙⲁⲣⲓⲁ ⲧⲯⲉⲉⲣⲉ ⲛⲑⲉⲕⲗⲁ ?

about 10 more irregular lines of witnesses, + ⲁⲛⲟⲕ being usually visible; also the names ⲁⲗⲁ, ⲉⲩⲧⲣⲟⲡⲓⲟⲥ, ⲡⲣⲟⲭⲟⲣⲟⲥ, ⲟⲛⲟⲫ[ⲣⲓⲟⲥ] and, in the last line but one, the title ⲉⲍⲁⲣⲭⲟⲥ.

Verso. Either illegible or very uncertain.

+ ⲥ[ⲙⲡⲁⲛ ⲙ]ⲙⲛⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲓⲱⲥⲏⲫ ⲡⲙⲙⲣⲉ ?
? ▓ⲁⲓⲉⲓ ⲉⲣⲏ[ⲥ]▓ ▓ ? ⲙⲙⲛ ?
? ▓ⲙⲁ ⲙⲙⲥⲓⲥⲧ[6]▓ ▓ⲡⲣ . . . . ⲡⲙⲙⲛ ?

---

[1] Has been altered.

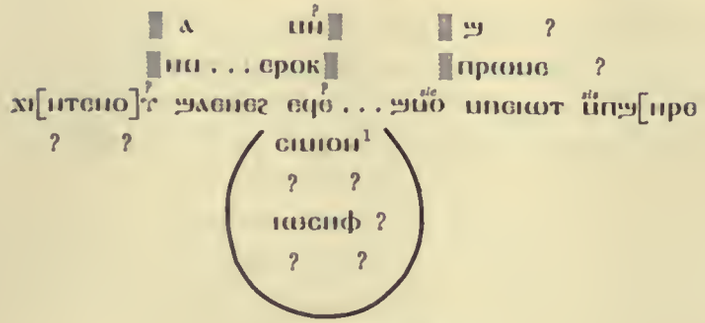
[2] ⲁ or an erased letter. In the next no., l. 8 the ⲁ is certain.

[3] Or ⲙⲛⲧⲥⲁⲩⲫ.

[4] Apparently not ⲙⲛⲧⲥⲁⲩⲫⲉ.

[5] Or [ⲁⲛⲟ]ⲕ ⲡⲉⲧⲣⲉ?

[6] Or ⲙⲛⲉⲙ▓.



448.

Papyrus IV (leather), D. — $21\frac{1}{4} \times 11\frac{1}{4}$ in. The text, in one column of about 48 lines, is written in a regular, sloping hand, smaller than that of the preceding no. but of the same type. Still less legible than A. The notary's name is not visible. For observations on the text *v.* Crum, *l.l.*

From Aswân. [Th. Legh.]

Will (*διαθήκη*[2]) in which Eudoxia of Kêlsei on the east (bank) daughter of Sergius cepkic (?) and Natia addresses Maria, Seion and Athanasia daughters of Joseph the sailor and of Eirene of the same town. She recalls the loan by Joseph (since deceased) of 19 solidi to her grandmother Thecla (*v.* the last no.) and mother and the further loan to herself of 9 solidi and she now confirms to the daughters of Joseph the possession of her whole *κτῆμα* "from its southern to its northern boundary." The deed is dated the 19th (?) Phaophi, 3rd Indiction. The following is the text.

Recto. *sic* ϕλωϕι $\overline{\text{ιθ}}$(?)

[+ α]ν οννομλτι τοτ πλτρος κλι τοτ ϊοτ κλι τοτ λγιοτ $\overline{\text{πικτος}}$ πλικ/ τριτης
[λ]νοκ ογλο(*sic*)ξια τγεερε πνιλκαριος cερκης τλιλλττε τνλ
κλρια νλτ[ϊλ] τριτνομις κνλςϊ ννϊϊϊβτ ειςλι νηλρια τγεερε
[ν]πνλκαριος ιωσηφ πνεεϕ τεφιλλττε ειρηνη ριττκενόλις
5. κνλςϊ νηϊϊβτ χεεπϊλη λτνλλτ ντλνλλτ οεκλλ νητλνλλτ
νλτια ει ερλτϕ νιωσηφ νετηειω λτχνηητϕις ηζολοκοτ/
ντοοτϕ ? ? ?
? ? νεϊγνϊλ νλϕ λτω ον λτςλι
νλϕ ον ετβεπϊνηητϕις ηζολοκοτ/ νηηςωοτ λνοκ
10. ογλοξια λιει ? ? ?
λιϊηνε νοτκοτι νηερος ? ?
νηκοτι νηερος λιχιϕις ηζολοκοτ/ λιϕηκοτι νηερος νλτ
λιεωλτ νηηλτ νηηςλνλειότε νεηζολοκοτ/ τηροτ ντλϊ
χιτοτ λνοκ νηηλειοτε ςεερε ηχοττγηηη η ?

---

[1] These names are followed presumably by crosses.

[2] This was clearer when the facsimile in Legh's *Narrative* was made.

15. ⲙⲛⲏ ⲧⲉⲛⲟⲩ ⲁⲉ ⲥⲣⲁⲓ ⲥⲙⲛⲟⲟⲩ ⲛⲥⲟⲟⲩ ⲙⲙⲛⲕⲉⲥⲟⲟⲩ ⲧⲏⲣⲟⲩ
ⲉⲧⲙⲛⲧ ⲛⲧⲟ ⲙⲁⲣⲓⲁ ⲙⲛⲥⲉⲓⲱⲛ ⲙⲙⲁⲟⲙⲁⲥⲓⲁ ⲛⲧⲱⲧⲛ ⲉⲧⲟ ⲛⲭⲟⲉⲓⲥ
ⲉϫⲙⲛⲥⲓⲕⲧⲏⲙⲁ ⲥⲙⲛ̈ⲛ̈ⲧⲭⲟⲉⲓⲥ ⲛⲙⲙ ⲉⲧⲣⲁⲙⲛⲧⲏ ⲛⲥⲧⲉⲧⲛⲟⲩⲱⲟⲩ
ⲉⲧⲁⲁϥ ⲙⲙⲉⲧⲙ̈ⲩⲛⲣⲉ ⲙ̈ⲙⲉⲧⲙ̈ⲩⲥⲉⲉⲣⲉ ⲥⲁⲡⲗⲟⲥ ⲛⲧⲱⲧⲛ[4 or 5 let.]ⲭⲟⲉⲓⲥ
ⲉϫⲙⲛⲥⲓⲕⲧⲏⲙⲁ ϫⲙⲛⲧⲟⲩ ⲙ̈ⲡⲣⲙⲥ ⲩⲁⲛⲧⲟⲩ ⲙⲛⲥⲛⲥⲓⲧ ϫⲙⲛ ?
20. ⲁⲓ[4 or 5 let.]ⲙⲛⲟⲟⲩ ⲛⲧⲱⲧⲛ ⲛⲥⲧⲟ ⲛⲭⲟⲉⲓⲥ ⲉϫⲙⲛⲥⲓⲕⲧⲏⲙⲁ ⲩⲁⲙ̈ⲩ[ⲛⲣⲉ]
ⲛ[ⲙⲉⲧⲙ̈]ⲩⲛⲣⲉ ⲁⲧⲱ ⲩⲁⲛⲣⲉⲛⲥⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲙⲛⲧ ⲙⲙⲛⲥⲱⲟⲩ ?
[4 or 5 let.]ⲩⲁϫⲉ ⲙⲙⲁⲛⲧⲏ ⲉⲓⲧⲉ ⲁⲛⲟⲕ ⲛⲉⲧⲩⲣⲡⲥϩⲁⲓ ⲉⲓⲧⲉ ⲛⲁⲩⲛⲣⲉ ⲉⲓⲧⲉ ⲛⲩⲛⲣⲉ
? ⲉⲓⲧⲉ ? ? ?
ⲛⲁⲣⲟⲧⲩⲱⲟⲩⲉ ⲛⲩⲙⲙⲟ ⲉⲡⲉⲓⲱ̄ ⲙⲙⲛⲩⲛⲣⲉ ⲙⲙⲛⲉⲙⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ?
25. ? ? ⲁⲧⲱ ?
ⲉⲧⲉⲏⲁⲙⲙⲉ ? ? ?

About 12 more lines. Towards the end ⲁⲛⲟⲕ is twice visible.

Verso.

[ⲧⲁⲓⲁⲑ]ⲏⲕⲏ ⲏⲉⲩⲁⲟϫⲓⲁ ⲏⲧⲁⲥⲥⲙⲏ (*sic*) ⲧⲫ ⲥⲉⲓⲱⲛ ⲙⲙⲁⲣⲓⲁ
(*sic*) ⲙⲙⲁⲟⲙⲁⲥⲓⲁ +

449.

Papyrus IV (leather), B.—15×9½ in. The text, in one column of 37 lines, is written in a regular, sloping hand, similar to those of the preceding nos. The ink is in many places much faded. There is an endorsement of 9 lines on the *verso*, the last giving the notary's name, John the deacon son of Mena, who wrote also the next no. The MS. was folded 7 times across its width.

From Aswân. [Th. Legh.]

Deed in which Menanta daughter of Mariham native of Kyrshê[1] but living at Pordippa[2] and Ananias [her husband][3] address their son Abraham(?) and his wife, also named Menanta, to whom they sell 5 portions of land termed ⲃⲁⲓⲕⲁϩ.[4] The details of the transaction cannot be clearly determined. The date is the 1st year of the reign of king John (*v.* the next no.). Various high offices are held by George (*v.* the next no. and no. 451), to whom "all the Ethiopians, from Ṭilimauara[5] to the Castrum of Philæ," are said to be subject. Metania is bishop of Korte while Marcus, Ṗeishaṭe and ⲙⲏⲭⲉⲛⲕⲟⲩⲇⲁ[6] bear titles illegible or unintelligible. The following is the text.

Recto. ⲥⲏ̄ ⲥⲣⲁⲓ ⲥⲛⲧⲙⲛⲧⲉⲣⲟ ⲥⲛⲧⲩⲟⲣⲡ ⲛⲣⲟⲙⲛⲉ ⲙⲡⲉⲛ
ⲫⲓⲗⲟ ⲭ̄ ⲙ̈ⲡⲣⲣⲟ ⲙⲙⲁⲙⲛⲟⲩⲧⲉ ⲓⲱⲥⲁⲛⲛⲏⲥ ⲉⲣⲉⲡⲁⲙⲓⲁⲏ̄/

---

[1] On E. bank, between Dendur and Dakkeh. [2] Unidentified.

[3] Note that the husband's name was added later.

[4] A form apparently analogous to ⲃⲁⲓⲟⲟⲩ, *Aeg. Z.* 1869, 131.

[5] The explanation suggested by me in *Rcc. de Trav.* is not satisfactory. The Galla tribes do not appear in these regions till much later.

[6] This is written as if abbreviated. The name, as Michenkouda, is found in a text from Wady Gazal; *v.* no. 447.

ⲧⲉⲱⲣⲅⲓⲟⲥ ⲟ ⲙⲡⲣⲟⲩⲡⲁ̅ⲥ ⲡⲣⲟⲕⲉⲓⲧⲉⲓⲭⲟⲥ ⲥ
ⲡⲣⲟⲧⲟⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲣⲉⲛⲃⲟⲟⲛⲉ ⲧⲏⲣⲟⲩ ϩⲁⲣⲁⲧϥ
5. ϫⲓⲛⲏⲧⲓⲙⲁⲧⲁⲣⲁ ⲅⲁⲛⲕⲁⲥⲧⲣⲟⲛ ⲙⲡⲉⲓⲗⲁⲕ
ⲉⲣⲉⲛⲓⲥⲟⲥⲧⲟⲧⲁ̅ ⲁⲃⲃⲁ ⲙⲉⲧⲁⲛⲓⲁ ⲟ ⲙⲉⲡⲓⲥⲕ[ⲟ]
ⲙⲛⲟⲧⲣ̅ ⲉⲣⲉⲡⲁ̅ⲓ . . ⲧⲓⲛⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲟ ⲙ . . . . . .
ⲉⲣⲉⲡⲉⲓⲭⲁⲧⲉ ☥ . . ⲟⲧⲁ ⲟ ⲙⲡⲟⲓⲥⲧⲓⲁ . . . . .
ⲣⲁ[1] ⲉⲣⲉⲡⲓϫⲉⲛⲕⲟ̅ⲧ̅ ⲥⲟⲛⲛⲓⲥⲟⲗⲁⲥⲧⲁ ⲟ ⲡ̅ . . .
10. ⲁⲃ̅ ⲉⲣⲉⲡⲓϫⲉⲛⲕⲟ̅ⲧ̅ ⲕⲁϫⲟⲛⲟⲟⲩⲣⲧⲁ ⲟⲥ̅[2 or 3 let.]
ⲙⲛⲧⲣⲣⲟ ϩⲩⲛⲓⲁ ⲙⲙⲟⲟⲩⲧⲉ ⲡⲁⲛⲧⲟⲗⲙⲁⲛⲟ[2]
ⲁⲛⲁⲛⲁⲥ
ⲙⲁⲧⲁⲁϥ ⲁⲛⲟⲕ ⲙⲙⲁⲛⲧⲁ ⲧⲩⲥⲉⲣⲉ ⲙⲙⲁⲣⲓ
ϩⲁⲓ ⲧⲣⲓ[ⲕⲧⲣ]ⲟⲛ ⲙⲛⲟⲟⲩ ⲁⲉ ⲉⲓⲥⲙⲟⲣⲁⲓ
ⲙⲙⲁ ⲉⲙⲉⲥ[ⲁⲓ . . . ⲧⲏⲥⲟⲙⲟⲗⲟⲅⲓ ⲁⲓⲧⲓ ⲉⲣⲉ
15. ⲡⲉⲛⲙⲟⲩⲧ̅ⲥ̅ ⲉⲩⲟⲛⲓⲧ ⲙⲙⲉⲛⲉⲛⲟⲓⲥⲓⲟⲥ ⲟ ⲙⲧⲁ
ⲭⲣⲓⲧ ϩⲩⲛⲟⲩ . . . . . ⲡⲉⲛⲙⲟⲩⲧⲟⲩ ⲙⲙⲁ
ⲙⲛⲟⲩ ⲙⲙⲁⲩ . . . . ⲉⲙⲉⲥⲁⲓ ⲙⲙⲁⲃⲣⲁⲁⲙ
ⲡⲉⲓⲉⲩⲁⲅⲅ ⲙⲙⲁⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲉϥⲥⲩⲛⲁ ?[3]
ⲭⲣ . . ⲧ̅ . ⲭⲉⲧⲙⲓ ⲙⲙⲁ ⲙⲙⲟⲩ ⲙⲁⲁⲛⲕ[ⲁⲥ]
20. ⲙⲡ̅ ? ⲙⲙⲁⲁⲕⲁⲥ ⲙⲧⲁⲁⲃⲣⲁ[ⲁⲙ]
ⲙⲁⲙ ? ⲕ ϩⲁⲛⲟⲩⲥⲓⲟⲩ ⲁⲙⲧⲁⲁⲩ ⲙⲙⲁ
? ⲙ̅ . ⲙ ⲛⲁⲣⲱⲃ ⲙⲉⲛⲁⲩ ⲙⲁⲁⲓ
ⲕⲁⲥ ϩⲱⲛϥ ⲙ[ⲧⲁⲓ]ⲧⲁⲁⲩ ⲉⲃⲟⲗ ⲛⲁⲕ ⲙⲧⲟⲕ ⲁⲃⲣⲁ
ⲁⲙ ⲙ̅ ⲡⲉⲛⲥⲱⲣⲉ ϩⲁⲣⲱ[ⲙⲁ]ⲧ ⲙⲥⲟⲁ[ⲟⲩ ?]ⲭⲣⲓⲥ
25. ⲙⲟⲛ ⲩ ⲧⲙ̅ . . ⲟⲩ . . . ⲙⲁⲁⲓⲕⲁⲥ ⲙⲧⲙⲙ
ⲙⲉ [ⲁⲓⲧⲁ]ⲁⲩ ⲉⲃⲟⲗ ⲙⲙ[ⲧⲙ] ⲙⲧⲟⲕ ⲁⲃ[ⲣⲁⲁⲙ ⲙⲙ]
ⲧⲉ[ⲕⲥⲩ]ⲛⲏ ⲙⲙⲁⲛⲧⲁ ? ?
ϩⲓⲭⲟⲟⲩ̅[4 or 5 let.]ⲙⲉ . . . ⲙⲙⲁⲛ[ⲧⲁ ?
ⲡⲉⲙⲙ ⲙⲙⲟⲟⲩ ⲩⲁ . . . ϩⲙⲟⲟⲥ ?
30. ⲩⲁⲙⲁⲙⲙⲟⲩ̅[4] ? ⲙⲧⲱⲧⲛ ⲧⲉⲧⲙⲟ̅
ⲙⲭⲟⲙⲓⲥ ⲟⲩ̅ⲭ̅ ? ?
[ⲟⲩ]ⲟⲩⲥⲁ ⲙⲙⲁ ⲧⲉⲧⲙⲙ̅ ? ⲙⲉⲧⲙⲩ ?
? ⲙⲧⲥⲃ + [?ⲙⲉⲧⲙⲁⲧ]ⲟⲗⲙⲁ ⲁⲉ
? ? ? ⲃⲉⲙⲙⲟ̅
35. ⲟⲙⲩⲙⲙⲟ ⲉⲙⲉⲙⲱ̅
[ⲙⲙⲛ]ⲧⲙⲣⲟ ⲙⲙⲟⲙⲙⲁ
[ⲉⲧⲟ]ⲧⲁⲁⲃ

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[1] May be the same word as in l. 5.

[2] Perhaps ⲥ is written above ⲟ.

[3] Possibly nothing missing.

[4] For these terms v. next no., l. 21.

Verso. Nine lines in which only a word here and there is legible. ⲁⲛⲟⲕ and ⲧⲟ ⲡⲛⲓⲧⲣⲟ show that these are the witnesses' signatures. The last line may be read *δι εμο̅ ιωαννο̅ διακ/ ο̅ μηνα̅ εγρα̅? s μαρ̅.*

450.

Papyrus IV (leather), C.—11×9 in. The text, in one column of 28 lines, is written in regular, sloping characters similar to those of the preceding numbers. Much of the text is illegible. There is an endorsement on the *verso* in 10 lines, the last giving the notary's name which is the same as that in the preceding no.

From Aswân. [Th. Legh.]

Deed (*πρᾶσις*) in which Thecla daughter of ——, native of Kyrshê but living at Pordipa (*sic*), addresses Abra[am] son of —— and Menanta his wife (*v.* the preceding no.), to whom certain lands, ⲃⲁⲓⲕⲁⲥ, ⲃⲁⲓ ⲏⲕⲁⲥ,[1] are sold. Further particulars cannot be ascertained. The date is the reign of king John, George, Metania and others (illegible) holding various offices, as in the last no. There are some six witnesses on the *verso*. The places named are the same as those occurring in the last no.

Recto.

ⲥⲏ̅ [ⲥⲣⲁⲓ ⲥ]ⲛⲧⲙⲡⲧⲉⲣⲟ ⲙⲡⲉⲛⲫⲓⲗⲟ̅ ⲏⲣⲣⲟ ⲙ[ⲙⲁⲡⲟⲩⲧⲉ]
ⲓⲱⲥⲁ[ⲙ ▒ ▒ⲉⲣⲉⲟⲉⲟⲧ̅. ⲣⲉⲱⲣⲣⲓⲟⲥ [ⲟ ⲙ ?
ⲥ ⲡⲣⲟ[?ⲙⲉⲥ]ⲧⲓⲭⲟⲥ ⲥ ⲡⲣⲟ̅ⲙⲏⲧⲉⲣⲟⲥ ⲉ[ⲣⲉⲛⲟⲟⲟⲛⲉ]
ⲧⲏⲣⲟⲩ [ⲥⲁ]ⲣⲁⲧⲩ ⲉⲣⲉⲁⲃⲃⲁ ⲙⲉⲧⲁⲛ[ⲓⲁ ⲟ ⲙⲉⲡⲓⲥⲕ/]
5. ⲏⲕⲟ̅ⲣ̅ [ⲉ]ⲣⲉⲕⲧⲣⲓⲕⲟⲥ ? ? ?
ⲙⲏⲁ . . ⲙⲉⲥⲧⲓ̅ ? ? ?
? ⲉⲣⲉⲙⲉ ? ? ? .
? ⲉⲣⲉⲟⲣ . . ⲏⲕⲟ̅ⲧ̅ ? ?
ⲏⲕⲧⲣⲩⲏ ⲥⲙⲛⲁ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲧⲟⲗⲟⲧⲏⲁ
10. ⲙⲟⲥ ⲙⲁⲧⲁⲁⲩ ⲁⲛⲟⲕ ⲟ[ⲉⲕ]ⲗⲁ ⲧⲯ[ⲉⲉⲣⲉ ?
? ⲧⲣⲙⲕⲧⲣⲩⲉ ⲙⲡⲟⲟⲩ ⲁⲉ ⲉⲓⲥⲙⲡⲟⲣⲁⲙⲁ
ⲉⲓⲥⲥⲁⲓ ⲙⲙⲁⲃⲣⲁ ⲧ̅ ⲡ[2] ? ? ?
? ⲙⲙⲙⲛⲛⲁⲓ̅ ⲧⲉ[ⲭⲥ]ⲥⲙⲉ ⲧ ?
ⲡⲟⲣⲁⲙⲁ ⲭⲓⲧⲓⲥⲟⲙⲟⲗⲟⲅⲓ ⲧⲓⲧⲓ ? ?
15. ⲙⲟⲩⲧⲃⲁⲓ ⲏⲕⲁⲥ ⲧⲁ ? ? ?
ⲉⲧⲃⲉⲛⲁⲡⲟⲥⲧ . . . . . ⲕⲁⲥ ? ?
ⲥⲛⲧ ⲙⲉ ? ? ? ?
ⲥⲱⲕ ? ? ? ?
ⲙⲉⲣⲟⲥ [ⲙ]ⲙⲟⲟⲩ ? ⲟⲙ ⲛⲙⲙ ⲉⲧⲣⲛⲧ

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[1] This word seems in l. 26 to be feminine.

[2] It is not possible to read here the names which the preceding no. would require.

20. ϩιχωc ιιι χιιιιιa ιϩιιοοc
ιιιcιιοτ̈ιc γäιιιa ιιιcοτ ιι ?
ετο ιιχοειc εχω̈c ϩιιιιιτχοειc ?
ὲχοτcια ιιιιι ? ? ?
? ? ? ?
25. ιιετιιατολια ?
ετβε̈τιβαικαϩ . . . . γιιιιο ειρειω[τ] ιιιιπγιι
ρε ιιιιιειιιιa ε[τοτaaв] ?
? ? κτιλιιιοc ιι ?

Verso.

λτιο ιιρτι ιιτε̈cτιιιι ιπγοιιϊ ιιτ▮ ▮λιο▮
τιωρχ ιιλκ τιcιιιτιπρλcιc τ̈ι ? ▮ ▮ερoc
ιιλρτ̈ριλc χλριιι ? . ? ▮ ▮
+ λιιοκ ? ? ? ▮
5. + λιιοκ ειιολκιι πγιιρ[ε▮ ?
λιιοκ ιιοcϊϩ ιιετι τιοιιιιι[τρε▮ ?
λιιοκ χλιιλ ϩ̊ ϊ . . κοτ̈ ? ?
λιιοκ ιιλκλρι ϩ̊ ϐ . . . . . ιιλρτ
λιιοκ ιιε . . τ̄c̈ ιιιιιλ ριιιιλχω̈ ειιιιο ιιλριλ̈ ϩ̈ ϩ̈ ϭιικλλ[1]
εἰc ιιλρτ/

10. δι εμο̆ ιωαννο̆ διακ ο̆ μηνα ε̈γρα ?

451.

Papyrus IV (leather), E.—16×9½ in. The text, in one column of some 40 lines, with 3 or 4 on the *verso*, is written apparently in a regular hand, similar to those of the preceding numbers. But such is the condition of the ink that scarcely a letter is legible.

From Aswân. [Th. Legh.]

Presumably a deed, like the other MSS. of Pap. IV. At the end of l. 1 ιρρο, at the end of l. 4 ιιοοριιοc and in l. 5, γεοριιο[c ο πα]ιλρ̄ εχιι[τ]ιιοϭλλια may perhaps be read. The latter name and title may be compared with those in no. 449.

452.

Papyrus IV (leather), F and G.—These are parts of one MS., F being the upper, G the lower portion; together 20×15 in. There is a text on each side; that on

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[1] Maria daughter of Thecla occurs in no. 447 *above*, but the difference of reigns and uncertainty of reading hinders their identification. ειιιιο = *σημεῖον*; *cf.* no. 447.

the sides which now have the gilt lettering on the frames is apparently a palimpsest and quite illegible. The two texts on the other sides are written in clear, sloping hands, very similar though not—as the notaries' names show—identical. They do not resemble the hands of the other MSS. in Pap. IV, being less stiff and more ligatured (*Cf. Aeg. Zeitschr.* 1885, Taf. 1. v, vi or Crum, *Coptic MSS. from the Fayyûm*, pl. 3, xiv). The form μ is frequent. The ink has not corroded as in the other MSS.

From Aswân. [Th. Legh.]

1. Security (*ἀσφάλεια*) or Renunciation (*ἀποταγή*) addressed by Mailannê to — (masc.) who had won a law-suit against her and demanded this deed, the exact purpose of which it is difficult to see. The subject of litigation seems to be certain clothes ⲣⲩⲱⲙ. The date is the 20th Phaophi, 11th Indiction. The name of the eparch, at the door of whose house "in the midst of the men of Kourte" the deed was drawn up, is but partly visible. That of the notary is Iatros.

2. Document (*γραμματίον*) addressed by Nalandouse daughter of Toupels-? and of Markunei, the potter of the village of —shi, now residing in Talmis, to Maria daughter of Susanna of Pachôras and "of the same *γένος*." At Kelsei Maria had won a law-suit against her of which this deed appears further to confirm the results. Beyond this a former loan or sale by Nalandouse to Pouthius is dealt with. The date is the 8th Mesore, 12th Indiction. No magistrate is named. The notary is the *χαρτουλάριος* of Talmis, Severus son of Elissaius.

ⲁ]ⲛⲟⲕ ⲛⲁⲗⲁⲛⲛⲏ ▮ ▮ⲙⲉⲅⲁⲗⲟⲛ▮ ▮
ⲁⲓⲃ . ⲉⲛⲓⲅⲉⲛⲛⲏ▮ ▮ⲛⲁ ⲏⲧⲁⲓ▮ ▮ ⲉⲣ ▮
ⲁⲕⲭⲣⲟ ⲉⲣⲟⲓ ⲥⲛⲏ▮ ▮ⲕⲁⲡⲁⲓⲧⲉⲓ ⲙⲛⲟⲓ ⲙⲏ▮ ⲭⲓⲧⲟⲩ ⲁⲕ ? ▮
ⲛⲁ ⲛⲛⲣⲩⲱⲙ ⲏⲧⲟⲟⲧ ⲁⲍⲛⲣⲱⲟⲩⲉ ⲡⲁⲣⲁⲕⲁⲗ▮ ▮ⲉⲓⲁ ?
ⲁⲕⲥⲱⲧⲙ ⲙⲥⲁⲧⲉⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓⲥ ⲁⲕⲧⲣⲁⲥⲥⲁⲓ ⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲭⲉ (end)
[ⲟⲩⲕ]ⲉⲧⲓ ⲧⲙⲁⲩⲁⲭⲉ ⲁⲛ ⲉⲧⲃⲉⲙⲛⲁ ⲙⲟⲛⲟⲛ ⲉⲩⲩⲭⲱⲣⲉⲓ ⲛⲁⲓ ⲙⲡⲧ ⲛⲁⲓ ?
[ⲛⲣ]ⲩⲱⲙ ⲛⲁⲓ ⲭⲉⲛⲧⲁⲓⲭⲓⲧⲟⲩ ⲉⲭⲱⲓ ⲏⲭⲣⲉⲱⲥ [ⲙ]ⲧⲁⲓⲥⲥⲁⲓ ⲫⲁⲥⲫⲁⲗⲉⲓⲁ
[ⲥⲙ]ⲧⲙⲛⲧⲉ ⲙⲡⲣⲙⲕⲟ̄ⲧ̄ⲣ̄ⲧ̄ⲉ ⲥⲓⲣ[ⲙⲡ]ⲣⲟ ⲙⲡⲙⲓ ⲙ̄ⲡⲙⲉⲙⲗⲟⲍ[ⲟⲧⲁⲧⲟⲥ]
..ⲟⲣⲙⲓ ⲡⲉⲡⲁⲣ̄ + ⲁⲛⲟⲕ ⲓⲁⲧⲣⲟⲥ ⲡⲙⲟⲧⲁⲣ̄/ ⲁⲛⲁⲗⲁⲛⲛⲏ ⲭ̄▮
[ⲡⲁⲣ]ⲁⲕⲁⲗⲉⲓ ⲙⲛⲟⲓ ⲁⲓⲥⲥⲁⲓⲫⲁⲥⲫⲁⲗⲉⲓⲁ ⲉⲧⲟ ⲛⲁⲡⲟⲧⲁⲣⲧⲓ
[ⲁ]ⲧⲥⲟ ⲫ̄ⲟ̄ ⲙⲙⲡⲧⲣⲉ ⲉⲣ̄ⲣ̄ ⲙⲏ̄ ⲫⲁⲱⲫⲓ ⲕ ⲓⲏ̄ ⲓⲁ +

+ ⲁⲛⲟⲕ ⲛⲁⲗⲁⲛⲛⲟⲩⲧⲥⲉ ⲧⲩⲓⲧⲟⲩⲡⲉⲁⲥ.[1] ⲡⲁⲉⲓⲱⲧⲡⲉ ⲛⲁⲣⲕⲧⲏⲉⲓ
ⲛⲓⲕⲉⲣⲁⲙⲉⲧⲥ ⲙⲡⲧⲙⲟ ⲉⲧⲟⲧⲙⲟⲧⲧⲉ ⲉⲣⲟⲕ ⲭⲉ[2 or 3 let.]ⲉⲓ ⲧⲉⲙⲟⲩ ⲁⲉ ⲉⲓⲥⲓ
ⲧⲁⲗⲙⲓⲥ ⲉⲓⲥⲁⲓ ⲙⲙⲁⲣⲓⲁ ⲧⲩⲙⲥⲟⲩⲥⲁⲙⲙⲁ ⲧⲣⲓ[ⲙⲁ]ⲭⲱⲣⲁⲥ ⲡⲉⲓⲣⲉⲛⲟⲥ
ⲙⲟⲩⲧⲟⲩ ⲭⲉⲉⲡⲉⲓⲁⲏ ⲁⲓⲭⲓⲟⲩⲥⲁⲛ ⲙⲙⲙⲉ▮ ▮ⲉⲧⲥⲛⲕⲉ[ⲁ]ⲥⲉⲓ ⲁⲣⲭⲣⲟ ⲉⲣⲟⲓ
[ⲟ]ⲩⲏ ⲥⲙⲥⲁⲛ ⲧⲉⲙⲟⲩ ⲟⲩⲏ ⲉⲓⲥⲥⲁⲓ ⲙⲉ ⲙⲧ[ⲟ▮ ▮[ⲣ]ⲱⲙⲉ ⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟ
ⲉⲓⲧⲉ ⲁⲛⲟⲕ ⲉⲓⲧⲉ ⲣⲱⲙⲉ ⲙⲟⲓ▮ ▮ⲁⲥⲗⲟⲍⲉⲓ ⲉⲧⲣⲁⲭⲓ

[1] The last letter visible is ⲥ or ⲟ.

ⲡⲉⲓⲧⲁⲓⲧⲁⲁⲩ ⲙⲡⲟⲩⲟⲓⲟⲥ ⲥⲧⲉⲛⲁⲓⲛⲉ [illegible] [illegible]ⲉⲓⲥ ⲛⲁⲓ ⲟⲩⲏ
ⲁⲓϫⲓⲧⲟⲩ ⲁⲡⲁⲛⲣⲟⲩ ⲙⲡⲉⲓⲧⲁⲓⲧⲁⲁⲩ ⲛ[illegible] [illegible]ⲉⲧⲃⲉ
[illegible]ⲥⲕⲉⲧⲏ ⲛⲧⲁⲓⲧⲁⲁⲩ ⲙⲡⲟⲩⲟⲓⲟⲥ ⲭⲉ[illegible] [illegible]ⲓⲧⲟⲟⲧⲉ[illegible]
ⲛⲁⲁ[ⲁ]ⲣ ⲙⲡⲣⲱⲙⲉ ⲁⲛ ⲯⲩⲭⲏ ⲙⲉ[illegible] [illegible]ⲉⲧⲃⲉⲡⲟⲧⲱⲣ[ϫ]
[ⲟⲩ]ⲛ ⲁⲓⲥⲙⲏⲙⲉⲓ [ⲙ]ⲡ[ⲁ]ⲙⲁⲧⲓⲟⲛ[illegible] [illegible]ϩⲙⲟ. ⲥⲧⲉⲛⲁⲓⲛⲉ
[illegible]ⲧⲣⲉϥⲁⲓⲛⲉⲓ ⲙⲡⲧⲉⲛⲧⲓⲁ + ⲁ[ⲛⲟ]ⲕ ⲓⲱⲁ[ⲛⲛⲓⲥ] ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲁⲛⲁⲗⲁⲙⲃⲁⲛⲟⲙⲉ[ⲟ] ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲛⲟⲓ ⲧⲓⲟ ⲙⲡⲛⲓⲧⲣⲉ + ⲁⲛⲟⲕ ⲥⲉⲧⲏⲣⲟⲥ
ⲡⲯⲏⲛⲛⲓⲁⲕ [illegible] ⲁⲓⲥⲥⲁⲓⲟⲥ ⲡϫⲁⲣⲧⲟⲩⲗⲁⲣⲓⲟⲥ ⲙⲧⲁⲗⲓⲉⲱⲟⲥ
ⲁⲛⲁⲗⲁⲙ[ⲃⲁⲛⲟⲙⲉ ⲡⲁⲣ]ⲁⲕⲁⲗⲉⲓ ⲙⲛⲟⲓ ⲁⲓϩⲁⲓ ⲡⲉⲓⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲁⲩⲱ[illegible]
[ⲧⲓⲟ ⲙⲡⲛⲓⲧⲣⲉ ⲉ]ⲣⲣⲓ ⲙⲙⲁ ⲙⲉⲥⲟⲣⲏ ⲏ ⲙⲛⲁ ⲓⲃ +

(Blank)

453.

Papyrus IV (leather), K.—9 × 6¾ in. The text, in one column of some 25 lines, is written in a regular, sloping hand similar to those of no. 448 *above*. There is but little of it now legible.

From Aswân. [Th. Legh.]

Document (ἔγγραφον) addressed by Abraham the sailor ⲡⲓⲱϩⲕ to ——. It deals with certain land and mentions 3 solidi, perhaps as its price. Several witnesses' names follow the text. The date is the 30th Epiphi.

454.

Papyrus IV (leather), L.—11½ × 7½ in. The text here is in a less careful hand than the others. Very little of it is legible.

From Aswân. [Th. Legh.]

Legal document, of which the exact nature cannot be determined. It had two authors,—ⲟⲓ ⲙⲙⲁⲣⲓⲁ, ⲉⲓϫⲁⲓ, who make a request of —— (masc.) in reference to money which they had had of him.

455.

Papyrus IV (leather), H, I.—Together about 10½ × 8½ in. These are probably parts of one MS. The text is in some 30 lines but is wholly illegible.

456.

Papyrus IV (leather), M, N, P, Q.—Small, illegible fragts. of other MSS., the largest about 6½ × 5 in.

457.

Or. 72.—Papyrus. This is the *verso* of no. 375.

The text, in 2 columns of 39 lines each, is written in a much ligatured hand with many abbreviations, differing from that on the *recto*. There does not appear to

have been anything before l. 1 (*cf.* no. 375); it may therefore be presumed that this is the later of the two texts.

Two parallel lists of proper names, the abbreviation ⲁⲛⲧⲓⲫⲱ standing in every line between those in the left- and right-hand columns, thus; l. 1. ⲧⲓⲁⲧⲟⲓ ⲥ ⲡⲁⲧⲁ ⲟ̈ ⲓⲱⲁ ⲁⲛⲧⲓⲫⲱ ⲅⲉⲱⲣ/ ⲓⲱⲁ ⲛⲉⲥⲥⲟⲩ. It would seem therefore to be a list of sureties (*ἀντιφωνητής*), though whether these are represented by col. 1 or 2 is uncertain. Several of the names are to be found in both columns. Many of the persons recur in other Jême MSS.[1]

Below the text are 22 in. of blank papyrus.

458.

Or. 4833(1).—Papyrus; complete; $3\frac{1}{4}\times12\frac{7}{8}$ in. The fibres are at right-angles to the text which is written in 5 lines of an uneven, ligatureless hand. The scribe is Ananias the priest.

From Luxor.[2] [Horner.]

Application (*ἐντάγιον*)[3] addressed by Rebecca daughter of John Pachoum to Toude[4] son of Isaac. She asks to be given the *ἀσφάλεια* of Theodore the *magister* since she has received 1 *γράμμα* from her share (? of inherited property). Athanasius a reader and the scribe sign as witnesses. The following is the text;

Ⲫ ⲁⲛⲟⲕ ⲥⲉⲣⲉⲃⲏⲕⲉ[5] ⲧⲯⲉⲉⲣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁϧⲟⲧⲙ ⲉⲥⲥϩⲁⲓ | 2 ⲡⲧⲟⲩⲁⲉ ⲡⲯⲉⲉⲣⲉ ⲡⲓⲥⲁⲕ ϧⲉⲙⲁ ⲛⲧⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲙⲁⲕⲉⲓⲥ | 3 -ⲧⲱⲣ ϧⲉⲥ ⲟⲩⲕⲣⲁⲛⲓⲁ ⲁϥⲉⲓ ⲉⲧⲟⲟⲧ ϩⲓⲡⲁ-ⲛⲉⲣⲟⲥ ⲁⲛⲟⲕ ⲁⲛⲁⲛⲓⲁⲥ | 4 ⲡⲣⲉⲥⲃ/ ⲁⲓⲥϩⲁⲓ ⲡⲉⲓⲛⲧⲁⲕⲓ ⲫⲟ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ + ⲁⲛⲟⲕ ⲁⲑⲁⲛⲁ | 5 -ⲥⲓⲟⲥ ⲡⲉⲙⲁⲭⲓⲥⲧⲟⲥ ⲙⲙⲁⲙⲁⲣⲛⲟⲥⲧⲏⲥ ⲫⲧⲟⲓⲭⲉⲓ ⲉⲡⲉⲓⲉⲓⲛⲧⲁⲓ +

459.

Or. 4873.—Papyrus. This is the *verso* of no. 410, the following texts being on the lower part of the papyrus. The script may be the same as that on the *recto*.

Accounts.

1. Begins with + ⲥⲉⲓⲓ ⲟ[ⲉⲱ]; then two parallel columns of 7 lines each of which the following are the 1st and 2nd;

α ⲡϩⲁⲓⲓ ⲙⲉⲁⲡⲁⲣⲡⲁⲣⲓⲓ	·η ⲕⲁⲧⲁⲗⲁⲕⲏ ·β δ̄ ⲓ̄ⲏ̄
β ⲡⲁⲣⲡⲁⲣⲓⲓ	·ι ⲕⲁⲧⲁⲗⲁⲕⲏ [·]α γ̄ κδ̄

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[1] Remarkable among the names are ⲅⲱⲛⲱⲛ (Κώνων), ⲉⲗⲗⲟⲩ/ (*cf.* no. 380), ϫⲉⲃⲁⲓⲧ/ (? ﺟﺒﺎﺕ), ⲡⲁⲙⲡⲣⲏⲡ/ Παμπρέπιος (a bishop, friend of Dioscorus, is named Panupropios; *v.* John of Maiuma's *Plerophoria*, transl. Nau, xxi), ⲡⲓⲁⲓ of which ⲏⲓⲁⲓ is here a variant, ⲡⲟⲩⲥ, ⲥⲧⲟⲩⲃⲓ/, ⲧⲉϫⲓⲁ, ⲧⲉϫⲟⲩⲥⲓⲁ, ⲧⲟⲩⲣⲉ (*cf.* no. 418), ⲧⲓⲁⲧⲟⲓ (*cf.* masc. ⲓⲁⲧⲟⲓ), ⲧⲥⲁⲓⲛⲓⲉ (*cf.* Cairo 8665 ⲧⲥⲁⲓⲛⲓⲁ), ⲫⲱⲕⲁ.

[2] *V.* no. 467 note.

[3] *V.* Krall, *Rechtsurk.* no. cxii.

[4] Possibly for David.

[5] *Cf.* the form quoted in no. 2 *above*.

The remaining lines of col. 1 are numbered γ to ζ, the ⲡⲁⲣⲡⲁⲣⲓⲏ and ⲕⲁⲧⲁⲗⲗⲁⲕⲏ (*καταλλαγή*) being repeated in each line, while the figures preceding and following the latter vary. After l. 7 comes + μ´ χαια δ ιη α or the 4th Choiak, 1st Indiction.

ⲡⲥⲁⲓ may be for the name ⲡⲁⲥⲁⲓ, or ⲥⲁⲓ may be the word found in ⲥⲁⲓⲕⲁⲗⲁⲥ, ⲥⲁⲓϣⲉ &c.,[1] though neither suggestion is satisfactory. With ⲡⲁⲣⲡⲁⲣⲓⲏ *cf.* البريم "cord, girdle,"[2] assuming ⲏ to be the plur. and ⲡ, in l. 1, the sing. article, as is habitual in other MSS., *e.g. Aeg. Z.* 1885, 103 ff. The dot before the figures stands for ν̊ = *νομίσματα*.

2. Perhaps by another hand.

1 ϫⲱ ⲁⲃⲟⲗ | 2 ⲥⲓⲛⲓⲉ ⲏⲭⲟⲓ ·ⲁⲍ | 3 ϣⲁⲣ ⲡⲁⲡⲟⲟ ·ⲅ́ ⲓⲃ´ | 4 ⲥⲓⲛⲓⲉ ⲕⲁⲓⲟⲩⲧⲁ ·ⲓⲃ´ | 5 ⲧⲏⲗⲉⲥ ·ⲍ́ | 6 ⲥⲁⲡⲓⲉⲥⲧⲟⲩ ⲡⲓⲙⲁⲓⲁⲕ ?ⲍ | 7 (*erasure*) ⲡⲉⲓⲧⲁⲓϫⲟⲟⲩϥ ⲟⲃⲟⲗ ⲥⲓⲗⲁⲩⲉ ⲉⲓⲟⲩⲥⲟⲩ | 8 ⲡⲣⲏ ⲕⲁⲕⲁ ⲁϥ ⲧⲉⲣⲥⲁⲓ | 9 ⲡⲉⲓⲧⲁⲓϫⲟⲟⲩϥ ⲟⲃⲟⲗ ⲉⲣⲟⲓ ⲥⲓⲡⲁⲃⲁⲗⲟⲩ.

Apparently the expenses of a journey to or from Babylon (Cairo).

460.

Or. 4668.—Papyrus. This is the *recto* of no. 433. The script, small, ligatured and upright, is not that of the *verso*. The text, of which 15 lines remain, is imperfect above, below and on the right. It is doubtless older than that on the *verso*.

Account. A column of proper names with two sums of money, preceded by ν̊ (*νόμισμα*) opposite each. None of the persons recurs in other Jême MSS. and none is remarkable. The appearance is that of a Greek rather than of a Coptic document.

461.

Or. 4921(1).—Papyrus. Much damaged. 13 × 4¼ in. The fibres are at right-angles to the text, which is written in 10 lines of an irregular, rarely ligatured hand, 2 of witnesses' signatures and 1 of endorsement being on the *verso*.

From Aḫmîm.[3] [Grenfell.]

Deed (*γραμματίον*) in which ⲓⲟⲩⲥⲧⲁ son of Apollo of —— addresses ⲁⲡⲁ ⲕⲩⲣⲓⲥ of Shmun (Eshmunein) ⲡⲣⲱⲙⲓ ⲙ̅ⲙⲟⲩⲛⲓ, who is styled [ⲡⲓ]ⲟⲟⲩ ⲡⲣⲱⲙⲓ. The former seems to be in the latter's debt and to undertake to deliver to him 112 jars (*κάδος*) of wine in Mesore, "the month of the vintage (*καρπός*)," of the 1st Indiction.[4] He refers to a former document. The date (l. 9) is the 18th Phamenoth, — Indiction. The following is the text;

+ ⲁⲛⲟⲕ ⲓⲟⲩⲥⲧⲁ ⲡⲥⲱ ⲛⲁⲡⲟⲗⲗⲱ ⲡⲣ[ⲱⲙⲓ] ⟦ⲉⲓⲥⲁⲓ [ⲡⲓⲙ]ⲟⲟⲩ ⲡⲣⲱⲙⲓ
ⲁⲡⲁ ⲕⲩⲣⲓⲥ ⲡⲣⲱⲙⲓ ⲙ̅ⲙⲟⲩⲛⲓ ϫⲉⲧⲉⲓ⟧ ⟦ϥⲥ ⲙ̅ⲡⲓⲙⲓⲧⲣⲉⲙⲟⲟⲩⲧⲉ ⲙ̅ⲕⲁⲗⲟⲩⲧⲉ

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[1] *Cf.* Crum, *Coptic MSS.* p. 78, l. 38, where ⲫⲁⲓ appears independently.

[2] *V.* Dozy, *Dict. des vêtements*, 71.

[3] Though procured at Aḫmîm, this and other of Mr. Grenfell's papyri clearly come from Eshmunein.

[4] *Cf.* Krall in Rainer *Mitth.* i. 17 ff.; also in Greek texts, *e.g.* Kenyon, *Catal.* ii. 329, 332, 333.

ⲙⲡⲣⲙ ⲙⲡⲉⲓ ⲡⲩⲟⲙⲛⲧ ⲙⲍⲛⲥⲧⲉ ⲣⲓ/ ?.ⲟ ⲕⲁⲗ/ ⲣⲓⲃ ⲛⲁⲓ ⲧⲉⲓⲟ ⲙⲍ[ⲉⲧⲉⲙⲟⲥ] ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲙⲉⲥⲟⲣⲓ ⲡⲉⲃⲟⲧ ⲙⲡⲕⲁⲣⲡⲟⲥ ⲙⲡⲣⲱⲧⲛⲉ ⲙⲛⲁ/ ⲧⲉⲓⲭⲣ[ⲉ]ⲥⲧⲉ ⲛⲁⲕ ⲙ . . ⲁ . ⲱ[3 or 4 let. ⲅ]ⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲙⲩⲟⲣⲙⲡ ⲧⲉⲓⲟ ⲙⲍⲉⲧⲉⲙⲟⲥ ⲧⲁⲧⲉⲓⲍⲟⲃⲟ[1] ⲉⲣⲟⲟⲩ . . . . ⲡⲉ ⲙⲧⲉⲣⲟⲙⲛⲉ . . . ⲁⲩⲱ ⲧⲁⲧⲉⲓⲍⲙⲛⲉ ⲉⲣⲟⲟⲧⲛ ⲉ-ⲩⲁⲙⲟⲩⲁ ⲩⲁⲭⲙⲛⲟⲩⲣ[5 or 6 let.]ⲁⲙⲉ ⲛⲟⲕ ⲧⲟⲧⲉ[8 or 9 let.]ⲥ ⲙⲍⲟⲗⲟⲕⲟⲩ ⲙⲡⲁⲣⲉⲥⲟ ⲛⲁⲧⲍⲁⲛ ⲛⲁⲧⲙⲟⲩⲟⲥ ⲍⲁⲡⲉⲅⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲉⲃⲩⲁⲙⲡⲗⲁ[5 or 6 let.]ⲉⲗⲗⲁⲩ ⲙⲍⲟⲟⲕ ⲉⲣⲡⲭⲟⲉⲓⲥ

? ? ⲡⲉⲛⲁ . . . ⲡⲙ ? ? ⲉⲓ ⲉⲡⲅⲣⲁⲙⲙⲁⲧⲓ/

ⲭⲟⲣⲓⲥ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲓ/ ⲙⲩⲟⲣⲙⲡ ⲉ[ⲅⲣ]ⲁⲫ/ ⲫⲁⲓⲉⲙⲱⲟ ⲙⲡ ⲙⲁ/ [ⲁ]ⲛⲟⲕ ⲍⲙⲁⲁⲥ ⲙⲩⲉ ⲙⲡⲟⲍⲁⲙⲙⲉ ⲙⲉⲁⲍ ⲙⲧⲙⲉ[2] ⲙⲧⲁⲣⲕⲟⲣⲉⲩ ⲉⲣⲟⲓ [ⲁⲓ]ⲥⲉⲍⲡⲓⲅⲣⲁⲙⲙⲁⲧⲓ[5 or 6 let. ⲙ]ⲉⲣⲟⲓ ⲙⲉⲍⲁⲓ ⲙⲧⲉⲑⲟⲓⲭ

+ ⲁⲛⲟⲕ ⲧⲁⲧⲣⲙⲉ[3] ⲙⲩⲉ ⲙⲥⲟⲗⲟⲙⲱⲛ ⲧⲓⲟ ⲙ[ⲙⲛ]ⲧⲣⲉ ⲧ[8 or 9 let.] + [ⲁⲛⲟⲕ . . . . . ⲁⲧⲣⲁ ⲧⲉⲓⲟ ⲙ-ⲁⲙⲙⲁⲧⲓⲟⲛ ⲙⲙⲥⲟⲗⲟⲙⲱⲛ ⲙⲩⲉ ⲙⲡⲁⲡⲓⲟⲩⲧⲉ ⲧⲉⲓⲟ ⲙⲙⲛⲧⲣⲉ] [ⲙⲛⲧⲣⲉ ⲉⲡⲓⲣ-

Verso.

+ ⲅⲣⲁⲙⲙⲁⲧ/ ⲅⲉⲛⲟⲩⲥ ⲍ[4] ⲓⲟ ?] [ⲁⲡⲟⲗⲗ] ⲕⲟⲩⲡⲉⲣ/[5] ?ⲕⲁⲗ/ ⲣⲓⲃ ⲕⲁⲣⲡ/ ⲁ ⲙⲁ/

462.

Or. 4921(2).—Papyrus. 4 fragments, the largest $2\frac{3}{4} \times 7$ in. The fibres are at right-angles to the text which is written in a considerably ligatured hand.

From Aḫmîm. [Grenfell.]

Deed of security or sale (*ἀσφάλεια, πρᾶσις*). It is perhaps addressed to ⲡⲙⲟⲟⲩ ⲣⲟⲙⲉ ⲁⲡⲁ ⲕⲩⲣⲓⲉ of Shmun (*v.* the last no.). The other names are Phoebamon son of Peter, Daniel son of Peter, —— brother of Daniel and Athanasi[us] his brother. These are probably the writers of the deed as their names immediately precede that of ⲕⲩⲣⲓⲉ. It appears to deal with house property, *cf.* [ⲛⲓ ⲙⲡⲣⲛⲉ ⲛ]. The lines following have the phrases [ⲉⲡⲉ]ⲓⲁⲛ ⲁⲙⲡⲁⲛⲣⲟⲩ[6] , [ⲧⲁⲣⲉⲕⲟⲩⲁⲍ]. The largest fragt. reads;

[ⲧⲉⲍⲟⲩⲉⲃⲧⲉ ⲧⲏⲣⲉ ⲙⲡⲣⲟⲩ ⲛ
[ⲟⲩⲛ ⲉⲗⲉⲓⲙⲓⲛⲉ ⲭⲟⲩⲧⲏ ⲕⲉⲣⲁⲧ
[ⲛⲁⲕ ⲉⲃⲟⲗ ⲛⲁⲧ ⲙⲡⲓ ⲉⲕⲟⲩⲧⲱⲩ ⲉⲓ ?. ⲉⲓⲛ
[ⲍ]ⲱⲟⲕ ⲍⲙⲉⲕⲁⲛⲣⲟⲛⲟⲙⲟⲥ ⲭⲙⲉⲧⲉⲛⲟⲩ ⲁⲧⲱ ⲩⲁ
[ⲛⲁⲕ ⲉⲣⲩⲁⲙⲁⲗⲟⲩ ⲣⲱⲙⲉ ⲡⲁⲣⲁⲕⲉ ⲙⲟⲕ ⲧⲉⲙ
[ⲉⲥⲟⲙⲟⲩⲟⲩ ⲧⲉⲥⲍⲉ χh_l[7] ⲉⲡⲁⲕⲟⲩ ιβ ⲙⲁ/ ⲃ ⲁⲙ[ⲟⲛ]
[ⲁⲟ]ⲁⲛⲁⲥⲓ ⲧⲉⲙⲥⲧⲟⲓⲭ ⲉⲧⲓⲁⲥⲫⲁⲗ/ ⲉⲥⲟ πρασις
[ⲙ ⲧⲉⲙⲟ ⲙⲡⲛⲧⲣⲉ +

In another fragt. a place-name occurs [ⲛⲟⲩⲧⲉ ⲍⲙ[ⲡ]ⲧⲟⲩ ⲙⲩⲙⲟⲧⲙ. This can scarcely be ⲭⲉⲃⲉⲛⲟⲧⲧⲓ (Krall, no. lxxii).

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[1] I do not recognise this word.

[2] *V. Proc. Soc. Bibl. Arch.* xxi. 249.

[3] The name Taurine is frequent in Krall's papyri.

[4] This sign (= *ὑπέρ*) is uncertain.

[5] There is a fem. name ⲕⲟⲩⲡⲉⲣ (Krall, no. cxxv,) properly a plant-name. It is not likely that we have here an error for ⲕⲟⲩⲗⲁⲣⲓ (*v. Aeg. Z.* 1885, 32). Neither explanation is suitable.

[6] *Πληροφορεῖν.*

[7] These 2 letters are ligatured. The printed forms only approximate to the originals.

463.

Or. 4921(3).—Papyrus; broken off on right; $3\frac{3}{4} \times 4\frac{1}{8}$ in. The fibres are at right-angles to the text which is written in a small hand with several ligatures.

From Aḫmîm. [GRENFELL.]

Account (λόγος) of wine used for the διακονία.[1] The following is the text;

ⲧ ⲡⲗⲟⲅⲟⲥ ⲙⲡⲓⲣⲡ ⲥⲧⲁⲓⲁⲕⲟⲛⲓⲁ
ⲡⲉⲛⲧⲁⲙⲩⲟⲛⲧ ϩⲓⲧⲁⲣⲟⲣⲁ $\kappa^{\theta}_{\prime}$
$\kappa^{\theta}_{\prime}$ θ ϩⲁⲙ$\dot{\imath}^{\theta}$ $\mu\epsilon$
ϩⲁⲡⲥⲧⲓ̈ⲟⲛⲓⲟⲛⲉ[2]
$\dot{\mu}$ $\alpha^{\omega}_{\prime}$ ζ $\kappa^{\theta}_{\prime}$ γ $\alpha^{\omega}_{\prime}$ $\iota\epsilon$ $\kappa^{\theta}_{\prime}$ γ
$\alpha^{\omega}_{\prime}$ κ $\kappa^{\theta}_{\prime}$ γ

+ ⲡⲉⲛⲧⲁⲙⲩⲟⲛⲧ ϩⲁⲙⲏⲃ[3]
$\kappa^{\theta}_{\prime}$ $\rho\nu\varsigma$ $\alpha\phi^{\omega}$. α ϩⲁⲡⲁⲧⲏⲣⲓⲟⲛ

The abbreviation $\kappa^{\theta}_{\prime}$ recurs in Krall, *Rechtsurk.* 183; also the measure κόλλαθον which it probably represents.[4] What $\alpha^{\omega}_{\prime}$ (or $\delta^{\omega}_{\prime}$), $\mu\dot{\imath}^{\theta}$ and $\alpha\phi^{\omega}$. mean I do not know.[5]

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[1] *I.e.* for purveying the monastery probably; *v.* Sophocles, *Lexicon s.v.*, no. 6. *Cf.* in no. 391 *above*, l. 25, ⲧⲣⲭⲏ ⲙⲙⲟ ⲉⲫⲙⲁⲟⲧⲣⲟⲩ ⲟⲃⲟⲗ ϩⲓⲁⲓⲁⲕⲟⲛⲓⲁ ⲙⲫⲁⲣ. ⲁⲙⲁ ⲫⲟⲓⲃ., referring to the beneficiaries of a gift to the monastery.

[2] Probably "the (sheep-, goat-) herd."

[3] Possibly ⲙ/ or even ⲙⲟ (*νομίσματα*) ⲫⲃ.

[4] *V.* Wilcken, *Ostraka* i. 764.

[5] Kenyon suggests *μηνὶ αἰγουστῷ* for the first, *ἀφ' ὧν* for the last of these,—"of which one for the sacrament (*ποτήριον*)."

LETTERS.

464.

Papyrus XCI.—Apparently complete; $6\frac{3}{4} \times 4\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 8 lines of an uneven, ligatured hand.

Presumably from Jême (Thebes).

[H. Stobart.]

Letter introducing the archpriest, Apa Cyrus ⲕⲩⲣⲟⲥ, bearer of the Archbishop's festal-letter (*ἑορταστική*), to the brethren[1] of the Castrum (? of Jême). The festal-letter is to be read in the churches of the Castrum as is customary.[2] The next sentence is; "and [he desires also] that thou pay (*ἀπολογίζειν*) him his *κανὼν* without a single loaf lacking." Here *κανὼν* may be a fixed due or tax (*v.* Suicer, *s.v.* no. vi, Du Cange p. 576; *cf.* also Kenyon, *Catal.* i, 158ff.). The writer of our letter, who uses the 1st sing., is presumably the local bishop. The date is the 5th Mechir, 15th Indiction.[3] The following is the text;

+ ⲧⲓⲁⲥⲓⲁⲍⲉ ⲙⲡⲉⲧⲙⲛⲟⲉⲟⲫⲓⲁ/ ⲙⲡⲫⲓⲗⲟ[4] ⲙ̅ⲡ̅ⲛ̅ⲣⲉ ⲉⲧⲧⲁⲓⲛⲧ | 2 ⲉⲓⲥ ⲁⲡⲁ ⲕⲩⲣⲟⲥ ⲡⲁⲣⲡⲣⲉⲥⲃ/ ⲁⲓⲧⲏ- ⲛⲟⲟⲩϥ ⲯⲁⲣⲱⲧⲏ | 3 ⲙⲡⲧⲥⲓⲟⲣⲧⲁⲥⲧⲓⲕⲏ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲡⲉⲛⲉⲓⲱⲧ | 4 ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲱϣ[1] ⲟⲩⲛ ⲛⲧⲟϥ ⲛⲓⲙⲁⲕ | 5 ⲙⲡⲉⲧⲛⲟⲩⲉ ⲉⲃⲏⲕⲁⲏⲥⲓⲁ ⲙⲡⲉ- ⲧⲛⲕⲁⲥⲧⲣⲟⲛ ⲧⲏⲣϥ | 6 ⲕⲁⲧⲁ ⲧⲥⲩ[ⲛ]ⲟⲓⲁ ⲁⲩⲱ ⲙⲡⲁ- ⲣⲁⲗⲟⲅⲓⲍⲉ ⲙⲁϥ ⲙⲡⲉⲫⲕⲁ- | 7 -ⲛⲟⲛ ⲉⲫⲯⲁⲁⲧ ⲁⲛ ⲛⲟⲩⲟⲃⲓⲕ ⲛⲟⲩⲱⲧ[2] ⲟⲩⲭⲁⲓ ϩⲙ- | 8 -ⲡⲭⲟⲉⲓⲥ ⲛ ⲁⲣⲓⲁ ⲧⲣⲓⲁⲥ + $\overset{\chi}{\mu}$ ϵ ιδ/ ιϵ.

465.

Or. 5420.—Paper; a fragt.; $4\frac{3}{4} \times 10\frac{3}{4}$ in. The text is in a single column. The script is regular and sloping (*cf.* Hyvernat, *Album* pl. ix. 2, col. 2).

Cairo. [Horner.]

From a letter containing or accompanying a *κανὼν* "to be established for ever," written either by a bishop or by the abbot of the monastery to which it is addressed. The importance of the fragt. lies in its being dated. The date is the 23rd Phamenoth, A.M. 764 = A.D. 1048.

1 [ⲉⲡⲓⲉⲣⲟⲥ ⲥⲉⲟ ⲙⲡⲣⲙⲛⲧⲉ ⲁⲧⲱ ⲡⲱ̅ⲥ̅ ⲥⲙⲟⲩ ⲉⲣⲟⲟⲩ ϩⲁⲙⲏⲏ | 2 [ⲉⲡⲓⲥ]ⲁⲛ ⲁϥⲧⲁⲙⲟⲛ ⲛⲟⲩ ⲡⲙ̅ⲛ̅ⲣⲉ ⲙ̅ⲙ̅ⲏ̅[3] ϥⲟⲓⲃⲁⲓⲱⲛ ϫⲉⲙ | 3 [ⲙⲁⲕⲁⲧⲁϥⲣⲟⲛⲓ ⲙⲡⲉⲓ- ⲯⲁϫⲉ ⲙⲧⲁⲙⲥⲉⲁⲓ ⲁⲛ ⲉⲧⲃⲏⲏⲧ | 4 [ ]ⲁⲗⲗⲁ ⲙⲧⲙⲁ- ...ⲣⲁⲧⲥⲱⲧⲙ ⲁⲧⲱ ⲡⲉⲓⲕⲁⲓⲱⲛ ⲡⲁⲓ | 5 ⲉⲫⲉⲯⲟⲛⲉ

[1] But 2nd sing. and plur. are indiscriminately used.

[2] Cassian observes that these letters were addressed to all monasteries as well as to towns. *Collat.* x, c. 2.

[3] This does not allow of determining the year. Festal-letters were issued by the patriarchs as late as the 9th century; *v.* Renaudot, *Hist.* 304. *Cf.* also Larsow, *Die Festbriefe*, 20, 24. Seeing that the MS. was associated with Stobart's Jême papyri, it may perhaps be allowable to place it in the 8th century.

[4] The 1st abbreviation = *φιλόθεος*, the 2nd *φιλόχριστος*.

[1] *Cf.* the use of ⲟⲩⲱϣ in Krall, *Rechtsurk.* no. ccxxx. Here the wish is emphasized by the peculiar construction.

[2] *Cf.* in no. 414, l. 31 ⲁⲧⲉⲧⲛⲧⲁⲁⲥ ⲛⲁⲓ ⲉⲫⲯⲁⲧ ⲁⲓ ⲛⲁⲗⲗⲁⲧ.

[3] For ⲡⲡⲁⲡⲁ; *cf.* Crum, *Coptic MSS.*, 30, and the Index to this Catalogue.

ⲉϥⲟⲣϫ ϩⲓⲡⲓⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲃⲉⲥⲱⲟⲩ . . . ⲁ . | 6 ⲅⲁⲙⲉⲣⲓⲁⲓⲁ ⲉⲧⲙⲛⲧ ⲡⲉⲙⲡⲓⲥⲱⲟⲩ ⲛⲁⲓ ⲁⲛⲥⲁⲓⲥⲟⲩ ⲕⲏ ⲙⲡⲁⲣⲏⲥⲟⲩ ⲧⲏⲣⲥ̅ⲭ̅ⲁ ⲡⲣⲟⲡⲏⲟⲥ ⲙⲡⲉⲥⲁⲓⲟⲥ ⲙⲡⲁⲣⲧⲣ | 7 (last words only) ⲅⲁⲅⲟⲥ ⲙⲡⲉⲥ ⲁⲙⲏⲛ +

466.

Add. 31,290, foll. 286, 287.—Paper. These are C. W. Goodwin's copies of papyri in the Louvre. No size or other description is given. The text of no. 1 is apparently in 16 lines.

[Mrs. A. A. Goodwin.]

1. Letter from Cyriacus (ⲕⲩⲣⲓⲕⲟⲥ[1]) to Pesynthius, bishop of Coptos. This and many other papyri, forming the bishop's correspondence, are enumerated in Devéria's *Catalogue* (1874), pp. 228ff., where they are numbered inv. 2405 and 2406. Pesynthius lived during the Persian occupation (A.D. 619—629) and is commemorated in the Synaxarium on the 13th Epiphi.[2] One of these papyri, also from Cyriacus, is published and another translated by Revillout, *Aeg. Zeitschr.* 1879, 36.

The present letter (presumably = Devéria xiii. 15) has several lacunae and its subject is obscure. The writer had sent the bishop's letter to the διοικητής and sends a copy (ἀντίγραφον) of it (?) to the bishop himself by the present messenger (γραμματηφόρος). Finally he says he is sending 3 lemons ⲕⲓⲧⲣⲁ (κίτρον), a pomegranate and a few vegetables (λάχανον).

2. Fragment (3 lines) of a letter, beginning + ϩⲓⲧⲙⲏⲧⲉ ⲙⲡⲉⲧⲣⲱⲙⲓ ⲡⲣⲟⲫⲓⲥ ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ . . . A proper name, occurring twice, is given as ⲃⲓⲧⲟⲥ.

467.

Or. 4831.—Papyrus; a fragt., probably about half of the MS. upon the right side being lost; 9¼×7½ in. The fibres on the *recto* are at right-angles to the text which is written in 27 lines of an even, sloping and ligatureless hand (*cf.* Revillout, *Actes &c.* pl. 2). The text is continued in 11 lines on the *verso*.

Bought at Luxor.[1] [Horner.]

Letter addressed by John, an ecclesiastical inferior, to his bishop, Oramius[2]; l. 1 ⲫ ⲅⲱⲣⲡⲓ ⲙⲡⲟⲩ ⲙⲡⲁⲣⲁⲭⲉ ⲙⲉⲗⲗⲓⲥⲧⲟⲛ ϩⲓⲡⲣⲟⲥⲕⲩ-ⲛⲉⲓ | 2 ⲧⲁⲓ ⲙⲡⲁⲡⲉⲥⲧⲟⲗⲏ ⲙⲡⲉⲥⲁⲣⲁⲧⲓ ⲙⲡⲟⲥ ⲅⲁⲡⲟⲗ[ⲓⲥ] and the subscription ⲁⲧⲥⲓⲭⲙⲡⲕⲁⲥ ⲁⲃⲃⲁ ⲱⲣⲁⲙⲟⲥ ⲡⲉⲡⲓⲥⲕⲟ/ + ⲓⲱⲁⲛⲛⲏ[ⲥ] ⲡⲉϩ-ϩⲓϩⲁⲁ ⲙⲉⲗⲗⲓⲭⲓⲥⲧ/ +. It is written in reply to one from the bishop (l. 3). The writer seems to defend himself against certain "disgraceful" accusations (ἔγκλημα), brought apparently by the deacon Heracleides (ll. 10, 11, 13, 21, 24, *verso* 1) and reported by the priest Polycrates (ll. 6, 9). The bishop's threats are mentioned and condemnation is possible (l. 12); he can but trust to be cleared at the Last Judgment (?), l. 26 ⲡⲁϩⲁⲓ ⲟⲩⲟⲉⲧ ⲉⲣⲟⲓ ⲛⲓⲙⲁⲩ ⲅⲁⲡⲉϩⲟⲟⲩ ⲉⲧⲟⲩⲛⲁⲣϫ (*cf.* Mat. xxv. 32). What the accusations were it is not possible to say; they were perhaps

[1] The copy has ⲕⲓⲛⲓⲕⲟⲥ. Cyriacus was προεστώς of a monastery at ⲡⲁⲧⲟⲩⲣⲉ.

[2] His encomium, Zoega p. 41; *v.* Amélineau in *Mém. de l'inst. ég.* ii. A monastery bearing his name, Revillout, *Actes &c.* 63 and Brit. Mus., (Mediæv. Dept.) ostracon 5858; another at Ḳûṣ (*v.* Abû Ṣâliḥ, f. 81*b*, *cf.* f. 104*b*,) and another (?) at or near Erment (Cairo, stelae 8449, 8472, 8655).

[1] Or. 4831—4835 were stated to have come from Edfu and a MS., acquired with them, mentions that town (Grenfell, *Alexand. Erotic Fragt.* 96, lx).

[2] *Cf. Journ. of Philol.* xxii. 282 (= Kenyon's *Catal.* ii, pl. 119) Οραμπε, which must be an abbreviated name. It is less likely to be a distorted form of Αβραμιος (*v.* no. 395).

repeated in *verso*, l. 1 ϯ ⲙⲡⲓⲧⲁⲡⲁⲥⲟⲩ ⲡⲗⲁⲕ/ ⲡⲣⲁⲕⲗⲓⲁⲛⲟⲥ ⲧⲁⲧⲟⲟⲩ ⲉⲣ[ⲟⲓ▮ | 2 ⲉⲕⲭⲁⲙⲓⲥⲓⲟⲩ-ⲟⲉⲓⲕ ⲭⲁⲫⲟⲩⲟⲓⲛ ⲛⲁⲧⲁⲁϥ ⲛⲓⲧⲙⲏ▮ | 3 ⲉⲭⲱⲟⲩⲥ ⲁⲗⲗⲁⲥ ⲥⲛⲏⲉⲧⲣⲁⲧⲁⲩ ⲙⲙⲟⲓ ⲙⲉⲥⲟⲓ ⲭⲱⲟⲩ[ⲉ ▮ | 4 ⲉⲧⲥⲏⲥ ⲉⲡⲁⲅⲅⲉⲣⲟⲛⲟⲙⲟⲛ ⲉⲧⲟⲩⲁⲁⲃ[1] ⲉⲭⲱⲟⲩⲥ ⲁ[ⲉ ▮ | 5 ⲙⲙⲁϥ ⲧⲉⲱⲟⲥ ⲭⲁⲛⲧⲉⲧⲣⲱⲩ ⲟⲧⲟⲧⲱⲃⲓⲱ ⲉⲡⲁⲭⲏ[▮ | 6 [ⲡⲁ]ⲁⲃⲟⲗⲟⲥ ⲛⲉϩⲙⲉⲉⲧⲉ ⲉⲣⲟϥ ⲁϥⲭⲣⲱ ⲛⲁⲓ ⲛⲟⲉ ⲛⲟⲩⲁ ⲙⲙ▮ | 7 ⲙⲙⲧⲃⲟⲏⲟⲓⲁ ⲙⲙⲉⲧⲙⲯⲁⲗⲁ ⲉⲧⲟⲩⲁⲁⲃ + ⲛ ⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ + ▮. The 4 lines following these are added in another hand and ink. They refer to an answer which will be sent to the bishop when it arrives; l. 8 ⲧⲁⲡⲟⲕⲣ (*ἀπόκρισις*) ⲟⲧⲛ ⲉⲧⲙⲛⲧ ϯⲛⲁⲧⲙⲛⲟⲟⲩⲥ ⲙⲛⲧⲛ. The writer adds ⲡⲭⲟⲕ ⲙⲧⲁⲣⲁⲡⲛⲧⲉ ⲧⲁⲓ ⲥⲟⲗⲥⲁ▮ | 10 ⲉⲥⲣⲁⲓ ⲉⲭⲛⲧⲁⲉⲧⲧⲉⲁ/ (*εὐτέλεια*) ⲙⲧⲉⲧⲙⲡⲛⲁⲓⲉⲧⲉ ⲥⲙⲡⲙⲡ ⲉ[ⲥⲣⲁⲓ ⲙⲙⲉⲧⲙ-ⲟⲩⲓⲭ▮.[2] The names of the priests Abraham (l. 4) and Apadius (*ver.* l. 11), "your son, the *κύριος* Theoph[ilus]" (l. 21) also occur and the patriarch's words are referred to (l. 23).

468.

Or. 4832.—Papyrus; much damaged. The beginning is lost and there are large lacunæ further on. $8\frac{1}{4} \times 13\frac{1}{2}$ in.

1. *Recto.* The fibres on this side are parallel to the text which is written in 21 lines of a sloping, ligatureless and very regular hand. (*Cf.* Revillout, *Actes &c.*, pl. 2 for the type.) [Horner.]

Letter from — (sing.) to an ecclesiastical superior (2nd pl.), perhaps his bishop, who is begged to meet (*συνελθεῖν*) the two *γραμματηφόροι*, "your clerical servants" ⲛⲉⲧⲙⲕⲁⲧⲟⲛ ⲙⲕⲗⲏⲣⲓⲕⲟⲥ. After a lacuna we read that "they await help from God and your revered fathership." The person addressed is further exhorted to add to his former benefits by entreating his *συλλειτουργός*[1] on their behalf, "for I know that he will [not] repel you" ⲫⲁⲧⲥⲧⲉⲧⲛⲏⲧⲛ ⲉⲃⲟ[ⲗ ⲁⲓ▮. The writer then asks for his prayers that God would save him "in the evil ⲉⲧⲥⲟⲟⲩ times on which we have fallen (*καταντᾶν*)."

2. *Verso.* The fibres here are at right-angles to the text, which is complete and written in 9 lines of an irregular, ligatureless hand.

Letter from John the bishop to Mercurius the priest. The latter's letter had been received. As to its contents, M. is informed that "our father who is among the saints"[2] has been dead since the 15th of Phaophi; "yet since ye wrote while he was still living, ye shall find that I have carried out your desire." The letter ends with greetings to all the clergy of the city. The following is the text;

1 ϯ ⲁⲓϫⲓⲛⲉⲥⲥⲁⲓ ⲉⲧⲧⲁⲉⲓⲛⲧ ⲙⲧⲉⲕⲉⲧⲗⲁⲃⲓⲁ ⲁⲓⲉⲓⲱⲉ ⲉⲧⲉⲧⲁⲧⲙⲁⲱⲥ ⲁⲓⲣⲁⲩⲉ | 2 ⲉⲙⲁⲧⲉ ⲭⲉⲗⲁⲓⲉⲓⲱⲉ ⲉ-ⲡⲉⲧⲙⲟⲩⲭⲁⲓ ⲉⲃⲟⲗ ⲙⲥⲏⲧⲟⲩ ⲉⲧⲃⲉⲛϩⲱⲃ ⲁⲉ ⲙⲧⲁ-ⲧⲉⲧⲙ | 3 -ⲥⲣⲁⲓ ⲙⲁⲓ ⲉⲧⲃⲏⲧⲕ ⲁⲡⲉⲛⲉⲓⲱⲟⲩ ⲉⲧⲥⲙⲛⲉ-ⲧⲟⲩⲁⲁⲃ ⲙⲧⲟⲛ ⲙⲙⲟⲕ ϫⲙ | 4 -ⲙⲉⲟⲩ ⲙⲙⲧⲛ ⲙⲡⲉⲃⲟⲩ ⲡⲁⲁⲡⲓ ⲉⲡⲉⲓ ⲉⲁⲧⲉⲧⲙⲉⲥⲥⲁⲓ ⲙⲁⲓ ⲉⲧⲓ ⲉⲫⲟⲛⲥ ⲕⲙⲁⲥⲉ ⲉⲣⲟⲥ | 5 ⲉⲁⲓϫⲱⲕⲧⲉⲧⲙⲁⲓⲧⲙⲉⲓⲥ ⲉⲃⲟⲗ ⲡⲕⲁⲓ-ⲫⲁⲗⲗⲁⲓⲟⲛ ⲙⲙⲁⲓ ⲧⲙⲣⲟⲩ ϯⲩⲙⲉ | 6 ⲉⲧⲉⲕⲉⲧⲗⲁⲃⲓⲁ ⲉⲧⲧⲁⲉⲓⲛⲧ ⲙⲙⲡⲉⲕⲁⲡⲣⲟⲥ ⲧⲙⲣⲫ ⲙⲧⲡⲟⲗⲓⲥ ⲟⲩⲭⲁⲓ | 7 ϩⲙⲧⲟⲟⲩ ⲙⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ ϩⲁⲙⲏⲛ ϯ ϯ ϯ ⲧⲁⲁⲥ

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[1] This perhaps refers to the curses in Deut. xxviii, often found in the confirmatory clauses of legal documents, *e.g.* Revillout, *Actes &c.* p. 68 and pp. 61, 73.

[2] The lacuna is filled from no. 468*B* and an ostracon in the Bodleian.

[1] *Cf.* ⲥⲩⲫⲓⲣ ⲛⲁⲉⲓⲧⲟⲩⲣⲅⲟⲥ Tuki, *Missale*, Anaph. S. Bas, $\overline{\text{ⲁⲓ}}$, $\overline{\text{ⲣⲓⲍ}}$ (Renaudot i. 4, 10) where it appears to refer to the local bishop; likewise Hyvernat, *Röm. Quartalschr.* 1887, 341, 342; and Grenfell-Hunt, Gr. Pap., Ser. ii. 170. Nestorius addresses Cyril so; *Mém. de la Miss.* viii. Elsewhere (Goar, *Euchol.* 12) it is used of priests and deacons.

[2] *Cf.* *ὁ ἐν ἁγίοις.*

ⲙⲡⲉⲛϣⲓⲣⲉ ⲉⲧⲧⲁⲉⲛⲓ | 8 ⲡⲣⲉⲥⲃ/ ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ϩⲓⲧⲙⲡⲟ/ ⲡⲉⲓⲥⲗⲁϫ/ ⲙⲉⲡⲓⲥⲕ/. Below this l. 9, repeating the address, was visible on the outside of the papyrus when folded,—a proof that the other side of the leaf was already occupied. Possibly this letter is a reply to that on the *recto*; the person dead may be he to whom that was addressed or his colleague whom it mentions.

469.

Or. 4920(1).—Papyrus; broken off on the left and damaged elsewhere. $7\frac{3}{4} \times 9\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 14 lines of a large, irregular hand without ligatures and 1 line on the *verso*.

From Aḫmîm. [Grenfell.]

Letter addressed by —— to the κόμης,[1] informing him of something relating to Victor ⲡⲁⲡⲟⲧⲣϣⲉ[2] and asking some favour. It is also stated that "your servant Theonoê is with child." God's blessing is invoked upon the κόμης. The following is the text, the missing letters being approximately estimated according to the formulae in ll. 1, 2.

1 [12 let.] ⲧⲙⲡⲣⲟⲥⲕⲩⲛⲓ ⲁⲧⲱ ⲧⲓⲟⲩⲱⲟⲩⲧ ⲉ- | 2 [11 let.] ⲁⲧⲱ ⲧⲙⲯⲓⲛⲉ ⲉⲙⲉⲛϩⲟⲟⲩⲉ | 3 [6 let.]ⲩ ⲧⲓⲧⲁⲓⲱ ⲁⲉ ⲛⲧⲉ- | 4 [6 let.] ⲛⲉϩⲁⲓ ⲉⲧⲧⲁⲓⲩ ⲕⲁⲓ ⲅⲁⲣ ⲡⲁϣⲁⲛⲁⲓⲟ ⲡⲁⲓ ⲙⲙⲉϩⲟⲟⲩ | 5 [8 let.] ⲉⲉⲓⲁ ⲙⲡⲯⲁ ⲛⲧⲉⲧⲛⲙⲛⲧⲁⲓⲣⲱⲟⲩⲉ | 6 [11 let.] ⲁⲛ ⲙⲛⲧⲙ ⲡⲟⲩ- | 7 [12 let.] ⲟⲩⲛ ⲁⲧⲱ ⲙⲙⲓⲥⲁⲙⲟⲩⲧⲉ ⲉⲙⲟⲩⲥ ⲉⲧⲃⲉⲧⲙⲩⲧⲙ | 8 [10 let.] ⲥϩ]ⲙⲟ ⲁⲉ ⲧⲉⲧⲙⲙⲟⲥⲁ ⲟⲉⲟⲙⲟⲛ ⲥⲉⲥⲧ ⲁⲧⲱ | 9 [13 let.] ⲙⲙⲥⲟⲛ ⲁⲗⲗⲁ ⲉⲣⲱⲟⲩⲉ ⲡⲟⲩⲱⲟⲩ ⲙⲙⲟⲩⲧⲉⲛⲉ | 10 [14 let.] ϯⲛⲁϫⲉⲕⲡⲉⲛⲁⲓⲧⲙⲁ ⲉⲃⲟⲗ ⲙⲙⲟⲩⲧⲉ ⲉⲫⲁⲥ | 11 [11 let.] ⲡⲉϥⲙⲁ ⲙⲡ- ⲡⲉϥⲥⲙⲟⲩ ϩⲓϫⲱⲧⲛ ϫⲉⲧⲉⲧⲙⲉⲓⲣⲉ | 12 [5 let.] ⲉⲧⲉ ⲁⲧⲱ ϩⲙⲛⲉϩⲙⲟⲩ ⲙⲙⲟⲩⲧⲉ ⲥ . . . . . ⲡⲯⲁ ⲟⲩⲱ | 13 [4 let.] ⲧ]ⲙⲡⲣⲟⲥⲕⲩⲛⲓ ⲙⲧⲉⲧⲛⲁⲣⲁⲡⲏ [ⲁ]ⲣⲱ ⲧⲉ | 15 [6 let.] ⲙⲧⲛ ☧ ⲛ ⲁⲣⲓⲁ ⲧⲣⲓⲁⲥ ☧

Verso. ☧ ⲧⲁⲁⲥ ⲙⲙⲉⲛϩⲟⲉⲓⲥ ⲁⲧⲱ ⲙⲡⲣⲟⲥⲧⲁⲧⲓⲥ [1] ⲡⲕⲟⲩ

470.

Or. 4920(2).—Papyrus; 2 small fragts.; the largest $2\frac{1}{2} \times 5\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small hand with few ligatures. The fragts. show respectively the opening and final lines of the text.

From Aḫmîm. [Grenfell.]

Letter addressed by —— to the κωμαρχῖς κώμαρχης, called in the last l. ⲡⲉⲙⲡⲣⲟⲥⲧⲁⲧⲓⲥ, and others ⲙⲙⲁⲗⲟⲓⲛⲉ ⲙⲡ. It refers to fields ⲙⲥⲟⲟⲩⲣⲉ and sheep and mentions "the whole village" ⲙⲧⲙⲙ ⲧⲙⲉϥ.

471.

Or. 4920(3).—Papyrus; a fragt.; $5 \times 4\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

From Aḫmîm. [Grenfell.]

Letter, the writers and contents of which are equally unknown.

472.

Or. 4920(4).—Papyrus; a fragt.; $5\frac{5}{8} \times 3\frac{1}{8}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

From Aḫmîm. [Grenfell.]

[1] Or the κώμαρχης; v. no. 470. The κόμης addressed in the same way, Krall nos. ccxxxii, ccxxxix.

[2] It cannot be determined whether this is "watchman" here as elsewhere.

[1] Geometrical ornament crossed by the cord which bound the papyrus when folded.

Letter addressed to a superior ⲧⲏⲓⲥ ⲛⲓⲱⲧ (*verso*). Scarcely two consecutive words are visible. L. 2 is [illegible], l. 3 [illegible] ⲛⲥⲟⲟⲟⲥ ⲯⲱⲟⲩ ⲕ̣ⲁⲗ[ⲱⲥ]. The letter ⲧ has a dot at each side as in Rainer *Mitth.* v. 34; but here the ⲧ is employed simply for ⲧⲓ.

473.

Or. 4920(5).—Papyrus; apparently complete; $8\frac{1}{2}\times3$ in. The fibres are at right-angles to the text which is written in 8 lines of a peculiar, upright, ligatureless hand, ⲏ and ⲡ having the forms *h* and *π*. Lines 1—4 are all but illegible.

From Aḫmîm. [Grenfell.]

Letter from —— to a superior ⲡⲓⲥⲅⲁⲗⲗⲟ-ⲡⲣⲉⲡⲉⲥⲧⲁⲧⲟⲥ ⲡⲕ̣ⲧ̣ⲣ̣[ⲓⲥ ?][1] It begins ⲫ ⲉⲓⲥ ⲧⲕⲁⲓⲛⲓⲥⲏ̣[2] ⲁⲓⲧⲏⲟⲟⲩⲥ ⲉⲥⲣⲁⲓ ⲉⲧⲉⲧⲉ̈ⲡⲧⲭⲟⲉⲓⲥ. From l. 5 the text is ⲯⲁⲓⲛⲏ ⲉⲭⲓⲡⲥⲓⲧⲉ ⲏⲗⲁⲕⲟⲟⲧⲉ[3] ⲓⲏⲣⲡ ⲛⲉⲣⲡⲁ̣ⲥ (or -ⲟⲥ)[4] ⲛⲧⲟⲟⲧⲕ | 6 ⲓⲡⲉⲧⲏⲩⲙⲡⲣⲟ ⲣⲧⲁⲣⲁⲡⲏ ⲥⲁⲓⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲃⲟⲗ ⲉⲡⲁⲏⲉⲥⲟⲩ[5] | 7 ⲛⲕⲧⲁⲁⲩ ⲛⲁⲓ ⲛⲁⲓ ⲉⲓⲥⲁⲓ ⲙⲙⲟⲟⲩ ⲧⲁⲥⲡⲁⲍⲉ ⲉⲭⲓ-ⲟⲩⲉⲣⲏⲧⲉ | 8 ⲛⲧⲉⲧⲏⲙⲧⲭⲟⲉⲓⲥ ⲫ ⲟⲩⲭⲁⲓ ⲥⲙⲡ-ⲭⲟⲉⲓⲥ ⲧⲉⲥⲡⲟⲩⲧⲁ.[6]

474.

Or. 4920(6).—Papyrus; a gap of several letters in the middle; $12\frac{1}{8}\times3\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures (*cf.* Crum, *Coptic MSS.* pl. 3, xiv for the type).

From Cairo. [Grenfell.]

Letter from —— to a female superior. The following is the text;

1 ⲫ ⲥⲁⲟⲏ ⲙⲉⲏ ⲏⲥⲱⲕ ⲙⲏⲙ ⲧⲩⲓ[ⲙⲉ ⲉⲧ]ⲟⲩⲙⲉⲧ-ⲭⲟⲉⲓⲥ ⲧⲟⲛⲟⲩ ⲁⲩⲱ ⲯⲉⲡⲙⲟⲩⲧⲉ ⲡ.ⲣ.ⲗ. | 2 ⲉ-ⲧⲟⲕⲧⲕ[1] ⲉⲃⲟⲗ ⲥⲓⲙⲓⲱ ⲙⲥⲁⲕ [5 or 6 let.] ⲉⲡⲣⲟⲥ-ⲕⲩⲛⲉⲓ ⲙⲙⲟ ⲁⲩⲱ ⲉⲧⲁⲟⲩⲟ ⲧⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ | 3 ⲙ-ⲙⲟⲩ[ⲛ̣]ⲣⲉ ⲉⲣⲟⲓ ⲁⲉⲓⲉ [7 or 8 let.] ⲙ ⲁⲉⲓⲥⲉⲣⲟⲥ ⲭⲉⲧ[2] ⲥⲓⲙⲏ ⲙⲡⲣⲏⲥ ⲁⲡ | 4 ⲭⲟⲟⲥ ... ⲱⲓ ⲙⲡⲓ-ⲧⲁⲥⲟ ⲉ [8 or 9 let.] ⲉⲃⲟⲗ ⲙⲡⲉⲫⲣⲁⲥⲧⲉ ⲭⲉⲙⲉⲡⲛⲁⲩ ⲙⲡⲟⲣ̣ⲣⲟ | 5 ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲧⲟⲛⲟⲩ [9 or 10 let.] ⲁⲡⲁ ⲕⲟⲗⲗⲟⲩⲟⲥ ⲧ[ⲟⲙ]ⲟⲩ ⲙⲏ ⲁⲡⲁ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲟ | 6 [illegible]ⲡⲭ]ⲟⲓⲥ ⲧ+.

On the *verso* are two ornamental marks indicating the place where the cord was tied round the folded papyrus.

475.

Or. 4920(7).—Papyrus; a fragt.; $9\frac{3}{4}\times3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in large, shaky and very unskilled uncials.

From Kench. [Grenfell.]

Letter from —— to a superior, the subject of which cannot be ascertained. The language is faulty; *e.g.* in l. 3, ⲙⲡⲓⲥⲱⲥⲟⲩ ⲛⲉⲓ ⲙⲙⲁⲕ. With ll. 5, 6 the phrase ⲉⲓⲥ ⲛⲁⲩⲁⲛ ⲕⲏ ⲙⲡⲭⲟⲉⲓⲥ ⲙⲡ[ⲧⲉⲕⲙⲏ]ⲧⲓⲱⲧ *cf.* one in no. 467.

476.

Or. 4835.—Papyrus; much damaged, the beginning being missing and many lines having large lacunae; 8×11 in. The fibres

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[1] I think this more probable than κόμης, notwithstanding the epithet. The name is illegible.

[2] For καμίσιον, as in *Aeg. Z.* 1885, 41, Rainer *Mitth.* iv. 141.

[3] Is this connected with ⲗⲁⲗⲕⲟⲩⲥ (Krall, *Rechtsurk.* 132) or ⲗⲁⲍⲏ (Rainer *Mitth.* v. 34) or λάγυνος (Wilcken, *Ostraka* i. 766)? Or is it merely for ⲗⲟⲩⲕⲟⲧⲥⲓ *solidus*? ⲗⲁⲕⲟⲥⲧⲉ cannot be read.

[4] *Cf.* Peyron's ⲉⲣⲡⲁ.

[5] Perhaps an incorrect form of a name. "The shepherd" is not probable.

[6] *Cf.* Rainer *Mitth.* v. 37.

[1] A mistake for ⲉⲧⲟⲟⲧⲕ or a new word.

[2] The ⲧ has two dots as in no. 472.

are parallel to the text, written in 16 lines of a sloping character with some ligatures. On the other side, in the reverse direction, is part of a Greek text of the 6th or 7th cent., the writer of which speaks of a journey to Alexandria, of the bishop of his own town and of the church of Apa Psoius.

Bought at Luxor. [HORNER.]

Letter addressed to a superior, l. 15 ⲧⲉⲧⲏⲛⲏⲩⲧⲉⲛⲟⲩ. It appears to refer to business, l. 4 [ⲁⲣⲧⲁⲗ ⲛⲉⲛⲟⲩ ⲥⲁⲥⲛⲟⲩ, l. 5 ⲟⲩⲁⲗⲟⲧⲓⲍ ⲛⲭⲏⲛ] and to relate a conversation with a woman; l. 13 [ⲛⲁⲥ ⲭⲉⲧⲁⲁⲥ ⲉⲃⲟⲗ ⲛⲧⲉⲭⲓⲧⲧⲏⲟⲩ. The names ⲟⲉⲕⲗⲁ and ⲭⲁⲣⲓⲥⲓⲁ occur.

477.

Or. 4920(8).—Papyrus. 3 fragments; the largest $5\frac{3}{4} \times 2\frac{3}{4}$ in. The fibres are at right-angles to the text which was written in more than 25 lines of an uneven, ligatureless hand (*cf.* Crum, *Coptic MSS.* pl. 2). The 2 larger fragments are parallel.

From Aḫmîm. [GRENFELL.]

Letter addressed to a superior ⲧⲉⲧⲏⲛⲏⲩⲧ-ⲭⲟⲉⲓⲥ. It appears to refer to a garden (or vineyard), a gardener, the vintage and to grapes sent with this letter by its writer. The following words and phrases are legible; ⲉⲕⲉ-ⲥⲟⲟⲩⲛ ⲛⲥⲉⲃⲏⲛⲕⲁⲣⲡⲟⲥ, ⲛⲉⲓⲟⲩⲏⲛ ⲉⲡⲓⲟⲩⲛⲉ, [ⲉⲃⲟⲗ ⲛⲟⲛ[1] ⲁⲛⲟⲟⲩⲛ ⲧⲁⲕⲟ, ⲁⲩⲱ ⲫⲓⲥ ⲟⲩⲁⲅⲁ-ⲱⲥⲉ[2] ⲙⲙⲉⲣⲥⲉⲛ ⲛ] [ⲥⲉⲡⲓⲁⲗⲟⲟⲩⲉ ⲁⲓⲧⲏⲛⲟⲟⲩ-ⲥⲟⲩ ⲛⲧⲉⲧⲏⲛⲏ[ⲛⲧⲭⲟⲉⲓⲥ] ⲥⲓⲧⲟⲟⲧⲕ ⲙⲡⲓⲁⲣⲅⲁⲧⲏⲥ (ἐργατής) ⲉⲡⲓⲟⲩⲛⲉ] [ⲛⲓⲧ ⲫⲓⲥⲟⲛ ⲛⲧⲉⲓⲉⲡⲓⲥ-ⲧⲟⲗⲏ ⲏⲁⲓ.

[1] For ⲛⲟⲛ or *μόνον*. It occurs twice more in doubtful contexts.

[2] Peyron has ⲁⲗⲗⲟⲟⲩⲉ = الغلة bdellium; so Labîb, *Dict.*, *s.v.* With *μυζαριλ cf.* *μυγαροίδιον* (Du Cange). The next word may be برسيم or a verb.

478.

Or. 4834.—Papyrus; a fragt. broken off on right and left; $3\frac{3}{4} \times 5\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 9 lines with one on the *verso* of a ligatureless, regular hand much like that of no. 468 *R.*

Bought at Luxor. [HORNER.]

Letter addressed to a superior of whom the writer asks a service [ⲙ]ⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲉ-ⲧⲙⲏⲛⲧⲉⲛⲟⲩ ⲭⲉⲕⲁⲥ]. The subject of the letter cannot be ascertained. L. 4 is [ⲙⲡⲉⲩⲓ ⲙⲕⲩⲣⲟⲥ ⲣⲱⲙⲁⲓⲁⲣⲓ ⲛⲭⲟⲩⲧ], l. 5 [ⲁⲕⲩⲣⲟⲥ ⲥⲙⲛⲟⲩⲧⲏⲛⲟⲥⲓⲥ ⲁⲫⲧⲁⲁⲥ ⲉϥ]. The former perhaps contains, besides the proper name Cyrus, a place-name. What is in the latter the meaning of *γνῶσις*? The address on the *verso* is to "our holy lord and father, Apa Moses]."

479.

Or. 4920(9).—Papyrus; a little is lost from the right and there are many lacunae; $5\frac{1}{2} \times 8$ in. The fibres on the *recto* are at right-angles to the text which is written in 9 or 10 lines of a regular, sloping hand without ligatures. The ink is much faded.

[GRENFELL.]

Recto. Letter written by Ammonius who states that Phoebamon had sued him. "Half the price" ⲧⲛⲁϩⲉ ⲛⲧⲧⲙⲟⲩ of —— is mentioned; but after l. 3 hardly anything can be gathered. Ll. 1—3 are + ⲡⲉⲧⲙⲥⲁⲧⲟⲩ ⲁⲩ-ⲙⲟⲛⲉ ⲫⲫⲣⲱⲙⲁ ⲉⲃⲉϩⲁⲓ ⲙⲙⲁⲭ[ⲟⲉⲓⲥ] ⲡⲙⲉⲣⲓⲃⲁ/ⲡ ⲏⲭⲁⲣⲧⲟⲧⲁ/[1] ϩⲁⲟⲩ ⲙⲡ ⲏⲥⲱⲃ ⲛ[ⲓ]ⲙ ϯⲡⲣⲟⲥ[ⲕⲩⲛⲉⲓ] [ⲙ]ⲡⲉⲧⲏⲛⲏⲛⲧⲭ[ⲟ]ⲉⲓⲥ ⲭⲁϥⲟⲓⲃⲁⲙⲙⲱⲛ ⲉⲓ ⲏⲁⲓ ⲉⲃⲟⲗ].

Of the address, on the other side, only ϩⲓⲧⲏⲁⲙⲙⲱⲛⲓⲟⲛⲓⲟ is visible.

[1] *V.* Rainer, *Mitth.* i. 24, v. 54.

Verso. The lines here are complete in length. The text is written in 11 lines of a hand similar in type to the last.

Letter, being the reply to that on the *recto*. It appears first to give advice; Phoebamon is to obtain a receipt (ἀπόδειξις). What follows is blame for not accomplishing something. The details are obscure. In l. 8 Antinoe is mentioned.

1 + ⲁⲓϫⲓ ⲙⲡⲉⲕϫⲁⲓ ⲁⲩⲱ ⲧⲁⲓⲥⲟⲩ . ⲕ ϫⲉ̅ . . ⲕ . . ⲙⲭⲁϩⲙⲏ | 2 . . . . ⲕ . . ⲕ . . . . . ⲟⲩ ⲙⲕⲁ . . ⲡⲓⲧⲁ-ⲣⲉⲟⲥ[1] ⲁⲣⲁ ⲧⲓⲧⲧⲓⲙⲏ | 3 ⲧⲙⲣⲥ . ϫⲟⲉⲓⲥ ⲛⲥⲟⲓ ⲙⲡⲣⲧⲉⲥⲗⲟϫⲏ ⲙⲁⲕ ⲙⲧⲓ ⲡⲗⲁⲁⲩ ⲙⲡⲟⲙⲉ | 4 ⲛⲥⲁ-ⲡⲉⲧϫⲟⲉⲓⲥ ⲙⲡⲧⲉⲫⲟⲓⲃⲁⲙⲱⲛ ϫⲓⲁⲡⲟⲗⲉⲓϫⲓⲥ | 5 ⲛ-ⲧⲟⲟⲧⲟⲩ ⲉⲡⲉⲫⲣⲁⲓ ϫⲉⲁⲩⲡⲁⲙⲣⲟⲩ ⲟⲩⲟⲓ ⲙⲡⲉⲕ-ⲩⲓⲛⲉ | 6 ⲉⲥ ⲟⲩⲟⲉⲉⲃⲟⲩ ⲕⲟ ⲙⲃⲟⲗ ⲙⲡⲉⲕⲩⲧⲁⲗⲟ ⲃⲧⲟ ⲙⲕⲟⲟϩ ⲉⲥⲟⲓ[2] | 7 ⲧⲁⲗⲟⲟⲩ ⲙⲡⲉⲩⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲓⲟⲩⲧⲉ ⲙⲡⲉⲕⲧ | 8 ⲧⲁⲗⲟⲟⲩ ⲙⲡⲓⲧⲟⲩ ⲉϩⲟⲧⲓ ⲉⲁⲓⲧⲙⲟⲟⲩ ⲉⲡⲁϫⲟⲉⲓⲥ | 9 ⲙⲓⲱⲩ ⲙⲡⲟⲟⲩ ⲙⲡⲉⲓ ⲛⲁⲓ ⲡⲧⲉⲧⲉϫⲣⲉⲓⲁ ⲩⲱⲟⲩⲥ | 10 (illegible) | 11 ϫⲱ ϫⲉⲙⲥⲡⲁⲟⲉ ⲉⲙⲉⲥⲟⲧⲉⲣⲓⲧⲉ.

The address of this text, on the *recto*, reads; + ⲧⲁⲁⲥ ⲛⲁⲙⲙⲱ[ⲛⲉ]

480.

Papyrus XXXIX. — A fragt., broken off on the left. $8\frac{3}{4} \times 4\frac{5}{8}$ in. The fibres are at right-angles to the text, which is written in 16 lines of a very irregular hand with few ligatures.

[Burton.]

From a private letter, the subject of which cannot be determined. The writer's name appears to be Tamena.[3] L. 1 is [ⲁⲓⲥϩⲁⲓ ⲉⲓⲩⲓⲛⲉ ⲁⲧⲁⲩⲛⲁⲩ; in l. 5 ⲩⲡⲉⲣⲧⲙⲛⲟⲟⲩ ⲛⲁ-ⲉⲕⲉⲩ[ⲛ]; in l. 10 the name [ⲡⲉ]ⲥⲙⲛⲟⲓⲟⲥ;[1] in l. 11 ⲧⲙⲛⲟⲟⲩ ⲟⲩⲁⲣⲉⲓ ⲛϩⲟⲙⲛⲧ; in l. 12 ⲟⲩϩⲃⲁⲥ ⲛⲥⲓⲙⲉ ⲟⲩⲥⲁⲃⲁⲓⲏ; in l. 15 ⲁⲛⲟⲕ ⲧⲁ-ⲙⲉⲛⲁ ⲉⲓⲩⲓⲛⲉ; in l. 16 the name ⲉⲓⲱⲥⲏⲫ.

481.

Or. 4920(10).—Papyrus; a small fragt.; $3\frac{1}{4} \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping, almost ligatureless character.

From Keneh. [Grenfell.]

Letter in which occurs a reference to Easter or to a Festal Letter; but the masc. ⲡ- is puzzling. The following is the text;

1. [ⲉⲫⲡⲱⲟⲩⲟⲓⲉ ⲡϩⲉⲟⲣⲧⲁ | 2 [ⲙⲓⲣⲁⲓⲥⲁⲟⲉ ⲙ-ⲙⲟϥ | 3 [ⲉⲧⲉⲕⲟⲉⲱⲫⲓⲗⲉⲓⲁ ϩⲙ | 4 [ⲙⲉⲓ ⲙⲧⲉⲧⲙⲁ-ⲣⲁⲡⲏ | 5 [. *Verso,* ☩ ⲧⲁⲁⲥ ⲙⲡⲁⲙⲉⲣⲓⲧ ⲙⲥⲟ[ⲛ]

482.

Or. 4920(11).—Papyrus; 5 fragts.; the largest $3\frac{7}{8} \times 5\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a hand very similar to that of no. 470, if not identical, though larger.

From Aḫmîm. [Grenfell.]

Letter addressed by John, an inferior, to Apa Colluthus ⲕⲟⲗⲟ[ⲥ]. Above l. 1 are the letters ϫⲙⲅ.[2] The subject of the text cannot be determined. The writer says that he had been ill ⲉⲙⲓⲧⲏ ⲧⲩⲱⲟⲙⲉ ⲙⲙⲟⲩⲛ[. The dialect has a Mid. Egyptian tendency; *cf.* ⲙⲁⲕ, ⲙⲁϥ= ⲙⲁⲕ, ⲙⲁϥ, ⲁϥⲧⲥⲥⲩ = ⲁϥⲧⲁⲁⲩ. The form ⲉⲡⲥ-ⲧⲟⲩⲁⲏϩ (twice) for ἐπιστολή is remarkable. The text terminates on the *verso*.

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[1] Or -ⲣⲟⲥ.

[2] Apparently something connected with building. *Cf.* ⲥⲟⲓ in Revillout, *Actes* 9, 11, 29.

[3] Presumably a feminine, formed like ⲧⲁⲩⲥⲙⲟⲩⲧⲉ. ⲧⲙⲁⲙⲛⲁ in no. 419 is scarcely comparable.

[1] It is possible that this is one of the papyri mentioned in no. 466. But no description of these having been yet published, it must remain doubtful.

[2] For this monogram *v.* Krall in Rainer *Mitth.* i. 127 and *Rechtsurk.*, 5; also Grenfell and Hunt, *Greek Pap.* ii. 151.

483.

Or. 4920(12).—Papyrus; a fragt.; $6\frac{1}{2} \times 3\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

From Aḫmîm. [GRENFELL.]

Letter from —— to ——. The writer asks for his correspondent's blessing. The *κύριος* Marinus ⲙⲁⲣⲓⲛⲟ and ⲡⲛⲟⲩⲧ ⲡⲣⲱⲙⲉ are mentioned. The dialect shows a Mid. Egyptian tendency in the possessives ⲛⲉⲧⲙⲙⲓ-, ⲧⲉⲧⲙⲙⲓ-, ⲛⲉⲧⲙⲙⲓ-.

484.

Or. 4833(2).—Papyrus; a fragt., broken off on left; $4 \times 4\frac{1}{4}$ in. The fibres are at right-angles to the text, which is written in 7 lines of a small, unsteady hand with few ligatures.

Bought at Luxor. [HORNER.]

Letter, written by Tbelake ⲧⲃⲉⲗⲁⲕⲉ to ——. Possibly a legal document since the last line seems to contain a witness's name; ⲁⲛⲟⲕ ⲕⲩⲣⲓⲁⲕⲟ[ⲥ]. But it is not possible to ascertain the subject of the text. The address was on the *verso*.

485.

Or. 4920(13).—Papyrus. 2 fragments, the larger $3\frac{3}{4} \times 5\frac{1}{4}$ in. The fibres are at right-angles to the text, which was written in more than 11 lines of a small, considerably ligatured hand.

From Aḫmîm. [GRENFELL.]

Letter. The subject cannot be determined. The person addressed is asked to send his gardener ⲡⲉⲕⲥⲟⲛⲉ to the writer and also his rent(?) ⲧⲛⲟⲟⲩ ⲧⲁⲗⲓⲥⲟⲟⲥⲓⲥ (*μίσθωσις*) ⲛⲁⲓ. The last line has [ⲁ]ⲛⲟⲕ ⲧⲉⲧⲥ[1] ⲛⲧⲓⲙⲟⲗⲁⲥ ⲍⲏⲧⲟ ⲡⲣⲱⲙ[ⲉ].

486.

Add. 31,290, fol. 299.—Paper. This is C. W. Goodwin's copy of a fragt. (parts of 9 lines) of papyrus "from E. Smith Esq." No size or other description is given.

[MRS. A. A. GOODWIN.]

Letter, addressed to superiors ⲛⲉⲙⲓⲟⲧⲉ ⲁⲭⲟⲥⲓⲥ. It seems to ask help for some poor or oppressed person.

487.

Or. 5287(1).—Papyrus; complete; $9 \times 2\frac{5}{8}$ in. A *selis*-join runs lengthwise along the papyrus. It has been folded some 14 times in its width and twice in length. The text is parallel with the fibres and is written in a small, ligatured and very uneven hand.

[GRENFELL.]

Letter from Anoup to Phakeu.[2] He says that he has, at the recipient's request, given him a —.[3] What follows is obscure. The MS. is valuable since it bears a date, 287, presumably the Mohammedan year *i.e.* A.D. 900; the Diocletian year = A.D. 571 would, considering the Arabic words which occur, be too early.

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[1] The name ⲧⲓⲧⲥ is in Cairo ostrakon 8169.

[2] *Cf.* perhaps ⲡⲁⲕⲁⲟⲩ, Krall, *Rechtsurk.* 113.

[3] An Arabic word with the article. I cannot even divide the next following words.

ϩⲓⲡⲣⲁⲓ ⲉⲡⲓⲟⲩⲧⲉ | 2 ⲁⲛⲟⲕ ⲁ̈ⲛⲟⲕ ⲁⲛⲟⲩⲧⲓ ⲉⲓⲥ | 3 -ϩⲁⲓ ϥⲁⲕⲉⲧ ϧⲉⲛⲧⲁⲕⲥ | 4 -ⲧⲓ ⲙⲟⲓ ⲁⲓⲧⲓ ⲙⲁⲕ ⲟⲩⲁⲁ | 5 -ⲕⲁⲡⲉⲗⲉ ⲛⲁⲧⲁⲗⲱⲓ | 6 ⲥⲁϩⲉ ϩⲓⲡⲉⲛⲧ̈ⲃ̈ ⲙ̈ ⲡⲟ̈ⲟ̈ⲣ̈ | 7 ⲙ ⲧⲥⲁⲕⲙⲟⲟⲩ ϧⲓⲙⲉⲛⲧⲏ | 8 -ⲙⲉⲛⲁⲗⲗⲏⲣ ⲙⲡⲉⲓⲧ | 9 ⲁⲛⲟⲕ ⲁⲛⲟⲩⲧⲓ ⲧⲓⲥⲧⲏ | 10 -ϧⲉϩⲓⲧⲣⲟⲩⲙⲉ ⲧⲁⲓ | 11 ⲥⲛⲍ. After a blank, in the same hand ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ[1] ⲟⲩⲁⲗ-ⲕⲁⲡⲉⲗⲉ ⳋ.

[1] Presumably the name of the scribe or of a witness, since the document is legal.

488.

Or. 5287(2).—Papyrus; a fragt.; $5\frac{1}{4} \times 5\frac{1}{4}$ in. The text covers both sides and appears to begin at right-angles to the fibres. It is written in an irregular hand with several ligatures.

[Grenfell.]

Letter apparently from Senuthius (*rec.* 11) to his son Thomas (*ver.* 3). The writer seems to speak of himself as dying of hunger (*ver.* 7). "The monastery" is mentioned (*ver.* 6).

MISCELLANEOUS.

489.

Or. 3581B(69).—Parchment; considerably damaged; $14\frac{1}{4} \times 12\frac{1}{2}$ in. The text is written in 2 columns of some 49 lines, mostly in a small, sloping script (*cf.* Hyvernat, *Album* pl. ix. 2, col. 2 or xxviii); but on the *verso* the last paragraph is in a larger hand.

From Aḫmîm. [BUDGE.]

Colophons from a copy of the 4 Gospels;[1]

(1) Written by Victor son of Shenoute son of Mêna, of "the Christ-loving city" Aḫmîm ⲡⲁⲛⲟⲥ, in the White Monastery, A.M. 828 (=A.D. 1112). The clergy of the monastery and the ecclesiastical dignitaries are enumerated; archimandrite Paul, ⲁⲥⲩⲛⲇⲁⲣⲓⲟⲥ (*δευτεράριος*[2]) Pichôsh ⲡⲓⲟⲩⲱϣ, *οἰκονόμος* ⲥⲟⲩⲥⲓⲛⲉ,[3] archdeacon and teacher (*διδάσκαλος*[4]) Matthew; also the patriarch ⲡⲁⲕⲁⲣⲉ[5] and the bishop of Aḫmîm ⲡⲟ[illegible]. Victor expresses his gratitude to Matthew who had taught him to write and instigated this present task, the first he had attempted. "What is satisfactory therein is due to his sound teaching; what is not is due to me." The date is given twice; first with 501 incorrectly as the corresponding Saracenic year; then, in a Greek paragraph, with the year of the world added, while the Saracenic date is replaced by an obscure Greek phrase relative to the moon.[1] This colophon ends with a sentence in cryptogram, again expressing the scribe's unworthiness.[2]

(2) Commemorates the donors of the book, Wezir (? وزير) son of Joseph and his son John of Psemhout[3] in the nome of Psoi. The following are the texts;

ⲟⲩⲟϩ ⲥⲉⲓ ⲡⲓⲟⲩ[4] ϩⲓⲣⲁϣⲉ ⲙⲡⲧⲣⲏⲡⲓⲁ ⲛⲧⲉⲕ-ⲕⲁⲑⲟⲗⲓⲕⲏ ⲥⲧⲟⲧⲗⲁⲃ ⲡⲁⲓⲟⲧⲉ ⲥⲧⲟⲧⲗⲁⲃ ⲙⲁⲣⲓⲕⲟⲥ ⲙⲙⲏⲛⲟⲛⲟⲭⲟⲥ ⲛⲁⲓ ⲥⲧⲩⲗⲟⲥ ϩⲓⲛⲏⲟⲩ ⲙⲡⲟⲛⲁⲥ-ⲧⲏⲣⲓⲟⲛ ⲙⲡⲉⲛⲉⲓⲟⲧ ⲥⲧⲟⲧⲗⲁⲃ ⲁⲛⲁ ⲯⲱⲓⲟⲩⲓ[5] ⲉⲣⲉ-ⲡⲓⲟⲥ ϫⲓⲕⲧⲓⲥⲧⲏ ⲉⲃⲟⲗ ⲁⲛⲟⲛ ⲙⲡⲓⲛⲓⲧⲏ ϩⲓⲟⲩⲥⲟⲩⲛ ϩⲁⲧϩ[ⲁⲃ]ⲏⲥ ⲙⲡⲉⲛⲟⲩⲥⲓⲁⲥⲧ/ ⲥⲧⲟⲧⲗⲁⲃ ⲡⲟⲧⲁ ⲡⲟⲧⲁ ⲕⲁⲧⲁ ⲡⲉϥϩⲁⲓ ϩⲁⲙⲏⲛ ⲉⲥⲟⲩⲱⲛⲉ

ϩⲣⲁⲓ ⲁⲉ ϩⲓⲧⲏ[ⲧ]ⲙⲡⲓⲧⲯⲏⲫⲓⲥⲧⲏϥ ⲙⲡⲛⲟⲩⲧⲉ ⲁⲛⲁⲕⲁⲑⲟⲟⲛ ⲯⲱⲛⲉ ϩⲓ[ⲛ]ϩⲟⲟⲩ ⲙⲡⲉⲛⲉⲓⲟⲧ ⲙⲡⲛⲉⲩ-ⲟⲙⲟⲧ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲩⲱ ⲛⲁⲣⲭ[ⲓ]ⲁⲙⲓⲧⲣⲓⲧ/

[1] That ⲧⲣⲁⲕⲧⲁⲧⲟⲛ has this meaning (and not =ⲧⲣⲟ "part," Crum, *Copt. MSS.* 61) is clear from the 2nd colophon, ⲁⲥⲧⲣⲁⲕⲧⲁⲧ. (*τετρα-*); c. W. Nissen, *Diataxis des Michael &c.* 95 also *Miss. franç.* iv. 683.

[2] *V.* p. 40 *above*; also Zoega p. 37, ⲁⲥⲩⲧⲟⲗⲁⲣⲓⲟⲥ.

[3] Is this for Ψοΐνις? In *Mém. de la Miss.* iv. 606 (the scribe of the MS.) it is masc.; *Aeg. Z.* 1878, 26 fem.; in Rainer *Mitth.* v. 36 doubtful.

[4] *Cf. Proc. Soc. Bibl. Arch.* xxi. 249.

[5] Macarius ii, 1102—1128.

[1] *Cf.* the datings in Zoega p. 19 and in Horner's Boh. Gospels i, lv.

[2] This is much damaged. By substituting for each letter that which in the alphabet precedes it (N.B. ⲟ for ⲉ) the opening words read ⲁⲛⲟⲕ ⲙⲡⲉⲛⲕⲟ ⲃⲓⲕⲧ; but after that this system appears to fail.

[3] *V.* Amélineau, *Géographie* 412.

[4] The same salutation, Paris 129[18], f. 127; *cf.* also Zoega p. 175.

ⲁⲃⲃⲁ ⲡⲁⲧⲏⲣ ⲙⲡⲉⲛⲕ[ⲉ]ⲩⲃⲏⲣ ⲁⲅⲅⲉⲗⲁⲣⲓⲟⲥ ⲁⲃⲃⲁ ⲡⲓⲥⲱⲧⲏⲣ ⲉⲧⲫⲓ ⲉⲣⲁⲓ ⲙⲙⲁⲩ ⲛⲁⲛⲓⲥⲓⲥ ⲙⲡⲣⲟⲟⲧⲏ ⲙⲧ[ⲟⲓ]ⲕⲟⲛⲟⲙⲓⲁ ⲉⲣⲉⲡⲉⲛⲉⲓⲱⲧ ⲙⲡⲣⲉⲥⲃⲩⲧⲏⲣⲟⲥ ⲥⲟⲩⲥⲓⲛⲉ ⲟ ⲛⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲧⲉⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲩⲱ ⲉⲣⲉⲡⲉⲛⲉⲓⲱⲧ ⲙⲃⲁⲓⲣⲟⲟⲧⲏ ⲙⲁⲟⲟⲉⲟⲥ ⲱ ⲡⲁⲣ[ⲭ]ⲓⲁⲭⲟⲛ ⲁⲩⲱ ⲡⲗⲓⲗⲁⲥⲕⲁⲗⲟⲥ ⲉⲧⲓⲁⲣⲓⲁ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ

ⲁⲩⲱ ⲏⲧⲟⲩ ⲡⲉⲛⲧⲁⲫⲩⲥⲓⲥⲉ ⲙⲙⲁⲓ ⲁⲫⲧⲟⲧ ⲥⲓⲧⲉⲫⲁⲕⲁⲗⲉ ⲙⲙⲛⲉⲫⲥⲃⲱⲟⲩⲉ ⲉⲧⲭⲟⲥⲉ ⲛⲁⲧⲯⲁⲭⲉ ⲉⲣⲟⲟⲩ ⲁⲛⲟⲕ ⲡⲓⲣⲏⲕⲉ ⲥⲩⲛⲥⲟⲟⲩⲛ ⲯⲁⲛⲧⲁⲭⲏⲕ ⲡⲓⲭⲱⲙⲓⲉ ⲉⲃⲟⲗ ⲕⲁⲧⲁ ⲡⲩⲓ ⲛⲧⲁⲓⲉⲩⲡⲱⲗⲟⲥ ⲏⲧⲟⲩ ⲥⲱⲟⲩ ⲛⲉⲫⲧⲉⲃⲱ ⲛⲁⲓ ⲕⲁ̅ ⲧⲉⲫⲁⲕⲁⲗⲉ ⲉⲥⲟⲩⲛ ⲉⲣⲟⲓ ⲁⲛⲟⲕ ⲛⲁⲩⲁⲁⲧ ⲁⲛ ⲁⲗⲗⲁ ⲟⲩⲟⲛ ⲙⲙⲟ ⲉⲧⲙⲁⲁⲓⲧⲉ ⲙⲙⲟⲩ ⲉⲣⲉⲡⲉⲭ̅ⲥ̅ ⲓ̅ⲥ̅ ⲛⲁⲓ ⲛⲧⲁⲧⲙⲉⲣⲓⲧⲟ ⲁⲩⲱ ⲙⲡⲉⲧⲥⲫⲟⲥ ⲁⲩⲟⲩⲁⲍⲟⲩ ⲛⲥⲱⲟⲩ ⲉⲫⲉⲧⲁⲭⲣⲟⲟⲩ ⲥⲓⲧⲉⲫ-[ⲉⲓⲣ]ⲏⲙⲏ ⲛⲉⲫⲧⲟⲟⲧⲟⲩ ⲥⲓ .... ⲛⲁⲕⲁⲟⲟⲩ ⲕⲁⲧⲁ ⲟⲉ .....ⲩⲱⲟⲩⲉ ⲙⲙⲏⲛⲉⲙⲓⲟⲩ[ⲉ..... ⲁⲩⲱⲣ ⲛⲧⲁⲧ-ⲩⲱⲟⲩⲉ..... ⲥⲓⲙ ⲙⲫⲕⲁⲟⲩⲱⲟⲩ..... ⲉⲛⲟⲩⲭⲉ ⲛⲟⲩⲟⲩⲱⲣⲱ....ⲉ]ⲓⲣⲏⲛⲏ ⲥⲩⲛⲁⲣⲓⲟⲛ [ⲙⲙⲟⲛ]ⲁⲥ-ⲧⲏⲣⲓⲟⲛ ⲕⲉⲛⲉⲧⲟ (*γένοιτο*) ..... ⲁⲙⲏⲛ

(Col. 2) ⲁⲧⲱ [18—20 letters]ⲥⲓⲙ[18—20 letters]ⲛⲉⲓⲱⲧ[16—18 letters]ⲙⲁⲕⲁⲣⲉ[12—14 letters] ⲁⲩⲱ ⲉⲣⲉⲡⲉⲕⲭ̅[ⲉⲩⲃⲏⲣ]ⲁⲧⲟⲧⲣⲓⲟⲥ[1] ⲁⲃⲃⲁ ⲓⲱ [about 6 let.[2]] ⲱ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲡⲟⲁ[ⲓⲥ] ⲡⲁⲓⲟ[ⲉ] ⲡⲟⲥ̅ ⲧⲁⲭⲣⲉⲛⲉⲥⲟⲟⲩ ⲙⲡⲉⲫⲟⲣⲟⲛⲟⲥ ⲛⲥⲉⲛ-ⲣⲟⲙⲛⲉ ⲙⲡⲓⲛⲓⲕⲟⲛ ⲛⲉⲫⲕⲁⲧⲉⲫⲉⲓⲣⲏⲛⲏ ⲉⲥⲡⲁⲣⲣⲏ-ⲥⲓⲁⲍⲉ ⲙⲙⲟⲥ ⲥⲓⲧⲉⲫⲉⲕⲕⲁⲛⲥⲓⲁ ⲉⲣⲉⲡⲉⲭ̅ⲥ̅ ⲱ ⲛⲉⲣⲟ ⲉⲥⲣⲁⲓ ⲉⲭⲱⲓ[ⲥⲓⲉ] ⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ ⲁⲙⲏⲛ

ⲁⲣⲓ ⲡⲁⲩⲉⲥⲧⲉ ⲛⲁⲣⲁⲛⲉ ⲉⲓⲥ ⲧⲁⲩⲥⲧⲁⲩⲉⲁ[3] ⲛⲁⲓⲟⲧⲉ ⲙⲡⲣⲉⲥⲃⲩⲧⲏⲣⲟⲥ ⲙⲙⲁⲓⲁⲕⲟ/ ⲙⲙⲙⲟⲛⲟⲭⲟⲥ ⲙⲡ-ⲟⲧⲟⲛ ⲙⲙⲟ ⲉⲧⲙⲁⲟⲩ ⲥⲓⲙⲡⲓⲧⲣⲁⲥⲧⲁⲅⲅⲉⲗ/ⲙⲧⲉⲧⲛⲭⲟⲟⲥ ⲥⲛⲟⲩⲁⲣⲁⲛⲉ ⲭⲉⲡⲟⲥ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉⲫⲉⲣⲡⲉⲫⲙⲟⲟⲩ ⲙⲙⲁ ⲙⲙⲁⲩ ⲥⲙⲛⲧⲥⲟⲟⲩ ⲙⲡⲉⲫⲥⲱⲙⲁ ⲙⲫⲙⲟⲩ ⲙⲡⲉ-ⲭⲓⲗⲟⲅⲣⲁⲫⲟⲛ (*χειρόγραφον*) ⲙⲙⲫⲛⲟⲃⲉ ⲙⲫⲥⲁⲓ ⲙⲡⲉⲫⲣⲁⲓ ⲉⲡⲭⲱⲟⲩⲉ ⲙⲙⲉⲧⲱⲛⲉ ⲕⲉ ⲧⲟ ⲁⲙ̅/

ⲉⲓⲥ ⲧⲁⲩⲥⲧⲁⲩⲉⲁ ⲛⲁⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ⲁⲛⲟⲕ ⲡⲓⲣⲏⲕⲉ ⲃⲓⲕⲧⲱⲣ ⲡⲓⲁⲧⲓⲙⲩⲁ ⲙⲡⲓⲣⲁⲛ ⲭⲉⲗⲓⲁ̅/ ⲧⲉ̅ ⲏⲩⲉⲙⲟⲛⲓ ⲧⲉ̅ ⲙⲙⲏⲛⲓⲁ ⲡⲣⲓⲧⲛⲟⲙⲓⲉ ⲙⲙⲁⲓⲡⲉⲭ̅ⲥ̅ ⲡⲁⲛⲟⲥ ⲙⲧⲉⲧⲙⲏ ⲥⲁⲛⲁⲩⲟⲩⲧⲉ ⲭⲉⲙⲡⲁⲫⲏⲟⲉⲓ ⲩⲁⲧⲉ-ⲛⲟⲩ ⲙⲡⲙⲟⲛⲁⲭⲁ ⲙⲧⲣⲁⲙⲙⲁⲧⲓⲁ ⲙⲁⲗⲓⲥⲧⲁ ⲭⲉⲃⲓⲉⲥⲥⲁⲓ ⲃⲁⲓⲥⲓⲧⲟⲟⲩ ⲥⲓⲧⲙⲧⲉⲡⲣⲟⲙⲁ ⲙⲡⲙⲟⲩⲧⲉ ⲡⲁⲣⲁⲟⲟⲥ ⲙⲙⲉⲩⲁⲛⲁ ⲙⲡⲉⲛⲓⲉⲓⲱⲧ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲡⲁ ⲩⲉ-ⲛⲟⲩⲧⲉ ⲙⲙ[ⲟⲟⲩ]ⲉⲥⲥⲁⲩⲉ ⲙⲡⲁⲉⲓⲱⲧ [ⲁⲃⲃⲁ] ⲡⲁⲟ-ⲟⲥⲟⲥ ⲡⲁⲓ ⲛⲧⲁ[ⲫⲩⲙ]ⲥⲓⲥⲉ ⲙⲙⲁⲓ ⲁⲧⲱ[5—7 letters]ⲙⲙⲟⲓ ⲉⲧⲙⲙⲧ[7—8 letters]ⲭⲉⲙⲡⲓⲥⲛⲟⲟⲥ [8—9 letters]ⲉⲙⲉⲥ ⲉⲙⲉ[9—10 letters]ⲩⲁⲭⲉ ⲉⲣ[11—12 letters]ⲛⲁⲣⲣⲉⲁ[11—12 letters]ⲉⲧⲭⲟ [12—13 letters].

Verso. [about 15 letters]ⲡⲁⲓ[about 15 letters] ⲛⲁ[about 13 letters]ⲉⲛⲉⲫⲥⲟ[about 11 let.]ⲙⲙⲁ ⲙⲙ[about 7 let.]ⲧⲉ ⲉⲧⲙⲁⲛⲟⲩⲟⲩ ⲛⲁⲓⲉ ⲙⲙⲩⲥⲟⲟⲩ ⲡⲁⲗⲗⲁⲥ ⲉⲧⲥⲟⲭⲫ ⲉⲟⲙⲟⲩⲁⲭⲉ ⲙⲙⲟⲟⲩ ⲟⲩⲁ ⲟⲩⲁ ⲉⲫⲡⲣⲟⲥⲓⲥⲧⲁ ⲉⲭⲓⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲛⲟⲩⲧⲉ ⲕⲁⲗⲱⲥ ⲉⲫⲕⲟⲥⲙⲉⲓ ⲙⲙⲟⲥ ⲥⲓⲙⲩⲁ ⲉⲧⲉⲫⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲉⲧⲙⲛⲧ ⲩⲁⲣⲟⲩ ⲥⲓⲙⲙⲁ ⲉⲧⲟⲧⲛⲧ ⲉⲧⲭⲓⲥⲃⲱ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲫ ⲉⲫⲙⲉ ⲛⲟⲩⲱⲟⲩ ⲙⲙⲁ ⲕⲁⲗⲱⲥ ⲥⲛⲟⲩⲁⲣⲁⲛⲉ ⲛⲧⲉ ⲡⲙⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲫⲧⲁⲓⲟ ⲛⲟⲩⲱⲟⲩ ⲙⲙⲁ ⲉⲁⲫⲩⲱⲟⲩⲉ ⲛⲁⲓ ⲥⲱ ⲙⲥⲁⲥ ⲛⲣⲉⲫⲣⲱⲟ ⲩⲁⲛⲧⲁⲭⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲓⲭⲱⲙⲓⲉ ⲛⲧⲁⲓⲥⲓⲧⲟⲟⲩ ⲉⲣⲟⲩ ⲡⲉⲛⲧⲁⲫⲥⲱⲛⲉ ⲛⲥⲓⲧⲟⲩ ⲟⲩⲉⲃⲟⲗ ⲥⲓⲧⲉⲫⲥⲃⲱⲟⲩⲉ ⲉⲧⲟⲩⲟⲭ ⲁⲩⲱ ⲡⲉ-ⲧⲉⲙⲡⲫⲥⲱⲛⲉ ⲟⲩⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲛⲉ ⲉⲓⲥⲟⲛⲉ ⲙⲙⲱⲧⲛ ⲛⲁⲓⲟⲧⲉ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲧⲉⲧⲙⲣⲛⲁⲩⲉⲉⲩⲉ ⲥⲙⲛⲉ-ⲧⲙⲩⲁⲛⲁ ⲙⲙⲛⲣⲓ ⲉⲣⲁⲓ ⲙⲙⲉⲧⲙⲟⲓⲭ ⲉⲧⲙⲁ ⲙⲙⲟⲩⲕⲱ ⲉⲃⲟⲗ ⲛⲧⲉ ⲛⲁⲓⲟⲩⲉ ⲣⲉⲙⲧⲱ ⲁⲙⲏⲛ ⲟⲩⲟⲓ ⲛⲁⲓ ⲁⲛⲟⲕ ⲭⲉⲩⲁⲣⲉⲟⲩⲟⲉⲓ ⲩⲱⲟⲛⲉ ⲛⲓⲩⲟⲟⲩ ⲁⲛ ⲧⲟⲓⲭ ⲛⲁⲧⲁⲕⲟ ⲛⲉⲥⲉⲁⲓ ⲛⲁⲓⲟⲧⲏ ⲉⲃⲟⲗ ⲁⲧⲱ ⲛⲧⲁⲫⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲥⲓ ⲡⲓⲧⲣⲁⲥⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲙⲡⲓⲥⲟⲟⲩ ⲛⲁⲓ ⲉⲧⲉ-ⲥⲟⲩ ⲓ̅.[ⲛ]ⲉ ⲙⲡⲓⲉⲃⲟⲧ ⲡⲁⲣⲓⲟⲩⲧⲉ[2 or 3 let. ⲧ]ⲟⲛ ⲁⲣ/ ⲫⲏ ⲱⲕⲏ [ⲥⲁⲣ]ⲁⲣ/ ⲫⲁ :—

Seven Greek lines at the bottom of col. 1 are fragmentary ;

..... ⲉ ⲧⲱⲛ ⲟ ⲁⲅⲁⲡⲏⲧⲟⲥ

..... ⲧⲱⲛ ⲕⲁⲓ ⲁⲧⲉⲗ

..... ⲉⲓⲥ ⲙⲉⲧⲁⲛⲉⲁⲛ

..... ⲉⲣⲱ ⲧⲁⲡⲓⲛⲟⲥ

..... ⲓ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ

..... ⲕⲁⲓ ⲁⲛⲁⲍⲓⲟⲥ

..... ⲙⲏⲛ ?

(Col. 2) ⲉⲅⲣⲁⲫⲁ ⲧⲟ ⲃⲓⲃⲗⲓⲟ[ⲛ] ⲧⲟⲩ ⲁⲅⲓⲟⲛ ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲧⲟⲩⲧⲟ ⲉⲓ ⲙⲉⲣⲁ ⲓⲏ ⲧⲟⲩ ⲁⲡⲣⲓⲗ?

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[1] *V.* no. 468.

[2] In margin, opposite this, ⲅⲁⲃⲣⲓⲏⲗ and another word.

[3] *Cf.* Zoega p. 104 and the Index to this Catalogue.

κατα ϯπο/ τοπ κοcμοπ . . .[1] και ϯ τοπ αγιοπ ⲡϥ ωκπ και caραγ/ τπη ⲥⲧⲁⲥⲓⲏ .. ⲉⲧⲣⲁcⲟⲩⲥ παρ ⲉⲡⲟⲩⲧ[3]

ⲃϫⲡⲁⲣⲕⲟⲩⲁⲗⲅⲕⲁ/ⲧⲁ̀ⲫⲧ̀. ⲫⲕⲁ̀ⲡⲫ[3 or 4 let.] ⲁ̀ϫⲃⲕⲩ̀ⲧⲡⲕ

In another hand; ⲡⲟ̅ⲥ ⲓ̅ⲥ ⲡⲟⲩ̅ⲥ̅ ⲡⲓⲁⲗⲏⲙⲡⲟⲩⲧⲉ ⲡⲓⲟⲩⲧⲉ ϩⲓⲟⲩⲧⲉ ⲉⲃⲟⲥⲟⲩⲧ [ⲙ]ⲡⲓⲁⲗⲏⲙⲡⲟⲩⲧⲉ ⲙⲥⲟⲛ ⲁⲧⲧⲁⲥⲓⲟⲩ ϩⲓⲟⲩⲧⲉⲡⲓ ⲡⲁⲣϫⲱⲛ ⲙⲡⲟⲩⲧⲁⲥⲓⲟⲩ ⲟⲩⲟ[ⲓ]ⲣ ⲡⲧⲥ̅ ⲡⲓⲟⲥⲓⲫ ⲡⲓⲙⲡⲉⲣⲟ ⲡⲁⲓⲁⲕ/ ⲛⲟⲗⲓⲛⲓⲥ ⲉⲧⲉⲡⲁⲓⲛⲉ ⲅⲁⲧⲁϩⲱⲕ ϫⲉⲟⲟⲧϥⲛⲓⲙⲉ[3] ⲡⲣⲟⲫⲏⲧⲏⲥⲟⲩⲧ ϩⲓⲛⲧⲟⲩ ⲙⲙⲟⲕ ϩⲓⲧⲟⲟⲩ ⲛⲓⲙ ⲙⲡⲉⲧⲙⲏⲧⲉ ⲙⲙⲁⲩ[ⲟⲩ]ⲟϩ ⲙⲥⲟⲧⲛ ⲙⲙⲁⲩ[ⲟⲩ]ⲟϩ ⲙⲡⲉ ⲉϩⲟⲩⲛ ⲉⲙⲛⲟⲩⲧⲉ ⲁⲧⲡⲙⲙⲁⲥⲧⲣⲁⲥⲧⲁⲅⲙⲁⲓⲟⲛ ϩⲓ[ⲛⲟⲩ]ϩⲓⲥⲁ ⲙⲙⲛ ⲉⲙⲛ[ⲟⲟⲩ].

The concluding lines are fragmentary;

ⲁⲧⲕⲁϥ ϩⲙⲛ . . . . .
ⲛⲉ ⲁⲧⲭⲓⲥⲃⲱ . . . . .
ⲁⲧⲱ ⲁⲧⲃⲉⲃⲱ . . . . .
ⲁⲧⲱ ⲁⲧⲃⲣⲁⲣ . . . . .
ⲕⲁⲛⲓⲥⲁ ϩⲙⲛ . . . . .

490.

Or. 3581B(70).—Parchment; an almost complete leaf; $11\frac{3}{8} \times 8\frac{1}{2}$ in. The text is for the most part in 2 columns, the no. of lines in each being unequal. It is written by 2 scribes, both in the style of Zoega's 9th class.

From Aḫmîm. [Budge.]

Colophons, the end of one and the whole of another; the 1st by George the ψαλμῳδός[4] in A.M. 752 = A. Sarac. 327 (*sic*) (= A.D. 1036), the 2nd by an anonymous scribe—"the Lord knoweth his name,"—who presents the book to the White Monastery and threatens with the curses of Moses any who shall remove it.

(1). The 1st paragraph is fragmentary and ends with . . . ϩⲁⲛⲏⲓ ⲉⲫⲉϣⲟⲛⲉ ⲉⲫⲉϣⲟⲛⲉ ϩⲁⲛⲏⲓ. The 2nd is; ⲁⲛⲟⲕ ⲁⲉ ϩⲟⲟⲧ ⲡⲉⲡⲓⲥⲕⲁⲗ' ⲁⲧⲉⲟ ⲡⲓⲉⲃⲏⲓⲏ ⲡⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ[1] ⲣⲉⲙⲣⲉ ⲡⲉⲩⲏⲣⲉ ⲛⲧⲁⲓⲁ ⲛⲉⲕⲕⲁⲗⲓⲁ ⲛⲉⲣⲙⲁⲛⲟⲗⲟⲥ ⲁⲧⲟⲗⲙⲁ ⲁⲓⲉϩⲁⲓ ⲡⲓϫⲟⲟⲛⲉ ϩⲓⲧⲣⲟⲛⲓⲉ ⲧⲁⲓ ⲧⲕⲩ ⲡⲉⲁⲣⲁⲓⲣⲉⲛⲟⲥ ⲁⲓⲟⲕⲁⲓ ϯⲛⲉ.

(2). ⲟⲩⲧⲟⲥⲉ ⲡⲓⲟⲩ[2] ⲡⲓⲣⲁⲝⲩⲉ ⲡⲓⲙⲡⲟⲩⲧⲟⲩ ⲡⲓⲙⲡⲟⲥⲙⲁ ⲙⲡⲉⲛⲥⲟⲛ ⲡⲓⲁⲙⲡⲟⲩⲧⲉ ⲡⲓⲁⲓⲕⲁⲓⲟⲥ ⲡⲓⲁⲓⲕⲁⲓⲟⲥ ⲙⲥⲟⲛ ⲛⲟⲥ̅ ⲛⲉⲧⲥⲟⲟⲧⲛ ⲙⲡⲉⲃⲣⲁⲓ ⲛⲧⲁⲫⲁⲓ ⲛⲕⲉⲫⲁⲗⲁⲓⲟⲛ (κεφάλαιον) ⲛϩⲟⲛⲉ ⲉϩⲟⲟⲧⲛ ⲉⲧⲉⲕⲕⲁⲗⲓⲁ ⲙⲡⲉⲛⲉⲓⲟⲧ ⲁⲛⲁ ⲣⲉⲛⲟⲩⲧⲉ ⲛⲉⲫⲛⲁⲩⲉ ⲛⲓⲕⲟⲧⲉ ⲙⲡⲉⲥⲁⲧⲁⲛⲁⲥ ϩⲓⲧⲙⲛⲥⲟⲛⲉ ⲙⲡⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲟⲟⲩⲧⲉⲥⲛⲉ ϫⲉⲟⲟⲧⲟⲛ ⲙⲙⲛ ⲉⲧⲙⲁⲉⲣⲉ ⲙⲡⲏ"ϩⲟⲙⲉ[3] ⲛⲉⲩⲙⲛⲟ ⲙⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲉⲛⲉⲓⲟⲧ ⲁⲛⲁ ⲣⲉⲛⲟⲩⲧⲉ ⲧⲉⲙⲛⲟⲩⲧⲉ ⲙⲙⲟ ϩⲣⲁⲓ "ϩⲟⲩ ⲛⲥⲁⲣⲟⲩ ⲧⲏⲣⲟⲩ ⲧϩⲙⲛⲟⲩⲟⲥ ⲛⲉⲫⲣⲓ ⲙⲡⲉⲫⲓⲉⲣⲟⲥ ⲉⲃⲟⲗ ϩⲓⲛⲉⲩⲏⲓⲙⲓ ⲙⲙⲟⲓⲥ ⲁⲙⲛⲓ. A previous text or the end of this has been here erased.

The *verso* is blank.

491.

Or. 1242(1).—Paper; 2 connected leaves, 2 separate leaves, pp. —, ō; —, ⲡⲁ̅; —, ?; —, ⲣⲙⲍ̅, and 2 fragts.; $10\frac{1}{4} \times 6\frac{3}{8}$ in. The Coptic text is in one column of about 25 lines with a corresponding Arabic text opposite it. The script is regular and sloping, like Zoega's 9th class, with ⲓ as described in no. 116 *above*. Stops, lines and the letter ϕ are in red.

From Dair al-Baramûs, Nitria.

[G. Chester.]

[1] Three figures, the last being ⲓⲁ.

[2] Perhaps there was nothing after σαλήτη.

[3] Mr. A. G. Ellis suggests that this is merely the pronunciation of ⲛⲟⲗⲓⲛⲓⲥ. *Cf.* also the name جرن Krall, *Rechtsurk.* 131. The verb ⲟⲩⲟⲓⲣ elsewhere (Matt. i. 23, Leyden Cat. 449) means 'translate.'

[4] *V.* Vansleb, *Histoire* 180.

[1] Recurs Hyvernat, *Album*, pl. viii. 4 and as a verb, Paris 131[3], 39.

[2] A salutation, no doubt, as in the last no., but unintelligibly corrupted.

[3] Interesting for the pronunciation of ϫ at this time.

Parts of a Greek-Sa'idic-Arabic Vocabulary apparently identical with that in Paris MS. 44 often cited by Peyron and described by Woide, *Appendix &c.* [22]. It would seem that our MS. was less accurately written than that in Paris. In script they are very similar.

Pp. —, ō. From the beginning of the 2nd chapter, containing names and attributes of the Creator; (*rubr.*) الباب الثانى فى اسما الخالق سبحانه وصفاته حل عن الصفات وفى هذا الباب صفات جميله تختص بالصالحين من البشر ولله الشكر. What follows consists for the most part of Greek words with their Arabic and a few Sa'idic equivalents.

Pp. —, ⲡⲁ; —, ?. Apparently from the same chapter and containing Greek adjectives applicable to God with their equivalents. It may be noted that *πρᾶος* is rendered by ⲡⲣⲡⲣⲁⲩⲩ الوديع, ⲡⲧⲟⲣϩ by بلا شك, *ἀναμφίβολος* and ⲁⲭⲛⲁⲓⲥⲧⲁⲭⲉ (*διστάζειν*).

Pp. —, ⲣⲓⲍ. From the 6th chapter, containing the names of insects and reptiles. The following is the text;

ⲟⲩⲧⲟⲥⲉ[1]	عقرب
ⲥⲕⲟⲗⲟⲡⲉⲛⲇⲣⲁ	ام اربعة[sic] واربعين
ⲫⲁⲣⲙⲁⲕⲟⲡⲟⲥ	صانع السمايم[2]
ⲡⲣⲉⲫⲣⲙⲁⲍⲣⲉ	مثله
ⲫⲁⲙⲁⲣⲙⲉⲛⲟⲥ[3]	مسموم
ⲙⲉⲗⲗⲓⲥⲁ · ⲫⲧⲁⲧⲧⲓⲟⲩ[4]	زنبور
ⲥⲙⲁⲗⲗⲟⲥ[5] · ⲙⲍⲁⲃⲟⲧⲓ	مثله
ⲁⲅⲣⲓⲟⲙⲉⲗⲓⲁⲥⲟⲩ[6]	نحل بري
ⲙⲁⲙⲉⲃⲓⲱ ϩⲟⲟⲧⲧ	مثله
ⲕⲁⲧⲧⲟⲩ · ⲕⲁⲧⲁⲓ[7]	جراد
ⲁⲕⲣⲓⲥ · ⲃⲩⲭⲉ	مثله
ⲡⲟⲛⲧⲓⲕⲟⲥ · ⲟⲩⲡⲏ	فار

[1] Read ⲟⲩⲟⲍⲉ. [2] Read سمام.
[3] Read ⲫⲁⲣⲙⲁⲕⲙⲉⲛⲟⲥ. [4] Unidentified.
[5] Unidentified. For the next Paris 44 has ϩⲁⲃⲓⲟⲧⲓ.
[6] Ἀγριομελίσσιον ?
[7] Unidentified (Greek ?).

ⲥⲟⲗⲫⲏ[1] · ⲧⲃⲁⲕⲏⲓ	العرسة
ⲡⲧⲁ · ⲡⲁϥ	الذباب
ⲁⲣⲁⲭⲏⲓ · ϩⲁⲗⲟⲩⲉ[2]	عنكبوت
ⲟⲩⲁⲗⲓϩⲣⲏⲣⲉ[3]	زنبور اسود
ⲁⲓⲕⲁⲣⲁⲭⲏⲓ	ذنب العنكبوت
ⲥⲕⲟⲗⲁϫ[4]· ⲥⲕⲟⲗⲓⲕⲉ	الدود
ⲡⲃⲏⲧ	مثله
ⲧⲓⲧⲁⲗⲟⲥ[5]· ⲡⲉⲛⲏⲓⲏ	برغوت
ⲧⲓⲧⲁⲗⲟⲓ · ⲕⲟⲣⲓⲥ	البق
ⲕⲓⲛⲟⲡⲓⲁ[6]· ⲕⲩⲛⲟⲧⲏⲧⲁ	ذباب الكلب
ⲡⲁϥⲛⲟⲩϩⲟⲟⲣ	مثله
ϕⲟⲓⲣⲁ · ⲧⲓⲣⲉⲥ[7] ⲉⲣⲉⲥⲓⲃⲓ	القراد

P. ⲣⲓϩ.

ⲡⲕⲟⲙϥ	القمل
ⲥⲓⲥ · ⲧⲟⲗⲟⲟⲗⲉ[8]	السوس
ⲧⲩⲟⲗⲉ[9]	مثله
ⲕⲟⲙⲡⲁⲗⲁ · ⲕⲣⲟⲧⲟ[10]	قراد
ⲟⲩⲥⲓⲃ	مثله
ⲃⲟⲩⲡⲣⲓⲥⲧⲓⲥ[11] ⲛⲉⲅⲉⲣⲁ	ذباب البقر
ⲡⲉⲃⲣⲟⲧϫⲟⲥ	الجندب
ⲡⲃⲍⲁⲟⲩ	الصرصور
ⲃⲁⲧⲣⲟϫⲟⲥ · ⲡⲉⲕⲣⲟⲧⲣ	الضفضاع[12]
ⲅⲣⲟⲧⲓⲛⲟⲥ[13]	فرخ صفصع
ⲙⲁⲥⲡⲉⲕⲣⲟⲧⲣ	مثله
ⲙⲧⲣⲙⲓⲛϫ[14]	النمل
ⲧⲩⲟⲗⲓⲃⲉ[15]	الباعوض

[1] Σίλφη. Kircher 173 gives ϯⲕⲁⲗⲓ for this Arabic (*cf.* ? Peyron ⲟⲩⲁⲓ). The Copt. appears corrupt.
[2] The Paris copy reads ϩⲁⲗⲟⲩⲉ.
[3] "Flower-eater." [4] Σκώληξ.
[5] Read *ψύλλος*. The copy therefore whence our MS. was derived was in cursive Greek hand.
[6] ? Κωνωπεῖον.
[7] *Cf.* Kircher 173 ϯⲧⲉⲣⲥⲓⲥ and Peyron 192.
[8] *Cf.* ? ϩⲟⲟⲗⲉ. [9] *Cf.* ⲭⲟⲗⲉ.
[10] Κροτών. [11] Βούπρηστις.
[12] Read الضفدع.
[13] ? Γυρῖνος. [14] Μύρμηξ.
[15] *Cf.* Kircher 173 ϯⲧⲟⲗⲓⲃⲉ.

The 7th chapter relates to kings, rulers &c. Only the first 3 lines remain after the Arabic.

كمل ما وجد فى هذا الباب وهى ستة وسبعين لطه
الباب السابع فى المملكة وما يختص بها من الامرا والوزرا
والولاة والقواد وما يفقاد اليهم

The fragments. 1 *a*, from the 17th chapter, relating to agriculture, crops &c.

ⲡⲧⲗⲁⲝ	حجر الرحا
ⲧⲧⲣⲟⲛⲃⲗⲟⲥ[1]	رحا الما
ⲡⲧⲗⲟⲕⲟⲡⲟⲥ	طحان
	فعال الرحا
ⲗⲁⲥⲕⲧⲓⲥ	طحان
ⲗⲁⲥⲥⲓⲛⲁ	طحين
ⲗⲁⲥⲣⲟⲛ	طحين
ⲭⲓⲣⲟⲛⲧⲁⲙ	رحا اليد
ⲁⲃⲁⲣⲓⲟⲛ[2]	معجنه
ⲧ̈ⲧⲓⲁ	خمير
1 *b*. ⲕⲧⲣⲓⲁ ⲙ̈ⲡ̈ⲧⲗⲟⲩ̈	
ⲕⲣⲓⲕⲁⲗⲗⲁ[3]	كعك
ⲡⲁⲝⲓⲁⲧⲓⲛⲓ[4]	بقشماط
ⲃⲟⲩⲕⲃⲁⲗⲁⲧⲟⲛ	كعك

[1] Ὑδρόμυλος.
[2] Ἀβάκιον.
[3] Κρίκελλος.
[4] Παξαμάδιον; Dozy بقسماط.

ⲥⲉⲙⲓⲗⲁⲗⲓⲥ	سميد
ⲗⲁⲛⲧⲣⲟⲡⲓⲕ ⲙ̈ⲡ̈ ⲧⲟⲛ	عسيدة[1]
ⲣⲟⲩⲧⲫⲓⲛⲁ[2]	حسوا
ⲭⲟⲛⲁⲣⲟⲥ	دشيشة

2 *a*, from the 19th chapter, relating to horses and other animals.

	اعيبه
ⲉ̈ . . ⲧⲛⲓⲟⲛ	مثله
ⲭⲁⲗⲓⲁⲣⲓⲛ · ⲭⲁⲗⲓⲟⲥ	لجام
ⲕⲩⲛⲓⲥⲟ · ⲕⲁⲧⲓ · ⲁⲣⲓⲁⲣⲓⲟⲛ	حكمه
ⲓⲡⲡⲟⲕⲧⲓⲛⲓⲛ	عزاريز
ⲡⲁⲥⲓⲛⲁ[3]	حديدة
ⲕⲁⲡⲓⲥⲧⲣⲓⲛ · ⲕⲁⲡⲓⲥⲧⲣⲟⲥ	رسن
2 *b*. ⲡⲣⲁⲧⲟⲥ	
ⲃⲟⲗⲟⲛⲁⲣⲓⲥ	اری
ⲡⲟⲩⲕⲧⲣⲓⲕⲓⲥ	مثله
ⲥⲧⲁⲃⲁⲓⲥⲓⲁⲛⲟⲛ	اميراخود السراخورى
ⲡⲉⲥⲧⲁⲃⲁⲓⲧⲓⲥ	مثله
ⲝⲩⲥⲧⲣⲁ · ⲝⲓⲥⲧⲓⲣ · ⲧⲓⲕⲧⲣⲁ	محسه
ⲧⲉⲕⲧⲣⲓⲛⲓ	مثله
ⲥⲧⲁⲃⲁⲟⲥ · ⲡⲉⲥⲧⲁⲃⲁⲟⲛ	اصطبل

[1] Read عصيدة.
[2] Ῥόφημα.
[3] Μάσσημα.

AḪMÎMIC MANUSCRIPT.

BIBLE.

492.

Or. 5299(1).—Parchment; a complete leaf, pp. ϭⲙ, ϭⲓⲍ, and 2 fragts.; 4×3⅛ in. The text is written in one column of 12 lines in a very fine uncial hand (*v.* Crum, *Coptic MSS.*, pl. 1, ii).

[Fl. Petrie.]

The Epistle of S. James iv. 12, 13 and of S. Jude 17—20. *Published* by Crum, *l.l.*, 2ff. The text is discussed and partly reprinted by Headlam in Scrivener, *Plain Introduction*, 4th ed., ii. 143. *V.* also Gregory in Tischendorf, *Nov. Test.*, 8th ed., iii. 892 and Hyvernat in *Rev. biblique*, v. 569.

MIDDLE EGYPTIAN MANUSCRIPTS.

BIBLE.

OLD TESTAMENT.

493.

Or. 4717(11).—Parchment; a long strip; $20\frac{1}{4} \times 3\frac{1}{4}$ in. but varying in width. The text is written in 49 irregular lines of a sloping, uneven script. Much of it is almost illegible. [Graf.]

The Ode of Moses (Exod. xv. 1—19). The following is the text, which is merely an abbreviation of the whole giving the initial words, or parts of words, of each clause—probably for liturgical purposes. The clauses are separated by lines.

(*ver.* 1.) ⲧⲁⲩⲧⲁ ⲁϥⲭⲱ ⲙⲙⲟⲥ ⲛⲓⲟⲩⲇⲁⲓⲟⲥ ⲛⲓⲙⲛⲓ-ⲭⲏⲗ ⲛⲓⲥⲣⲁⲏⲗ ⲙⲡⲓⲧⲏⲩⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲥ ⲭⲁ̈ⲧⲟⲩⲉⲃⲁ ⲛⲓⲙⲓⲥⲧⲁⲛ ⲁⲗⲗⲁ ⲁϥⲛⲁⲭⲟⲩ ⲉⲟⲩⲁⲗⲁⲥⲥⲁ (2.) ⲡⲉⲓ-ⲃⲟⲏⲑⲟⲥ ⲛⲓⲙⲡⲉⲛⲥ[ⲁⲛⲁⲥ]ⲧⲏⲥ ⲁϥⲭⲱⲟ[ⲩ] — ⲡⲉⲓ ⲧⲉ ⲛⲁⲛⲟⲩ[ϯ] — ⲡⲟ̄ⲥ ⲡⲉⲧⲟⲩⲧⲟⲩⲃ[ⲧ ⲙⲉⲩ] (4.) ⲙⲉ-ⲥⲁⲣⲓⲁ ⲫⲁ[ⲣⲁⲱ] — ⲉⲙⲓⲥⲥⲟⲩⲓ ⲉⲙⲩ — (6.) ⲧⲉ-ⲕⲟⲩⲛⲓⲁⲓ — (7.) ⲁⲩⲱ ϩⲙⲙⲁⲩⲏ — (8.) ϩⲓⲧⲟⲙ-ⲡⲟⲩ[1] ⲉⲙⲁⲕ — ⲁⲃⲁⲁⲁⲟ ⲡⲟⲩⲟ ⲙ .ⲣ. — (?) ⲁⲕⲧⲁⲩⲁ ⲙ▯ — (11.) ⲙⲡⲓ ⲙⲉⲣⲓⲙ ⲛⲁⲕ ϩⲓ — (12.) ⲁⲕⲥⲁⲩ-ⲧⲉⲙ ⲃⲁⲗ ⲧⲟⲕ . . . ⲧⲉⲙⲟⲩⲙ — (15.) ⲁⲧⲥⲩⲧⲁⲣ-ⲧⲟⲙ — ⲁⲧⲃⲱⲗ ⲧⲙⲡⲟⲩ ⲛⲓ — (16.) ϩⲙⲙⲁⲩⲏⲙ ⲙⲉⲕⲟⲩⲃⲁⲓ ⲛⲁⲛⲟⲩⲥⲙⲟⲛ[ⲓ] ⲥⲁⲓⲧⲉⲙⲉⲕⲁⲗⲱⲟⲩ ⲥⲙ[ⲓ] ⲧⲟⲩ ⲙⲟ̄ⲩ ⲙⲉⲓⲧⲁⲕⲥⲁⲓⲧ — (17.) ⲟⲕⲉⲛⲓⲧⲟⲩ ⲉϩⲟⲩⲧⲙ ⲟⲙⲓⲧⲁⲩ ⲧⲟⲕⲁⲛⲣⲟⲛⲟⲙ[ⲁ] ⲉⲕⲧⲱⲟⲩ ⲛⲁⲩ ⲉϩⲟⲩⲧⲙ ⲟⲙⲉⲕⲛⲁⲓϣⲟⲙⲉ ⲧⲟⲟⲃ ⲙⲙⲟⲓ ⲧⲁⲕⲥⲟⲃⲧⲱⲟⲩⲧⲛ ⲙⲡⲟ̄ⲩ̄ — ⲙⲛⲁ ⲉⲧⲟⲩⲥⲃⲧⲁ ⲙⲙⲁⲓⲛⲓⲟⲩ ⲥⲟⲃⲧⲱⲟⲩⲧⲛ ⲙⲡⲟ̄ⲩ̄ (18.) ⲭⲓ-ⲙⲉⲣⲁ ⲉⲭⲙⲙⲉⲛⲓⲥ ϣⲁⲛⲉⲥ ⲁⲩ ⲙⲉⲛⲉⲥⲥⲟⲩ — (19.) ⲭⲟ-ⲁⲩⲟⲓ ⲉϩⲟⲩ[ⲛ] ⲙⲟⲩ ⲙⲉⲥⲧⲟⲣ. ⲙⲙⲛⲟⲃϩⲁⲣⲓⲁ ⲙⲙ-ⲙⲟⲧⲁⲁⲓ ⲭ[ⲁⲩ].

On the *verso* are various phrases, words and letters in different hands, *e.g.* ⲡⲁⲥⲁⲓ ⲛⲁⲩⲣⲁⲁⲩⲕ ⲛⲉⲗⲟⲩⲟⲩ ⲛⲁⲩⲧⲁⲥⲓⲁⲕ ⲛⲉⲁⲭⲓⲥⲓ ⲛϩⲓⲧ, ⲫ ⲉ̈ⲡⲓ̈ ⲧⲓⲣⲟⲙ ⲁⲩⲱ ⲧⲓⲁⲥⲓⲁⲥⲓ, بسم الله.

494.

Or. 5299(2).—Papyrus; 5 fragts.; the largest 4×7 in. The script is clear, sloping and ligatureless. *Published* (except Graf's fragt.) by Crum, *Coptic MSS. &c.* pp. 13—16. [Fl. Petrie and Graf.]

I. Fibres at right-angles to the text. The Ode of Moses (Exod. xv. 1—19). Only the latter parts of the lines remain. Each verse is separated by two oblique strokes. The text shows a mixture of dialects in which Bohairic forms predominate; *cf.* the version of no. 493, which is more thoroughly Mid. Egyptian.

[1] This cannot be read ⲙⲙⲁ, as the Greek would suggest.

II. Fibres parallel; text in the reverse direction. The Song of the Three Children, vv. 41—65,[1] with lacunae. Graf's fragt. has vv. 60, 61. The writing on its other side is illegible.

This text is followed by a clause, containing perhaps the names of the local bishop and abbot.[2] After [п]рофитис only 2 or 3 lines can be missing.

The dialect here is almost purely Bohairic.

495.

Or. 4717(12).—Parchment; part of a strip, complete in width; $3\frac{1}{8} \times 2\frac{1}{2}$ in. The text, in one column, is written in an uneven, sloping, ligatureless hand (*cf.* Hyvernat, *Album*, pll. x. or xii. 3 for the type).

[Graf.]

Psalms, the initial words of various verses, no doubt for liturgical usage (*cf.* Or. 5297(3)).

отис прωис $\overline{\text{пос}}$ (viii. 5.)
уарепаггелос (xxxiii. 8.)
иетоуωу ерпеоаг.
акоуωп наг и[
апос хоот ипеq[
$\overline{\text{пос}}$ наζωп етоотоу.
ипипеооот наζω[и] (xc. 10.)
сиот еп$\overline{\text{ос}}$ иеqаг[(cii. 20.)
иток акооак и[(ciii. 1.)
тнаоуωнζ нак ев[ол].
иток аккω ноуп.
анокис пкоуі етζс.

[с]иот еп$\overline{\text{ос}}$ евол ги (cxlviii. 1.)

---

[1] Of Daniel ch. iii (Tischendorf).

[2] The Greek Church concludes the Ode in addressing the Apostles, Martyrs, &c. (*Dict. Chr. Ant.* i. 187). *Cf.* the *Synaxarium*, 25th Choiak, where John Kame adds to it the name of Athanasius. There is a curious reference to this Ode in Zoega 312.

The dialect here is Sa'idic but for the forms $\overline{\text{пос}}$, ζаγ (also ζоογ).

496.

Or. 4717(13).—Papyrus; a fragt.; about 9×8 in. The fibres are at right-angles to the text, which is written in a very even, sloping, ligatureless hand (*cf.* Revillout, *Actes* pl. 2 or Crum, *Coptic MSS.* pl. 3, xiv for the type).

[Graf.]

Isaiah xxvi, 1—8. The passage was preceded and followed by others not taken from its context. That which preceded it ends [ипнак текис тис ецγаністс[. Of the other nothing consecutive can be read. The passages are separated by lines of alternate dots and strokes. The MS. was either a lectionary or had some liturgical use. The following is the text;

[и . ·γхω инецхω ехшпкеді ниоγλλ етхω
[хрнογт ассλοгογхсі неи qнекω ниоγ
[савет λγω ипнетγλи ппλλеqі ezογн
[кеоστин иφ† λγω eqλλez етшсві eqó·ó
[ziрнин евλλ хеλнzсλпγς λλк $\overline{\text{пос}}$
[γω пιγλнιez λ[qι]ни енесит ипетоγ
[оввіа нzеннzсоиос енесит
[енеоλλλγγ
[кеитο . . . . zλии епкеді акτλγzω
[λеи . . . . ипнетоввиоγт тезι[и
[γτω . . . . . с]втоγ нхс тезин ипнетсевн[с]
[итс . . . . . λzсλпис енекλеи λγω ин
[λγ . . . . . о[γ]ши е[λ]λq
[нсλιλс

The *verso* is blank.

NEW TESTAMENT.

497.

Or. 5299(2).—Parchment; two fragments; the larger $5\frac{1}{4} \times 6\frac{3}{4}$ in. The text, in 2 columns,

is written in a regular hand generally resembling Zoega's 5th class and all but identical with that of no. 507.

From the Fayyûm. [Flinders Petrie.]

The larger fragt., S. Matthew xi. 27, 28, xii. 1—3, 6—10, 11, 12; but few of these are complete. *Published* in Crum, *Coptic MSS.*, 1.

The smaller fragt. shows only a few letters.

498.

Or. 4717(14).—Parchment; a small fragt.; 3×6½ in. The text, in two columns, is written in a heavy, square hand, between Zoega's 3rd and 4th classes, ⲁ and ⲩ being angular but ⲣ curved. The form of ⲯ resembles that in the printed type here used or that in the Leipzig type (*e.g.* in Stern's Grammar) and is a modification of the form treated of in Rainer *Mitth.* i. 111 and in Crum, *Coptic MSS.* p. 1. ⲟ has the form described in the first of these works. The text is upon one side only.

[Graf.]

S. Matthew xii. 27—29, 32, 33. The 1st col. is but half preserved;

[illegible]
[illegible]ⲁⲩ
[illegible]ⲧⲉⲓⲛ
[illegible]ⲁⲩ ⲁⲛⲁⲕ
[illegible]ⲛ̄ⲛⲁ ⲙⲡⲉ ⲫⲧ
[illegible]ⲙⲛⲁⲥⲙⲟ
[illegible]ⲣⲁ ⲁⲥⲙⲟ
[illegible]ⲙ ⲙⲁⲉ ⲧⲙ
[illegible]ⲧⲉ ⲫⲧ ⲓⲉ
[illegible]ⲧⲁⲙⲯⲟⲩⲁⲙ
[illegible]ⲣ

The text of the 2nd col. is;

[illegible]ⲁⲟⲩⲙ ⲥⲟⲙⲟⲕ
[illegible]ⲉⲃⲁⲗ ⲙⲉⲧⲙⲙⲁⲉ
[illegible]ⲟⲩⲉ ⲁⲉ ⲙⲡⲁⲕ ⲉⲙⲉ
[illegible]ⲛ̄ⲛⲁ ⲉⲧⲟⲩⲉⲃ ⲙ
[illegible]ⲙⲉⲩⲕⲟ ⲙⲉⲕ ⲉⲃⲁⲗ
[illegible]ⲟⲩⲁⲁ ⲥⲩⲛⲉⲓⲃⲱⲙ
[illegible]ⲟⲩⲁⲁ ⲥⲩⲛⲉⲧⲙⲛⲧ
[illegible]ⲓⲉ ⲁⲗⲓ ⲛⲥⲱⲙ ⲉⲧⲙⲁ
[illegible]ⲙⲟⲩⲕ ⲙ
[illegible]ⲉⲧⲙ

499.

Or. 4923(1).—Papyrus; several fragts. from the binding of a book; the largest 7½×5 in. The leaves still adhere together so that but one side is at all legible. The text, in two columns of more than 21 lines each, is written in an upright hand of Zoega's 8th class. Initials are slightly enlarged and recede.

From Cairo. [Grenfell.]

S. Matthew xiii. 24—28, 31—33. The following is the text (fibres at right-angles).

	[illegible]ⲟⲙⲙ	v. 31. ⲟⲙ[illegible]
	[illegible]ⲉⲓ ⲁⲫⲉⲣⲧ ⲙ	v. 32. ⲕⲁⲙ[illegible]
	[illegible]ⲟⲩ ⲟⲙⲁⲙⲟⲩⲣⲕ	ⲙⲙⲓ[illegible]
v. 25.	[illegible]ⲩⲙⲟⲩⲩⲓ ⲉⲧⲁⲙⲓ	ⲙⲁⲥ[illegible]
	[illegible]ⲁⲩ ⲉⲙⲓⲕⲁⲧ ⲁⲫⲓ	ⲧⲉⲙⲙ[illegible]
	[illegible]ⲭⲱⲛⲧ ⲁⲫⲟⲩⲣⲥⲱⲙ	ⲙⲙⲟⲩ[illegible]
	[illegible]ⲙⲉⲙⲧⲙⲟ ⲥⲩⲧⲙⲙⲧ	ⲧⲉⲙ[illegible]
	[illegible]ⲟⲩⲁ ⲁⲫⲙⲁⲁⲩⲱ	ⲁⲟⲙ[illegible]
v. 26.	[illegible]ⲁⲩ ⲁⲟⲩⲧ ⲁⲫⲁ	ⲙⲟⲥⲓ[illegible]
	[illegible]ⲛ ? ⲙⲙⲉⲙⲧⲙⲟ ⲟⲩⲱⲟ	ⲉⲃⲁⲁ[illegible]
v. 27.	[illegible]ⲛ ⲁⲩⲓ ⲁⲩ ⲙⲡⲥⲱⲁ	ⲙⲙⲟⲩⲣⲁⲁ[illegible]
	[illegible]ⲕⲟⲗⲁⲥⲧⲟⲥ	ⲩⲁⲥⲩ[illegible]
	[illegible]ⲉ ⲙⲙⲏ ⲭⲉⲙⲟⲥ	ⲙⲡⲩⲙⲓ[illegible]
	[illegible]ⲟⲩⲟⲣⲣⲁⲟ ⲟⲙⲁⲙⲟⲩⲣⲕ	ⲙⲙⲥⲁⲁⲥⲧ[illegible]
	[illegible]ⲧⲁⲕⲭⲁⲁⲩ ⲥⲙ	ⲥⲟⲩⲱⲟⲙ[illegible]
	[illegible]ⲩⲙ ⲁⲁⲩⲟⲩⲙⲓ	v. 33. ⲕⲉⲙⲁⲣⲁⲃ[illegible]
	[illegible]ⲙⲙⲙⲉⲙⲧⲙⲟ	[ⲙⲙ]ⲟⲩ ⲥⲁⲁ[illegible]
v. 28.	[illegible]ⲙⲉⲭⲉⲩ ⲙⲙⲟⲩ	[ⲙ]ⲙⲁⲥ ⲭⲉ[illegible]
	(3 illegible lines.)	? ⲙⲧⲉⲙ ? [illegible]

500.

Or. 4923(2).—Parchment; a circular fragt.; $5\frac{1}{2}$ in. across. It has served apparently as the covering of a jar. The text, in two columns, is written in a rounded hand of Zoega's 5th class. The forms of ϩ and ⲟ are those described in no. 498. The text is much faded.

From Keneh. [Grenfell.]

S. Matthew xxiv. 30—33 in Coptic and, on the other side, xxiv. 44—48 in Greek. The following is the Coptic text;

[illegible]

The Greek text is that of Tischendorf's 8th ed. (v. 45 οἰκετίας, δοῦναι).

501.

Or. 4717(15).—Papyrus; a fragt.; $3\frac{1}{4} \times 3$ in. (originally about $3\frac{1}{2}$ wide). The text in one column consists of 18 lines in all. The leaf, when complete, contained no more. On fol. *a* the fibres are at right-angles to the text. The script is square but uneven (*cf.* Zoega's 3rd class, but for the ⲁ which is angular). The ϩ is of the ordinary form; but ⲟ has that described in no. 498.

[Graf.]

S. Matthew xxviii. 2—5.

fol. *a*. [illegible]

[illegible]

fol. *b*. [illegible]

[illegible]

502.

Or. 4717(16).—Parchment; a fragt.; $7 \times 6\frac{1}{2}$ in. The text, in two columns, is written in a hand of Zoega's 5th class, but for ⲉ and ⲱ which show the forms of class 3 or 4. The form of ⲟ is that referred to in no. 498.

[Graf.]

S. Luke ii. 24, 25—27 in Coptic and, on the other side, ii. 28, 29 in Greek.

The Coptic text is;

[illegible]

[1] Recurs *Mém. de l'Inst. ég.* ii. 601.

[illegible] ⲡⲓⲟⲥ
[illegible]ⲓ ⲁⲩⲱ ⲓ . . ⲥⲁ[illegible]
[illegible]ⲓⲟⲩ ⲓ[illegible]
[illegible]ⲓⲟ ϩ

The Greek is;

[illegible]ⲁ[illegible]
[illegible]ⲧⲟⲓ[illegible]
[illegible]ⲁⲣⲕⲁ[illegible]
[illegible]ⲁⲩⲧⲟⲩ[illegible]
[illegible]ⲕⲁⲓ ⲟⲩ[illegible]
[illegible]ⲥⲉⲓⲓ ⲧⲟⲓⲓ ⲟ[illegible]
[illegible]ⲕ[illegible]
[illegible]ⲏⲩⲓⲓ ⲁⲡⲟ[illegible]
[illegible]ⲟⲓⲥ ⲧⲟⲓⲓ ⲁ[illegible]
[illegible]ⲁⲟⲓⲓ ⲥⲟⲩ ⲁⲟ [illegible]ⲕⲁ[illegible]
[illegible]ⲥⲓⲛⲟⲧⲁ ⲕⲁ [illegible]ⲥⲉⲓⲓ[illegible]
[illegible]ⲧⲁ ⲧⲟ ⲣⲏⲓⲛⲁ [illegible]ⲥⲩⲓⲓ[illegible]
[illegible]ⲥⲟⲩ ⲟⲓⲓ ⲟⲓ [illegible]ⲕⲁⲓ[illegible]
[illegible]ⲧ[illegible]

503.

Or. 4923(3).—Parchment; a fragt. 4¼×7 in., paged (in the middle of the upper margin) ⲕⲁ, ⲕⲃ. The text, in two columns, is written in a large hand of Zoega's 2nd class (*cf.* photogr. in *Bull. de l'Acad. imp.*, NS. iii (xxxv), fr. 4, *rev.*). ⲩ and ⲟ have the same forms as in no. 498; ϩ is but slightly curved. A ζ-like mark indicates paragraphs. Initials are slightly enlarged.

From Aḫmîm. [Grenfell.]

S. Luke xiii. 35, xiv. 1, 3—5, 7, 8, 10.

p. ⲕⲁ. ⲩⲁⲓⲧⲉⲧⲟⲓϩⲁⲥ ϫⲉⲫⲉⲓⲁⲓⲟⲩⲧ ⲙⲡⲉⲟ ⲙ[ⲟⲩ]-ⲙⲙⲟⲩ ϩⲱⲙⲁⲉⲓ ⲙⲙⲟⲥ ⲁⲥⲯⲟⲙⲓ ⲁⲉ ϩⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲁⲙ ⲥϩⲟⲩⲛ ⲟⲩⲛⲓ ⲛⲟⲩⲁⲣⲭⲱⲛ ⲙⲡⲉ ⲙⲫⲁⲣⲓⲥⲁⲓⲟⲥ ⲉⲟⲩⲉⲱⲙ ⲛⲟⲩ[illegible]

ⲃⲁⲧⲟⲙ ⲭⲉ[ⲙ]ⲙⲁⲓ ⲙⲡⲁ[ⲩ] ⲁⲉ ⲁⲩⲕⲁⲗⲉⲟ[ⲩⲥ] ⲁⲩⲱ ⲁⲙⲭⲟ[ϩ ⲟ]ⲗⲗⲟ ⲙⲡⲉⲛⲉⲙⲟ[ⲓⲛ][1] ⲁⲙⲡⲉⲗⲟⲁⲟ ⲁⲙⲕⲉⲟ ⲉⲃⲁⲗ ⲙⲉⲛⲉⲙ ⲁⲛ ⲟⲩⲇ ⲭⲉⲙⲙⲓ ⲙⲙⲁⲧⲉⲙ ⲙⲉⲧⲉⲟ[ⲩ]ⲁⲓⲧⲉⲕ ⲙⲙⲟⲩⲙⲟ [ⲙ]ⲙⲉⲩ ⲓⲉ

p. ⲕⲃ. [ϩ]ⲙ ⲥⲙⲁⲓ [ⲙ]ⲁⲙⲉⲩ ⲉⲁⲗⲩ [ⲭ]ⲉⲉⲩ-ⲥⲟⲟⲙ[ⲩ ⲙ]ⲙⲩⲁⲣⲏ ⲙⲙⲁ̅ ⲙⲁⲱⲧⲉⲃ [ⲉ]ⲣⲭⲱ ⲙⲙⲁⲥ ⲙⲉⲩ ⲭⲉⲫⲫⲱⲙ ⲁⲗⲫⲁⲟⲧⲉⲓ ⲧⲁϩⲙⲉⲕ ⲥⲟⲩϩⲁⲁⲓ ⲙⲙⲉⲁ-ⲗⲟⲧⲉⲃ ϫⲙⲙⲟ ⲉⲧⲁⲓ ⲙⲫⲁⲣⲏ ⲙⲙⲏⲟⲥ ⲁⲣⲧⲁϩⲟⲩ

ⲁⲗⲗⲁ ⲉⲩⲱⲟⲛ [ⲁⲁⲫⲩ]ⲁⲓⲧⲁϩⲙⲉⲕ [ⲙ]ⲕⲩⲏ ⲉϩⲟⲩⲛ ⲁⲟⲧⲉⲃ ϫⲙⲙⲟ ⲟⲧⲟⲃⲏⲟⲩⲧ ϫⲙⲁ ⲁⲫⲩⲁⲓ ⲙⲁⲉ ⲙⲙⲓⲧⲁⲣⲧⲁϩⲙⲉⲕ ⲙⲫⲁⲥ ⲙⲉⲕ ⲭⲉⲛⲁⲩⲃⲏⲛⲁ ⲟⲩⲁⲧⲃⲉⲕ ⲙⲉⲁϩⲙⲓ ⲧⲟⲧⲟ

504.

Or. 5707. — Parchment; 12 connected leaves and one single leaf; originally about 10¾×9⅛ in. Almost every leaf is now in a dilapidated state. The pagination is lost but the fragt. bears on p. 17 the quire-mark $\bar{\text{κ}}$. The MS. is a palimpsest; the earlier text is written in 2 columns of 20 or 21 lines each, in a fine, rounded uncial recalling the *Cod. Marchal.* (Q) in the letters ⲁ, ⲗ, ⲕ, ⲁ, ⲏ, ⲧ, ⲱ, while in ⲟ, ⲟ, ⲥ the forms are those of Zoega's 3rd or 4th class. The letters ⲩ and ⲱ have the peculiar forms mentioned in no. 498. Initials are slightly enlarged, recede beyond the other lines and have above them in the margin short, horizontal strokes. There is no other ornament. The colon is the only stop employed. Superlineation is very rare. The later text is described *below*.

[C. Murch.]

The earlier text is S. John iii. 5—iv. 49 (but with iv. 19—23, 35—45 partly wanting) in Greek and Coptic, the former occupying the first, the latter the second column on each page. The MS. is bound in accordance with the sequence of the later text. For the earlier text the following is the order of the leaves; foll. 7 *ab*, 8 *ba*, 9 *ab*, 3 *ab*, 10 *ab*, 4 *ab*, 5 *ba*, 6 *ab*, 11 *ab*, 13 *ab*, 1 *ab*, 12 *ab*, 2 *ab*.

[1] This must be the reading, though unsupported elsewhere.

Published in the *Journal of Theol. Studies* (Oxford), 1900 by Crum with an estimate of the value of the Greek text by F. G. Kenyon.

505.

Or. 4717(17). — Parchment; an almost complete leaf; 6×4 in. The text is a palimpsest in one column of 15 lines, written in a square, very unskilled hand. The forms of ϩ and ⲟ are those described in no. 498. The words are often separated by 3 vertical dots, thus ⋮. The earlier text is in Greek. [Graf.]

Romans ii. 6—12.

Fol. *a*. ⲕⲁ[ⲧⲁ ⲡⲉϥϩⲟ]ⲛⲟⲩ ⲙⲙⲏ ⲛ[ⲉⲓ ⲉⲧ] ⲉⲁⲩⲧⲙⲟⲩ[ⲟ]ⲩⲛ ⲛⲟⲩⲣⲱⲃ ⲉⲛⲁⲓ[ⲟ]ⲩϫⲡ ⲟⲩⲁⲩ ⲙⲛⲟⲩ-ⲧⲁⲓⲁ ⲙⲛⲟⲩⲙⲉⲧⲁⲧⲧⲁⲕⲁ ⲙⲉⲧⲕⲱϯ ⲛⲥⲁⲟⲩⲱⲟⲩⲛ ⲛ-ⲩⲁⲉⲛⲉϩ ⲙⲙⲏ ⲁⲉ ⲉⲧⲉϩⲣⲉⲛⲉⲃⲁⲗ ϩⲓϩⲉⲛⲙⲉⲧⲉⲣⲓⲥⲙⲟ ⲙⲧⲉⲛⲓⲥϥⲙⲉϯ ⲉⲛ ϩⲙⲧⲙⲉ ⲁⲗⲗⲁ ⲉⲧⲧⲙⲧ ⲙϩⲙⲧ ⲙⲙⲁⲧⲙⲉⲧϫⲛⲙⲟⲩⲁⲓⲥ ⲟⲩⲟⲩⲱⲟⲩⲧ ⲙⲙⲟⲩⲃⲟϩϸ[1]ⲕ ⲙⲙ-ⲟⲩⲱⲕⲉϩ ⲙⲙⲟⲩ- (fol. *b*) -ⲟⲗⲓϧⲓⲥ ⲉ[? ⲉϫ]ⲉⲙϯⲧⲁϫⲙ ⲙ[ⲡⲓ ⲙⲧ]ⲉ [ⲙ]ⲁⲩⲱⲙ ⲙⲙ ⲉⲧⲙⲁⲓ ⲙⲙⲛⲉⲧϩⲁⲩ ⲡⲟⲩ[ⲓⲁ]ⲉⲓ ⲛⲩⲁⲣⲡ ⲙⲙⲛⲟⲩⲧⲉⲙⲙⲙ ⲟⲩⲁⲩ ⲁⲉ ⲙⲙⲟⲩⲧⲁⲓⲁ ⲙⲙⲟⲩϩⲓⲣⲙⲙⲙ ⲡⲟⲩⲁⲓ ⲙⲙⲡⲓ ⲉⲧⲉⲁϩⲱⲟⲩ ⲉⲙⲁⲣⲁⲟⲟⲙ ⲡⲟⲩⲓⲁⲉⲓ ⲛⲩⲁⲣⲡ ⲙⲙⲛⲟⲩⲧⲉⲙⲙⲙ ⲙⲉⲛ-ⲙⲉⲧⲁⲉⲣϫⲓϩⲁ ⲣⲁⲣ ϩⲁⲧⲉⲙϥϯ ⲙⲙ ⲣⲁⲣ ⲙⲧⲁⲩ ⲉⲙⲙⲁⲃⲓ

The earlier text is not biblical; *cf.*, among the few legible words, τοῖς φιλοσόφοις.

506.

Or. 4923(4).—Parchment; fragts. of 2 connected leaves, ruled; together 4½×10 in. The text, in two columns, is written in a fine, square character (*cf.* Hyvernat, *Album* pl. ii. 2 for the type, though there the character is larger). The form of ϩ is that described in Rainer *Mitth.* i. 111 ('Pergament'); ϩ is very slightly curved.

From Aḫmîm. [Grenfell.]

Romans xi. 25, 32—34, 36, xii. 1—4; but most of the verses are incomplete. The following is the text so far as it is legible;

Fol. 1 *a*.
? ⲣⲉⲧ
ⲉⲧⲉ ⲁⲓ
ⲙⲁⲧⲙⲙ ⲙⲁⲉ
ⲙⲙⲟⲩ ⲉⲙⲉⲓ
ⲙⲡⲉⲥⲧⲙⲣⲓⲟⲙ

Only a few letters of the 2nd col. remain.

1 *b*.
ⲙⲉⲉ ?
ϩⲱⲟⲩ ? ⲟⲩ
ⲁϥ[ϥ]ⲧ ? ⲁϥⲥⲓ
ⲟⲩⲁⲓ ⲙⲙⲓ ⲟ
ϩⲟⲩⲙ ϩⲁⲟⲩⲗⲉⲥⲧ
ⲁⲧⲉⲱⲟⲧⲉⲙ

Only a few letters of the 1st col. remain.

Fol. 2*a*.
[ⲩⲙ
[ⲉⲡⲁⲩⲱ
[ⲧⲁⲓⲧⲉ [ⲙⲙ
[ⲙⲉⲱⲟⲟⲩ ⲧⲧⲱⲟⲃϩ ⲟⲩⲙ
ⲛ[[ⲭϩⲓⲁⲩⲓ ⲙⲙⲁⲧⲉⲙ ⲙⲁⲉ
ⲙⲙⲙ ⲣⲁⲣ ⲙⲉ ⲙⲙⲟⲩ ⲉⲃⲁⲁ
ⲧⲁϭⲙⲙ ⲉⲙϩⲙⲧ ϩⲓⲧⲉⲙⲙⲙⲉⲧ
ⲙⲙⲟⲥ ⲓⲉ ⲙⲙⲙ ⲩⲉⲙϩⲧⲙⲉ ⲛ
ⲙⲉⲧⲁϭⲉⲁⲩⲃⲙⲁ ⲧⲉ ϕⲧ ⲕⲉⲉ
ⲛⲩⲁⲭⲙ ⲙⲉ ⲙⲧⲉⲧⲉⲙⲧⲁ
ⲙⲉϥ ⲓⲉ ⲙⲙⲙ ϩⲉⲙⲉⲧⲉⲙⲉⲱ
ⲙⲉⲧⲁϭⲉⲁ [ⲙⲁ] ⲡⲟⲩⲟⲩⲥⲓⲁ
[ⲉ]
[ⲙⲙ ⲟ]
ⲃⲁⲁ ⲛ [
2*b*. ⲃⲓ ⲛ[ⲩⲩⲙⲙ ⲛ [
ⲙⲉⲙⲁⲧ ϩⲁⲙⲙ ⲉⲁⲁϥ ⲁ [
ϩⲙⲟⲩⲧⲙⲉⲧ ⲉⲙⲙⲟ[ⲙⲭⲓ
ⲙⲟⲩⲓ[1] ⲙⲧⲉⲙⲉ ⲥⲃⲱ ⲡⲟⲩⲧⲉⲓ

[1] The ⲣ seems to be written over the ϩ.

[1] A hitherto unobserved representative of . It is no doubt to be read likewise in *Mém. de l'Inst. ég.* ii. 586 (Matt. xiii. 52).

ⲧⲉⲓϩⲓⲏⲧ ⲛⲉⲥ ⲡⲟⲩⲥⲓ ⲕⲁⲧⲁ
ⲙⲡⲉⲧⲉⲓⲙⲓⲛⲓ ⲧϩⲓⲛ ⲉⲧⲁϥϯ
ⲭⲉⲟⲩⲁⲓⲛⲉ ⲧⲉⲟⲩⲏ ⲙⲉⲛ ⲛⲟⲩ
ⲡⲟⲩⲣⲟⲙⲡⲉ ⲙⲫϯ ⲛⲓ ⲙⲙⲉⲥⲧⲓⲥ
ⲙⲙⲁⲣⲁϩⲟⲓ ⲕⲁⲧⲁ ϯϩⲓⲛ ⲅⲁⲣ
ⲁⲩⲱ ⲉⲧ[illegible] ⲉⲧⲉϩⲣⲏⲩⲧⲉⲙⲱ

These passages are published in a much differing version by Krall in Rainer *Mitth.* ii. 70.

507.

Or. 4717(18).—Parchment; 10½×2¾ in. The MS. is a palimpsest, the text here described being the earlier and that of the original book from which this strip was cut for subsequent use. It is written in two columns, in a regular hand of Zoega's 5th class; but ⲟ, ⲟ, ⲥ are circular (*cf.* no. 502). The form of ⲩ is always, that of ⲁ sometimes, identical with that in Crum, *Copt. MSS.*, 1, that of ⲣ is the usual Sa'idic. For the later text *v.* no. 512.

[Graf.]

1 Corinthians viii. 7, 12 and ix. 6, 7, 12. Another version of these passages is in Zoega 153, 154 but it differs much from the following text;

Recto. ⲁⲩⲱ ⲙⲙⲏⲛ ϩⲓⲟⲩⲁⲓ
ⲙⲙⲁⲓ ⲟⲛ ϩⲁⲙⲏ ⲅⲁⲣ ⲩⲁ
ⲉϩⲟⲩⲏ ⲉϯⲛⲟⲩ ⲥⲟⲁ
ϩⲙⲙⲓⲥⲧⲏⲙⲟⲓⲁ ⲙⲧⲉ
ⲙⲙⲁⲟⲩⲟⲓ ⲥⲉⲟⲩⲱⲃ
ⲙⲧⲉϩⲏ ⲙϩⲟⲙⲩⲙⲟⲟⲧ

ⲙⲙⲁⲙⲁⲃⲓ ⲟⲙⲟⲧⲟⲛ
ⲟⲙⲙ . . . ⲁⲟⲩⲥⲧ ⲟⲧⲟ
ⲙⲟ . . ⲕ . . . ⲟⲩⲥⲟⲙⲙ
ⲁⲥⲥⲓⲥ ⲟⲧⲩⲙⲟⲙ ⲟⲧⲟ
ⲧⲉⲙⲁⲙⲁⲃⲓ ⲟⲙⲉⲭⲣⲥ
ⲉⲧⲃⲟⲙⲟⲓ ⲟⲩⲛⲉⲭⲥⲟⲩⲥ
ⲡⲙ ⲧⲉⲧⲙⲙⲉⲥⲕⲁⲙⲁⲁ

Verso. ⲉⲩⲧⲉⲙⲉⲁⲩⲟⲃ ⲙⲙⲙ
ⲩⲁⲣⲉⲁⲙⲁⲧⲁⲓ ϩⲙⲙⲉⲣⲓ
ⲟⲩⲟⲙⲟⲛ ⲙⲙⲙ ⲛ
ⲙⲟⲣ ⲉⲃ ⲙⲙⲁ ⲩⲁⲣⲧⲟⲟⲩ
ⲙⲟⲩⲧⲉⲣⲁⲁⲁⲓ ⲙⲫⲩ
ⲧⲉⲙⲟⲩⲧⲟⲙ ⲉⲃⲁⲁ ϩⲓ
ⲙⲉⲣⲟⲩⲧⲉⲥ ⲉⲃ ⲙⲙⲁ

ⲉⲝⲟⲩⲥⲓⲁ ⲙⲁⲗⲗⲟⲛ
ⲁⲗⲗⲁ ⲙⲛⲟⲩⲧⲁ ⲁⲗⲗⲁ
ⲁⲗⲗⲁ ⲙⲙⲉⲛⲉⲭⲣⲁⲥ
ⲟⲩ ⲙⲡⲉⲛⲉⲝⲟⲩⲥⲓⲁ
ⲁⲗⲗⲁ ⲧⲉⲛⲁⲓ ⲙⲙⲁⲟ
ⲙϩⲓⲧ ϩⲙⲥⲟⲃ ⲙⲙⲁ
ϩⲙⲁ ⲙⲙⲓⲧⲟⲛ[illegible]

508.

Or. 4717(19).—Parchment; a small strip from the binding of a book; ½×5¾ in. The text, in two columns, is written in a very fine uncial script (*cf.* Hyvernat, *Album* pl. ii. 2, though that is larger). The form of ⲩ is that described in Rainer *Mitth.* i. 111 (*v.* no. 498).

[Graf.]

Ephesians iv. 10, 13, 15, 17. The following is the text;

Recto. ⲁⲓ ⲁϥⲱⲡ ⲉⲙⲓⲭⲓ
ⲙⲉⲁⲙⲱⲟⲩ ⲙⲙⲁ
ⲙⲙⲟⲩⲧ ⲧⲏⲣⲟⲩ

ⲉⲧⲓⲉ ⲙⲙⲏⲉⲁⲟⲩ[ⲟ]
ⲙⲙⲩⲙⲏⲣⲓ ⲙⲫϯ

Verso. ⲙⲙⲁ ⲁⲓ ⲉϩⲟⲩⲏ
ⲉⲣⲁⲩ ⲉⲧ[ⲟ]ⲧⲁⲙⲏ

ⲕⲁⲧⲁ ϯϩⲓⲛ ⲉⲧⲉ
ⲙⲉⲛⲉⲟⲙⲟⲥ
ⲙⲁⲩⲓ ⲙⲙⲁⲥ ϩⲟⲓ

509.

Or. 4923(5).—Parchment; part of a leaf, ruled and paged [ⲥⲓⲏ], ⲥⲓⲅ; $3\frac{1}{2}\times4\frac{1}{2}$ in. The text, in two columns, is written in a peculiar, somewhat irregular hand (*cf.* Rossi, *I Papiri ... di Torino* i, fasc. 1, tav. iii.).

Probably from Aḫmîm. [Grenfell.]

Epistle of S. James i. 25, 26, ii. 1, 3, 5.

p. [ⲥⲓⲏ].

ⲣⲉ ⲙⲫⲟⲃ	ⲧⲟⲩⲟⲙⲫⲓⲥ ⲉ
ⲟⲩⲙⲁⲕⲁ	ⲧⲟⲩⲃⲁⲧⲙⲏ[1] ⲉⲙ
ⲥⲙⲉ ⲥⲙⲛⲉⲩ	ⲥⲃⲏⲩⲉ ⲙⲛⲕⲟ
ⲙⲟ ⲉⲩⲱⲟ	ⲥⲙⲟⲥ ⲉⲧⲥⲃⲃⲓⲉ
ⲟⲩⲙⲟⲩⲁ ⲁ	ⲧⲙⲙⲉ ⲙⲁⲥⲙⲏⲩ
ⲙⲙⲟⲥ ⲁⲉ	ⲧⲙⲓⲥⲧⲓⲥ ⲙⲓⲥ ⲙⲉ
ⲣⲟⲩⲣⲉⲫⲫⲩⲙ	ⲭⲥ ⲡⲙⲟⲩⲧⲉ ⲙ
ⲉ ⲉⲙⲫⲭⲁⲁⲓ	ⲛⲉⲟⲟⲩ ⲙⲙⲣ
ⲧ ⲁⲙ ⲙⲙⲉⲫ	ⲭⲙⲟⲥ
ⲙⲫⲣ	ⲥⲙⲙⲟ

p. ⲥⲓⲅ.

ⲉⲥⲗⲁⲁⲙ ⲙⲡⲉ	ⲙⲁⲙⲉⲣ

[1] For this suffix *v.* no. 168.

ⲧⲙⲉⲓⲟⲣⲙ ⲙⲥⲁ	ⲙⲙⲙⲟⲩ
ⲛⲉⲧⲣⲫⲟⲣⲓ ⲙ	ⲛⲉⲣⲥⲥⲟⲛ
ⲧⲩⲩⲧⲙⲙ ⲉⲧⲙⲁ	ⲙⲍⲙⲕⲉ ⲙ
ⲙⲟⲩⲥ ⲙⲧⲉⲧⲙ	ⲥⲙⲟⲟⲩ ⲉⲧ
ⲭⲟⲟⲩ ⲙⲁⲩ ⲭⲉ	ⲩⲱⲟⲙⲉ ⲙ
ⲥⲙⲟⲟⲧ ⲕⲁⲗⲱⲟ	ⲥⲙⲧⲧⲙⲉⲧ
ⲙⲧⲉⲙⲕⲁⲟⲉⲗⲣⲁ	ⲙⲕⲁⲙⲣⲟ
ⲧⲉⲧⲙ	ⲙⲧⲙⲙⲧ
ⲙⲫⲙⲙⲉ	

510.

Or. 4717(20). — Parchment; a much damaged fragt.; $3\frac{1}{2}\times5$ in. The text, in two columns, is written in a large, bold hand (*cf.* Zoega, tab. ii, no. v for a general resemblance). The letters ⲩ and ⲟ have the forms described in no. 498.

[Graf.]

It is impossible to ascertain the contents of this MS., so few letters being legible. It is most likely to be from a biblical text. The interest of the fragt. lies in the script.

LITURGICAL WORKS.

511.

Or. 4718(1). — Parchment; a damaged double leaf giving 4 consecutive pages; not paged; 10½×8 in. The text, in a single column of some 31 lines, is written in a small, neat hand of Zoega's 5th class.

[GRAF.]

Prayers.

1. This lacks the beginning. It is addressed to God the Father on behalf of the people (λαός). The following is the text;

ⲟⲩⲁⲁ ⲥⲩⲧⲁⲗⲧⲕ ⲫⲧ ⲙⲙⲟⲓ ⲟⲩⲁⲥⲧⲉϥ ⲧⲁⲟⲩⲓⲝ ⲅⲁⲣ ⲟⲩⲥⲁⲣⲕⲓⲕⲟⲛⲓⲧⲉ ⲧⲓⲟⲕⲧⲉ ⲟⲩⲙⲙⲏⲕⲟⲩⲧⲉ ⲙⲧⲥⲏ ⲙⲧⲁⲓⲥⲁⲩⲧⲟⲛ ⲟⲩⲁⲁ ⲙⲧⲁⲟⲩⲓⲝ ⲙⲥⲁⲣⲓⲕⲓ ⲉⲃⲓⲟⲩⲧ ⲉⲙⲉⲕⲁⲗⲟⲥ ⲙⲧⲁⲕ ⲁⲛ ⲟⲩⲟⲓⲥⲁⲩⲧⲟⲛ ⲟⲩⲁⲁ ⲙⲧⲉⲕⲟⲩⲓⲝ ⲉⲧⲟⲩⲧⲟⲃ ⲁⲩⲱ ⲙⲙⲏⲓ ⲙⲙⲉⲓ ⲉⲃⲓⲟⲩⲧ ⲉⲙⲉⲕⲁⲗⲟⲥ ⲉⲃⲓⲟⲩⲧ ⲉⲙⲉⲕⲟⲩⲓ ⲙⲙⲛⲉⲙⲁⲟ ⲙⲉⲥⲱⲣⲡⲙⲁ ⲙⲙⲛⲉⲙⲁⲣⲟⲙⲟⲥ ⲙⲉⲥⲱⲗⲁⲗ ⲙⲙⲛⲉⲥⲙⲏⲣⲉⲩⲏ ⲉⲃⲓⲟⲩⲧ ⲉⲁⲁⲩ ⲥⲟⲙⲙⲉⲥⲛⲟⲩ ⲛⲁⲃⲣⲁⲁⲙ ⲙⲙⲛⲥⲁⲕ ⲙⲙⲁⲕⲱⲃ ⲙⲙⲛⲉⲓⲥⲣⲁⲏⲗ ⲧⲏⲟⲩ ⲛⲓⲕⲧⲏⲧⲟⲩ ⲟⲧⲙⲧ [7 let.] ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲧⲟⲃ ⲛⲁⲓⲁⲟⲥ ⲁⲩⲱ ⲙⲡⲛⲏⲙⲁⲧⲓⲕⲟⲛ ⲫⲁⲓⲧⲟⲩⲕⲁⲧⲁⲓⲛⲧⲁ ⲉⲣⲟⲩⲛ ⲉⲙⲉⲕⲙⲁ [ⲙ]ⲫⲟⲟⲩⲛ ⲥⲙⲛⲧⲟⲩⲥⲱⲧⲙⲛⲓ ⲟ[4 let.]ⲟⲛ ⲙⲙⲛⲟⲩⲧⲛⲟⲥ ⲟⲩⲁⲁⲩⲧⲁⲛⲧⲉⲁ ⲛⲧⲉ ⲛⲁⲓⲁⲓⲕⲟⲙⲛⲟⲥ ⲟⲩⲁⲁ ⲙⲙⲟⲟⲩⲛ ⲙⲙⲁ ⲙⲁ[ⲱ]ⲙ ⲁⲗⲗⲁ ⲟⲩⲭⲛⲟⲩ ⲟⲩⲁⲁ ⲥⲙⲉⲛⲟⲩ ⲙⲙⲁ ⲟⲩⲙⲟⲥ ⲛⲉⲧⲙⲟⲩⲧⲁ ⲥⲙⲛⲛⲉⲧⲙⲟⲩⲧⲁ ⲙⲙⲟ[ⲕ]ⲛⲁⲁⲧ ⲙⲡⲛⲁ ⲙⲡⲉⲭⲣⲥ ⲛⲟⲙⲟⲥ [4 or 5 let.[1]].

2. "A prayer of laying on of hands" ⲟⲩⲭⲁⲓⲁ ⲛⲕⲱⲟⲩⲝ, addressed to Christ. It consists of phrases each beginning "Glory to Thee, Jesus," followed by some attribute or simile applying to Him. The final words seem to show that it too is a prayer for the people. Of lines 1—11 only parts are legible.

ⲛⲉⲁⲩ ⲛⲉⲕ ⲙⲡⲥ ⲡⲭⲁⲓⲥ ⲙⲡ ?
ⲡⲁ ⲛⲟⲩⲧⲁⲓ ⲙⲙⲟⲓ ⲛⲗⲁⲓⲥⲧⲁ ⲙ̣ . ⲥⲟⲙⲙ . .
ⲙⲥⲁⲟⲩ ⲛⲉⲁⲩ ⲛⲉⲕ ⲓⲥ ⲡⲭⲣⲥⲧⲁ ⲉⲙⲙⲟⲩ ?
ⲥⲱⲟⲥⲟⲛ ⲉⲃⲁⲓⲥ ⲭⲉⲙⲙⲉⲥⲟⲙⲓⲥ ⲛⲉⲙⲙⲁⲕ[1]
ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲓⲥ ⲧⲉⲥⲙⲏ ⲉⲧⲟⲩⲧⲟⲃ[2] ⲉⲧⲙ̣ ?
ⲙⲙⲁⲓ ⲡⲭⲓⲥⲓ ⲙⲙⲉⲥⲟⲛ ⲟⲩ̣
ⲉⲧⲉⲥⲙⲏ ⲉⲧⲟⲩⲧⲟⲃ ? ̣ ̣ ̣ ̣ⲙ . .
ⲟⲙ ⲧⲙⲟⲩ ⲭⲟⲉⲥ ? ̣ ̣ ̣ ̣ⲁⲕⲓ
ⲅⲁⲁⲁⲓ ⲁⲕⲉⲓⲧⲉⲛ ⲙ[ⲟⲩⲉ]ⲣⲟⲉⲣⲟⲥ [ⲛⲟⲩ]ⲛ ⲛⲉⲕ
ⲓⲥ ⲙⲡⲁⲣⲕⲁⲣⲧⲏⲥ[3] ? ⲛⲉⲁⲩⲟⲩⲁⲓ ⲙⲙⲟⲓ
ⲟⲩⲟⲓⲧⲉⲛ ? ? ⲙⲙⲉⲧⲟⲓ ⲙⲥⲁⲟⲩ ⲙⲧⲙⲃ

l. 12. (fol. 1*b*) ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲙⲡⲥ ⲡⲣⲟ ⲙⲡⲁⲓⲕⲁⲓⲟⲥⲓⲙⲏ[4] ⲙⲧⲁⲫⲣⲟ ⲙⲙⲟⲓ ⲟⲩⲁⲁ ⲥⲟⲙⲙⲁⲣⲓⲁ ⲧⲙⲁⲣⲟⲙⲛⲟⲥ ⲉⲧⲟⲩⲧⲟⲃ ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲙⲡⲥ ⲡⲣⲏⲟⲥ ⲉⲧⲟⲩⲧⲟⲃ[5] ⲙⲧⲁⲣⲓ ⲟⲩⲣⲱⲙⲓ ⲛⲉⲁⲓⲛⲉⲓⲁⲩ ⲙⲧⲁⲫⲥⲟⲣⲡ ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲙⲡⲥ ⲛⲉⲁⲩ ⲙⲧⲟⲓⲟⲛ ⲙⲧⲁⲩⲣⲛⲉⲧⲟ ⲟⲩⲱⲛⲧⲙⲛⲧⲣⲟ ⲙⲡⲛⲁ[6] ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲡⲓⲥ ⲧⲕⲃⲉⲣⲛⲁⲟⲥ ⲉⲧⲟⲩⲧⲟⲃ ⲉⲧⲧⲟⲩⲭⲁ ⲙⲡⲛⲁ ⲙⲡⲓ ⲉⲧⲟⲩⲥⲓⲥ ⲁⲁⲥ ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲡⲉⲥⲧⲓⲗⲗⲟⲥ (? στῦλος) ⲉⲧⲟⲩⲧⲟⲃ ⲉⲧⲣⲩⲟⲩⲁⲓⲟⲩⲧ ⲉⲧⲙⲁⲩⲟⲩⲧⲟⲩⲧⲛ ⲉⲥⲣⲁⲓ ⲥⲩⲭⲉⲙⲙⲓⲕⲟⲥⲓ ⲉⲫⲧⲁⲣⲓⲟⲥ ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲙⲡⲥ ⲡⲉⲙⲙⲁ ⲉⲧⲟⲉⲣⲁⲡⲉⲩⲧⲓ ⲉⲧⲟⲟⲣⲁⲡⲉⲩⲧⲓ (*sic*) ⲛⲉⲙⲣⲱⲙⲉ ⲙⲙⲛⲛⲓⲙⲁⲗⲟⲅⲟⲥ ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲙⲡⲥ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲛⲣⲁⲛⲁⲥⲧⲏ ⲙⲙⲁⲓⲙⲟⲙ ⲙⲧⲁⲫⲙⲁⲭⲃ ⲙⲙⲛⲉⲙⲁⲫⲙⲁⲛⲁⲃⲓ ⲫⲁⲓⲧⲉⲫⲧ ⲛⲉⲩ ⲛⲧⲙⲉⲥⲧⲁⲛⲟⲓⲁ ⲛⲉⲁⲩ ⲙⲙⲁⲕ ⲙⲡⲥ ⲧⲉⲕⲕⲁⲛⲥⲓⲁ ⲙⲙⲉⲣⲁⲣⲓⲙⲟⲥ

[1] Probably ⲁⲙⲙⲁⲕ.

[1] *Cf.* Joh. vi. 57.
[2] *Cf.* Job. xiv. 6.
[3] ? *Cf.* Mat. xiii. 46.
[4] *Cf.* Mal. iv. 2.
[5] *Cf.* Lu. xv. 6.
[6] *Cf.* Mat. xxvi. 28.

ⲛⲁⲫⲩⲓ ⲙⲡⲓⲉⲧⲟⲩⲉⲃⲃ ⲧⲏⲗⲟⲩ ⲛⲉⲁⲩ ⲙⲡⲓⲕ ⲡⲛ̅ⲥ̅ ⲡⲛⲩⲉ ⲙⲡⲓⲱⲟⲩⲥ ⲉⲧⲥⲱⲧⲡ̀ ⲙⲡⲓⲡⲁⲣⲁⲗⲩⲥⲓⲟⲥ ⲉⲫⲁⲛⲓ ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛⲉⲁⲩ ⲛ̀ⲧⲉⲕⲟⲩⲓ ⲅⲁⲗⲁⲁⲓ ⲉⲃⲁⲗ ⲥⲓⲙⲁⲣⲓⲁ ⲧⲏⲣⲟⲩ ⲡⲓⲁⲣⲟⲭⲟⲥ ⲉⲧⲟⲩⲉⲃⲃ ⲧⲉⲓⲥ[ⲁ]ⲓⲥ ⲁⲩⲱ ⲧⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲁⲕ ⲭⲉⲕⲉⲥⲥ ⲉⲕ[ⲉⲥ]ⲙⲟⲩ ⲉⲡⲉⲕⲗⲁⲟⲥ ⲙⲡⲓⲉⲧⲕⲟⲗⲭ ⲙⲡⲓⲕ ⲙⲡⲓⲉⲧⲁⲡⲓⲟⲩⲓ ⲁⲩⲱ ⲥⲉⲛⲟⲩⲥⲙⲟⲩ ⲉⲕⲉⲥⲙⲟⲩ ⲉⲗⲁⲩ ⲧⲏⲗⲟⲩ . . .[1] ⲥⲓⲧⲉⲛⲧⲉⲭⲁⲣⲓⲥ.

3. *Orat. Absolut. ad Patrem*, here called "the prayer of absolution of S. Peter the Archbishop" ⲧⲉⲧⲭⲏ ⲛⲧⲙⲉⲧⲣⲱⲥⲓ ⲙⲡⲥⲁⲣⲟⲥ ⲙⲉⲧⲣⲟⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ.[2] This is the same prayer, though in a shorter form, as that in no. 153 *above*. Lines 1—8 are much damaged.

4. A prayer addressed to God the Father, "over one that is siek" ⲟⲩⲭⲁⲓⲧⲁ ⲉⲭⲉⲙⲡⲉⲧⲣⲱⲟⲙⲓ; in fact however a consecration of anointing oil. A much shorter prayer with the same purpose is in Tuki's *Rituale* ⲡⲛⲁ. Lines 1—12 are only partly preserved.

[ⲧⲉⲓ]ⲥⲁⲓⲥ ⲁⲩⲱ ⲧⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲁⲕ ⲡⲟ̄[ⲥ̄ ⲙⲡ]ⲁⲛⲧⲱⲣ ⲛⲉⲧⲩⲁⲁⲓ ⲛⲭⲓⲙⲓ[about 5 let.]ⲱⲥⲓ ⲉⲁⲉⲧⲟⲩ ⲉⲗⲁⲩ ⲥⲓⲙⲉⲙⲙⲟⲩⲧⲓ[7 or 8 let.]ⲛⲩⲁ ⲙⲙⲁⲓⲧⲃⲉ ⲙⲧⲃⲏ ⲛⲁⲣⲣⲉ[ⲁⲟⲥ 9 or 10 let.]ⲧⲓ ⲛⲉⲕ ⲁⲓ ⲁⲭⲉⲛⲕⲁⲗⲱⲟⲩⲧ[10 or 11 let.]ⲙⲙⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲏ[ⲩⲙⲓ small parts of 6 lines] (fol. 2*b*) ⲙⲙⲉⲧⲙⲁⲟⲩⲧ ⲛⲥⲧⲥⲱⲁⲥ ⲥⲓⲧⲟⲩⲛⲉⲓ ⲙⲧⲙⲉⲧⲙⲁⲟⲩ ⲥⲙⲓ . . ϧⲁⲥⲓ ⲉⲧⲃⲉⲛⲉⲓ ⲧⲉⲙⲛⲥⲧ ⲁⲩⲱ ⲧⲉⲛⲥⲁⲓⲥ ⲙⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲡⲙⲁⲓⲱⲟⲩⲓ ⲉⲧⲣⲉⲕⲭⲁⲩ ⲙⲧⲉⲕⲟⲩⲁⲓ ⲉⲧⲟⲩⲉⲃⲃ ⲉⲥⲣⲁⲓ ⲉⲭⲛⲓⲡⲉⲙⲥ ⲛⲅⲓ ⲙⲕⲟⲙⲟⲩ ⲉⲣⲁⲩ ⲛⲥⲣⲱⲟⲩⲓ ⲡⲟⲩⲧⲉⲗⲟⲩⲁ ⲙⲙⲟⲩⲧⲁⲓ ⲙⲙⲁ ⲉⲧⲟⲩⲙⲁⲧⲉⲥ-ⲥⲟⲩ ⲉⲃⲁⲗ ⲙⲥⲙⲧⲃ ⲥⲙⲙⲟⲩⲙⲓⲥⲧⲓⲕ ⲁⲩⲱ ⲥⲉⲧⲉⲗⲟⲩⲁ ⲥⲙⲉⲩⲟⲩⲓ ⲙⲙⲁ ⲙⲛ ⲉⲙⲉⲣⲓⲁ ⲙⲙⲁ ⲙⲧⲉ ⲡⲁⲛⲁ[ⲓⲕⲓ-ⲙⲉⲛⲟⲥ] ϫⲉⲙⲧⲁⲕ ⲛⲥⲧ[ⲉ]ⲁⲅⲟⲩϫⲉⲓ ⲙⲙⲁⲩⲙⲉⲩⲁ . . [ⲉⲃ]ⲁⲁ[3] ⲥⲓⲧⲁⲁⲧⲕ ⲁⲩⲱ ⲙⲧⲁⲕⲙⲉ ⲛⲥⲙⲙⲓ ⲧⲉⲙⲙⲧ-ϫⲙⲟⲩ ⲙⲙⲛⲭⲓⲥⲱⲟⲩⲁ ⲥⲓⲧⲉⲙⲙⲉⲕⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲏⲩⲙⲓ ⲙⲡⲓⲕ ⲛⲉϫⲣⲥ ⲛⲉⲛⲟⲥ ⲙⲙⲛⲧⲕⲏⲙⲁ ⲉⲧⲟⲩⲉⲃⲃ ⲏⲥⲟⲙⲟⲩ-[ⲥ]ⲟⲩⲛ ⲁⲩⲱ ⲙⲁⲉⲣⲧⲁⲙⲥⲁ ϩⲙⲟⲩ ⲁⲩⲱ ⲛⲟⲩⲁⲓⲣ ⲙⲙⲁ ⲛⲩⲁⲉⲛⲓⲉ ϩⲁⲙⲏⲛⲓ.

5. This is followed by a line in smaller script, like the other titles, and by some 12 other lines, presumably another prayer. But nothing is legible.

512.

Or. 4718(2).—Parchment; a long strip, described as no. 507 *above*. The present text is the later and is written in an even hand of Zoega's 9th class and divided by lines into short paragraphs.

A series of petitions—or rather, their opening words—from a prayer for the crops, for cessation of troubles, for good government, for the triumph of orthodoxy, for the souls of the departed, (*verso*) for worthiness to approach God and to bless the people. The following is the text;

Recto.

ⲟⲩⲁⲓ ⲙⲙⲓ ⲙⲧⲁϥⲣ ⲛⲟⲩⲥⲉⲓⲧⲁⲟⲩⲥⲉ

ⲁⲩⲱ ⲙⲧⲉ ⲡⲙⲟⲩⲧ ⲁⲧϫⲁⲓⲥ ⲙⲡⲓⲕⲁⲣⲡⲟⲥ ⲉⲡⲓⲕⲁⲥ ⲛⲉⲙⲛⲥⲧⲉⲫⲟⲓⲛⲓⲝ ⲉⲥⲙⲟⲩ

ⲉⲫⲥⲁⲛⲟⲩⲧⲩ ⲙⲉⲣⲱⲙⲓ ⲙⲙⲛⲧⲃⲏⲟⲩⲧⲓ

ⲛⲑⲉ ⲛⲉⲓⲥⲓⲥ ⲙⲙⲛⲓⲉⲩⲅⲉⲧⲟⲣⲓⲣ ⲙⲙⲛⲓⲥⲓⲥ[ⲃⲟⲙ] ⲉⲃⲟⲗ ϩⲓⲧⲉϫⲱ[ⲣⲁ]

ⲛⲑⲁⲩⲟⲩⲧⲓ[ⲉ]ⲧⲉⲣⲁ ⲡⲁⲓⲕⲉⲟ[ⲥ] ⲁⲩⲱ ⲙⲙⲁⲓ-ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉⲥⲣⲁⲓ ⲉϧⲙⲡⲕⲟⲥⲙⲟⲥ

ⲛⲑⲕⲁⲣⲣⲁⲛ ⲛⲉⲉⲕⲁⲛⲓⲥⲓⲁ ⲛⲟⲣⲟⲟⲗⲟϫ ⲉⲧⲟⲩⲙⲓ ϩⲙⲙⲁ ⲙⲙⲓ ⲉⲙⲓⲥⲓ

ⲉⲫⲧⲉⲙⲧⲁⲓ ⲉⲧⲉⲧⲭ ⲙⲙⲉⲛⲁⲧ ⲉⲫⲧⲟⲛ

Verso.

ⲉⲫⲧⲟⲛ ⲙⲁⲓ ϩⲱⲟⲩⲛ ⲧⲙⲙⲟⲩ ⲅⲁⲣⲟⲩ ϩⲓⲟⲩⲥⲁⲧⲉ ⲛ . ⲧⲙⲱ . ⲛⲥⲱⲧⲙ ⲉⲧⲙⲟⲩⲛ

ⲟⲛ ⲙⲧⲁⲓⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ ϩⲙⲧⲁⲧⲁⲡⲣⲁ ⲡⲣⲉⲫⲣⲏⲟⲃⲓ

(BLANK.)

513.

Or. 4718(3).—Papyrus; a fragt.; 3×4½ in. The fibres are parallel with the text,

[1] Scarcely space for ⲉⲃⲁⲗ.

[2] This title does not appear elsewhere. Peter, 27th patriarch of Alexandria, wrote a liturgy (*v.* Renaudot, *Hist.* 124); but this prayer is not in it.

[3] These words are very illegible.

which is written in small, regular characters without ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv). On the other side is part of a letter(?).

[GRAF.]

This appears to be the final clause of the Diptych, following the list of saints and commemorating the deceased local bishops and others.[1] The text is in Greek. Above it the papyrus is blank and this points to its employment for insertion at the service after the list in more general usage had been recited.

† και παιτος τοτχορος τοη αγι[οη ?
επισκοποτ και αββα κτριακο[ς ?
ιηηα επισκοπος τω ετχαριστ]
και απαπατςο]

514.

Or. 4718(4).—Papyrus; a leaf in one *selis*, the upper part being lost; 16×19 in. The text, which is in one column, is written upon both sides in a regular, sloping hand of some size and without ligatures (*cf.* Hyvernat, *Album* pl. x, dated A.D. 1003, which it much resembles).

[GRAF.]

Liturgical text. The language is Greek, not Coptic, but the matter regards the Coptic church. The text, so far as extant, appears to apostrophize or mention in turn God, the Virgin, Apostles and the ecclesiastical hierarchy, beginning with the patriarch, Chael—probably, to judge by the script, the 56th patriarch (881—909)—next naming Victor the bishop of Arsinoe and then the inferior clergy. The purpose of such an enumeration is not clear; the form in which the clauses are cast forbids us to see in it a diptych. The texts on *recto* and *verso* do not appear to be one. But such is the corruption of the Greek that I cannot offer any further description.

Recto. The fibres are at right-angles to the text.

At the top, apparently a title [illegible]: , followed by 20 clauses each of which except the last begins with καλος and ends with [illegible] or [illegible]. Between these words stand successively the following names and titles mostly, it seems, in the genitive and each followed immediately by a stop thus ⁄.

[τ̅ ϗ]τ̅
αγ[ιου] ιηη̅ τοη απαποστο
αγιας ποητς καθολικης τοτ εκκλησια
πφακακοτ[3] τοτ ετςιαστηριοη
αγιας οσολοκη κε απαρισηοτ παριας
τοκατηο αποστολοτ ιτ̅ χτ̅ τοτ ο̅τ̅
αγια αββα χαηα οσιοτατοτ πρ πρ[4]
κτριε αββα βικ̅⁄ οσιοτατοτ πρ̅ς̅ ηηοη
οο̅ς̅ πρ̅ς̅⁄ ετηοηηηοσ
οηοφιλθ̅⁄ διακοηοτ
οσοηοσστατοτ[5] τηοδιακοηοτ
ετςοβο̅ς̅⁄ διαγηοστης
φιλοηοηοτ προτ̅ηαατ⁄
φιλοτχρις̅⁄ λαοη σοτ ϛτ̅ χτ̅ τη̅ο̅ ο̅τ̅
κτριε αββα βικ̅⁄ αρχιαρχα ϛτ̅ χτ̅
κτριε αββα βικ̅⁄ καλοστατοτ[6] επισκοποτ
απο της πολεος αρσηοη
κτριε αββα βικ̅⁄ ηγηφικοτ τοτ ετςιαστη-
ριοη

[1] V. Renaudot i, 18, Tuki, *Missale* ρκϛ̅.

[1] Probably 1—3 letters lost.

[2] This is difficult to explain. It may be σὺ (or σε) νῦν (as often, *e.g.* Leyden Catal. 137, 138, 142) and a verb, perhaps from γίνομαι. The Rev. G. Horner thinks it a compendium for καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

[3] ? ? μυσταγωγός.

[4] πατὴρ πατέρων.

[5] ? θεοσεβέστατος.

[6] εὐκλεέστατος.

κτρις αββα βικ/ ο τριστεκατηο αποc/
κτρις αββα βικ/ βοηθησον χηρα s ορφανον
πολεος χρονις cη ριηηις χρονις
(BLANK.)

Verso. The fibres are parallel to the text.

The first legible line is one of 11 clauses, each beginning with the word χερις (once χερε) and ending with πολλα or (the last) πολλα τα cτι. Between these stand the following names—some in the genitive, some in other cases—each followed by a stop, as on the *recto*.

αββα χαηλ αρχιερεα απο τηc π[ολεος αλε]-ξανδρια
αββα βικ/ πασπαρ . . ε̣ κε κοcηc ηηιαc
αββα χαηλ τεκηο παρκοτ αποcτολοτ s cταρτεαιc/ ρ χτ
αββα βικ/ τιοτc αββα χαηλ αρχιεηιcκ̣/ απο τηc πολεος αλεξανδρια
αλεαφοη αθανασιοτ τιοτc αποcτολοτ κτ
αββα βικ/ αλεαφοη γρηγοριοc θαυηατοτρ-γοc s γρηγοριοτ θεολογοτ s γρηγοριοτ ηεcκεcαρια s βασιλιοc ο ποηατηταcκαλοc[1] s ηηατιοc οεοφοροτ
αββα χαηλ ηρcοτα αρχιερεα ρ χτ
κτρις αββα βικ/ οροολοξοτ επιcκοηοτ φοc τοη λαοτ
αββα βικ/ καλτοc βρατοc τηc ε̣κλησιας
αββα χαηλ φοcτηρ ικοτηεηη.

Here is a dividing-line and then πολλα κε καλλα κε πολλα τα cτι πολλις χρονις cη ριηηικης χρονις. Below this the page is blank.

χερις or χερε may be supposed to stand for *χαίροις*, while the words which end each clause refer to a wish for long life (*ἔτη*) and prove that Chael is the reigning patriarch.

[1] Presumably with reference to his monastic rules.

A small fragt., which must have come from the lost upper part of the leaf, has

Recto. [τοτ αηοτ cοτ]
[τ λαοη cοτ βρλβ]
[ριηηη]κηc χρονη[c]

Verso. [κε καλλα κε πο[λλα]
αβ]βα χαηλ ρ ηρ
[βι]κ/ ω

This shows that a similar composition preceded that still preserved.

515.

Or. 5297(3).—Papyrus; complete; $5 \times 5\frac{3}{4}$ in. The fibres are parallel with the text, which is written in 6 lines of an even, sloping and ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. iii, xiv for the type). *Published* by Crum, *l.l.*, p. 18. On the other side is a letter.

From the Fayyûm. [Fl. Petrie.]

A Benediction in Greek, similar to but not identical with those in the Liturgies of SS. Gregory and Mark (Renaudot i. 98 and 165).

516.

Or. 5297(4).—Parchment; a narrow strip; $8\frac{1}{4} \times 1\frac{1}{8}$ in. Apparently the work of two scribes, one of whom wrote a square uncial hand with rounded ε, c, square η and λ made in a single stroke; while the other wrote less regularly. *Published* by Crum, *Copt. MSS.*, p. 16.

From the Fayyûm. [Fl. Petrie.]

This appears to consist of the initial words of Psalms and other verses for use in divine service.[1] No. 5 (of the publication) is Ps. lxiv. 6, no. 12 is Ps. cxxiv. 1 and no. 6 is

[1] Such are the texts published by Bickell, *Mitth. a. d. Saml. Rainer* ii. 83. *Cf.* also no. 495.

Ps. cxxvi. 1. Only two are in Coptic; the rest are Greek. No. 9 seems to indicate that nos. 10 and 11, which follow it, are for use in the evening service.

517.

Or. 4718(5).—Papyrus; a fragt.; $7\frac{1}{2} \times 5\frac{1}{8}$ in. The fibres are at right-angles to the text, which is written, apparently in one column, in an upright, very thin hand in some points not unlike that of the *Codex Marchallianus*. The *verso* is blank.

[Graf.]

Presumably a series of antiphons or similar verses. The texts are not biblical. Lines 1—9 treat of Moses and Aaron. The following is the text;

[ⲥⲓⲭⲱⲙⲓⲧⲁⲥ ⲙⲡⲛⲁ ⲟⲩ
[ⲛⲁ ⲁⲫⲣⲁⲙⲟⲩⲥⲱⲃⲉⲩ
[ⲙⲁⲣⲧⲱⲙ . . . ⲟⲩ . ⲁⲥⲓⲧ
[ⲉⲩ]ⲛⲁⲓ ⲙ̅ⲡ̅ⲉⲣⲁ ⲛⲉⲧ ⲉⲙⲟⲩ ⲥⲟⲩⲁⲅⲙⲁ
[ⲁⲣⲱⲙ ⲛⲉⲫⲉⲁⲙ ⲥⲁⲗⲙⲱⲥ ⲙⲡⲟⲙ
[ⲱ ⲥⲓⲁⲅⲙⲁⲁ ⲙⲡⲉⲥⲕⲏⲧⲓⲥ
[ⲙⲡⲁⲗⲁⲙⲟⲩⲧ ϧⲁⲗⲟⲩ ⲙⲟⲩ
[ⲙⲟⲩⲧⲓ ⲥⲟⲩⲁⲅⲙⲁⲫⲣⲁ ⲙⲉⲁ
[ⲙⲉⲙⲙⲟⲩⲧⲓ ⲙⲉⲥⲥⲁⲣⲁⲧⲓ ϩⲁⲧⲟϥⲥⲓ
[ⲧ]ⲁⲁⲅⲙⲟⲣⲟⲥ ⲙⲁⲥⲃⲁⲗⲁⲙ
[ⲧⲥⲓⲭⲱⲙⲓⲛⲉⲕⲟⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ
[ⲁⲡⲁⲣⲟⲛ ⲙⲡⲟⲕⲙⲟⲧϧⲁⲙⲁⲣⲧⲏ
[ⲙⲁⲟⲩⲱⲧ ⲁⲩⲱ ⲙⲁⲧⲙⲟⲣⲧⲉⲙⲁϥ ⲟⲩⲁⲁ
[ⲧⲙⲁⲩⲧⲉ ⲙⲉⲛ ⲉⲙⲉⲙⲙⲟ ⲧⲙⲟⲩ ⲓⲥ
[ϩⲁ]ⲙⲏⲛ +

518.

Or. 5297(5).—Papyrus; a small fragt.; $3\frac{3}{4} \times 2\frac{3}{4}$ in. The text, apparently in one column, is written in an even, sloping and ligatureless hand. *Published* by Crum, *Copt. MSS.*, p. 18.

From the Fayyûm. [Fl. Petrie.]

Liturgical. So much at any rate the words on the *verso* seem to show. Probably it is part of a hymn for the festival of some of the Apostles.

519.

Or. 4719(2).—Papyrus; a fragt.; $5\frac{1}{2} \times 10$ in. There are three texts; (1) that at right-angles to the fibres appears to consist of mere incoherent scribbling, though it might be part of an account and shows, in one corner, the beginning of a letter. Parallel with the fibres are (2) a text in small, uneven semi-uncials, difficult to read owing to the corrosion of the ink, and beside it (3) an account, written in an irregular and quite different script.

[Graf.]

Parts of Hymns or other metrical compositions.[1] The first section speaks allegorically of "my new garden, the Church," where sweet-smelling roses grow. "My grove is Christ; the roses that I have planted there[2] are the true(?)[3] Gospels." The second section seems to relate to the finding of the bones of John the Baptist and Elisha.[4] "When thou enterest that desert (?),[5] thou shalt find the head which Herod took with the coat of hair thereon and the leathern girdle that binds it about." The reference to "Elisha the prophet" is obscure. The third section treats

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[1] *Cf.* the similar pieces in Erman's *Bruchst. d. kopt. Volkslitt.*, Berlin Acad., *Abh.* 1897.

[2] ⲕⲱⲃ for ⲟⲩⲟⲟⲩ?

[3] For ⲧⲁⲓⲥⲟⲩⲧ? But this is unlikely.

[4] *V. Synaxarium*, 30th Mechir, *Aeg. Z.* 1883, 138 and Zoega no. clx.

[5] This seems unlikely, but ⲡⲟⲓⲁⲓ "said I" is more so. It might refer to the ruined condition of Herod's palace where one legend makes the head to be found (*v. Synaxar.*).

of John and of Herod's feast, of Herodias and her daughter. It is difficult to translate.

[About 10 let. κη]ⲡⲟⲥ : ⲉⲃⲉⲣⲓ : ⲁⲩⲱⲕ ⲉⲥⲟⲩⲛ [about 10 let.]ⲉⲃⲏⲧⲛ ⲛⲁⲧⲙⲁⲩ : ⲉⲥⲧⲏⲟⲩⲧⲃⲓ . . ⲧⲉⲓⲧⲟⲩ ⲧⲁϥ ⲁⲛ ⲉⲡⲓⲥⲧⲏ . . ⲡⲁⲕⲏⲡⲟⲥ ⲃⲓⲣⲓⲧⲉ ⲧⲉⲕⲁⲡⲓⲁ ≠ ⲡⲁⲛⲁⲩⲏⲛⲓⲧⲉ ⲡⲉⲕⲩ̅ⲣ̅ⲥ̅ ≠ ⲛⲉⲟⲩⲙⲁⲧ ⲧⲁⲓⲕⲟⲃ ⲛⲁⲩⲧⲉ ⲛⲉⲟⲩⲁⲓⲣⲉⲗⲓⲟⲛ ⲧⲁⲛⲟⲩⲧ (dividing-line across text)

ⲉⲕⲩⲁⲛⲃⲱⲕ ⲥⲟⲩⲛ : ⲛⲉⲓⲭⲁⲛ : ⲩⲁⲕⲟⲩⲓⲧⲁⲛⲓ ⲧⲁⲥⲓⲣⲱⲧⲏⲥ : ⲃⲓⲧⲥ ≠ ⲛⲉⲧⲉⲩⲧⲏⲛⲓⲃⲱⲟⲩ ⲉⲧⲟⲓⲭⲟⲃ ⲛⲉⲡⲓⲁⲭⲃ ⲩⲉⲣⲓ ⲉⲧⲛⲁ . . ⲕⲱⲧ ⲉⲁ[ⲁϥ . . . ⲡⲁⲣⲧⲏⲣⲓⲟⲛ . ⲭⲉⲥⲉⲗⲓⲥⲧⲉⲧⲥ ≠ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ : ⲧⲉⲡⲉⲃⲣⲉⲧⲓ (dividing-line)

ⲁⲥⲁ ⲃⲓⲁⲛ[1] ⲙⲟⲧ : ⲥⲓⲣⲱⲧⲏⲥ : ⲡⲁⲟⲩⲡⲁⲣ ⲡⲉⲓⲧⲓⲛⲓⲟⲛ : ⲉⲧⲩⲙⲓⲩ : ⲛⲉⲓⲟⲓⲣⲟⲛ[2] ⲁⲉⲃⲁⲧⲉⲃⲥⲁⲓ : ⲡⲁⲣⲁⲕⲟⲗⲟⲩⲑⲟⲥ ⲡⲁⲣⲁ ⲗⲟⲩⲓ ⲓ̈ⲃⲓ ≠ ⲁⲡⲓⲱⲣⲓⲛ : ⲭⲁⲧ ⲧⲉⲥⲩⲛⲁⲓ ≠ ⲡⲱⲣⲓⲛ ≠ ⲡⲁⲣⲓⲥⲧⲱⲟⲩ[about 8 let.] ⲉⲃⲁⲗ ≠ ⲁⲥⲃⲓ ⲧⲁⲡⲓ ⲡ[about 8 let.] ⲉⲡⲉⲩⲃⲓⲣ : ▮

[1] ⲭⲁⲡ might possibly be read.

[2] Presumably for *θηρίον*.

VARIOUS LITERARY TEXTS.

520.

Or. 4918.—Papyrus; a fragt.; 5×4 in. The fibres are parallel to the text, 15 lines of which are visible, written in one column of small, thick uncials, but so faded that the character can scarcely be described.

From the Fayyûm. [GRENFELL.]

Homiletic(?) text. This is quite uncertain. The phrases ⲁⲧⲥⲭⲟⲩⲥⲓⲁ ⲙⲙⲟⲩ . . ., ⲯⲱⲟⲙ ⲙ̄ⲡⲛⲁ ⲙⲡⲉ ⲫⲧ are legible. The *verso* is blank.

521.

Or. 4919(5).—Papyrus; a small fragt. of thin material; 2½×2⅝ in. The text is written on both sides in a very fine uncial hand (*cf.* Rossi, *I Papiri . . . di Torino*, fasc. i, tav. iii). It was probably in one column. ⲯ is of the form described in no. 498.

From Siut. [COL. T. L. FRASER.]

Unidentified text, presumably a narrative. The name Samuel occurs and might possibly refer to Samuel of Kalamôn. The interest of the fragt. lies in its dialect which shows a remarkable verbal prefix, ⲥⲁⲓ-, ⲥⲁⲕ-, ⲥⲁⲧ-. *Published* by Crum, *Aeg. Zeitschr.* 1898, 139.

522.

Or. 4920(1).—Papyrus; some 24 small fragts. from the binding of a book; the largest 2½×3½ in. Many of them show nothing legible. The script much resembles that of the Rainer *Führer* 1894, Taf. vii which Mr. Kenyon is inclined to ascribe to the 4th century. Apparently the text was in one column across the page; but this is uncertain.

[GRENFELL.]

Remnants of a Gnostic (Ophite) work or of one descriptive of Gnostic doctrines. This is clear from the word Ialdabaôth.[1] There occur besides the words "seven powers (ἐξουσία)," "he sang (? ὑμνεῖν)," "they manifest what is hidden," "Wisdom (σοφία)," "Faith (πίστις)," "The army (στρατιά) of —."

The dialect shows a mixture of Aḫmîmic and Sa'idic forms, the former being, it seems, in a majority; *cf.* ⲁⲃⲁⲁ, ⲁⲥⲡⲓⲥⲓ, ⲟⲩⲟⲉⲓ, ⲉⲓⲉ, ⲧⲓⲙⲉ, ⲁⲧⲓⲥ, ⲯⲧⲁ.

1 *a*. [illegible] ⲁⲟⲩⲟⲓⲟⲩⲥ ⲁⲃⲁ[ⲁ] ⲉⲓⲁⲁⲧ [illegible]
[illegible] ⲟⲉⲧⲓⲁⲥⲟⲩⲧⲓ . ⲟⲩ . . ⲙⲙⲉⲟ [illegible]
[illegible] ⲙⲙⲁⲧ ⲥⲟⲁⲧⲓⲥ ⲙⲟⲟⲙⲓ ⲁⲃⲁ[ⲁ] [illegible]
[illegible] ⲙⲧⲥⲁⲯⲃⲟ ⲙⲥⲭⲟⲩⲥⲓⲁ ⲁⲃⲁⲁ ⲙⲙⲓ [illegible]
[illegible] ⲙⲧⲁⲥⲟⲃⲓ[ⲥ] . . ⲱⲟⲧⲟ ⲉⲓⲧⲟ ? [illegible]
[illegible] ⲁⲟ ⲙⲙⲉ [illegible] ⲙⲙⲟⲓ ⲁⲕⲓ [illegible]

b. [illegible] ⲟⲩⲟⲉⲓ ⲙⲥⲙⲧⲟⲩ ⲁⲫⲟⲩⲱⲟ [illegible]
[illegible] ⲥ ⲁⲫⲟ . . . . . ⲁⲃⲁⲁ ⲙⲧⲉⲫ [illegible]
[illegible] ⲙⲙⲓⲥⲓⲁ ⲙ [illegible]
[illegible] ⲙⲧⲉⲕⲟ [illegible]

[1] *V.* C. Schmidt in *Texte u. Unters.* viii. 559 &c. The preceding word may be "seven," "breath," or "sword."

2 *a*. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
b. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
3 *a*. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
b. is illegible.
4 *b*. [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
a. is illegible.
5 *b*. [illegible]
[illegible]
[illegible]
[illegible]
a. is illegible.

523.

Or. 4920(2).—Papyrus; a fragt.; 10×3⅜ in. The text, which may have been in more than one column, is written at right-angles to the fibres in an upright, irregular hand with very rare ligatures (*cf.* the Rainer *Führer* 1894, taf. vii for a considerable resemblance). The ⲙ has exactly the form of Greek pap. cxxi (Kenyon, *Catal.* i, pl. 51ff.). The forms of ⲩ, ⲥ are those described in no. 498. On the other side are the remains of a Greek text in two columns, in a larger, clumsy hand of similar type.

From the Fayyûm. [Grenfell.]

An astrological text, treating of the sun (ⲡⲣⲉ) and moon (ⲡⲁϩ, ⲡⲁⲁϩ and *σελήνη*) and stars, under 20 (or more) heads. From l. 12 some of the phrases appear to repeat themselves.

[illegible]
ⲃ̄ ϫⲁⲣⲓⲧⲏⲥⲓⲱⲛ[1] ⲩⲁⲗⲉⲧⲁ̀ⲫ
ⲡⲁⲣⲓⲥ[2] ϩⲁⲓⲏ ⲁⲉ ϫⲉⲉ
[illegible]
ⲓⲏⲁⲣⲓⲥ ⲁⲩⲱ ⲩⲁⲗ
ⲓⲱⲁⲛⲥ ⲗ̄ · ⲡⲉⲧⲉⲥ
ⲁⲉⲉ ⲓⲧⲥⲉⲗⲏⲓⲏ
ⲧⲥⲉⲗⲏⲓⲏ ⲅⲁⲣ ⲟⲩⲁⲉⲧ
ϛ̄ : ⲉⲧⲃⲉⲏⲥⲉⲛ ⲉ
10. ⲁⲟⲩ ϩⲓⲧⲏⲓⲏ ≠ ⲍ̄ ·
ⲅⲁⲣ [illegible]ⲧⲉⲩⲓⲟⲩ · ⲏ
ⲡⲣⲉ ⲅⲁⲣ ⲁⲫⲓⲉⲉⲗ
ⲕⲟⲩⲉⲩϥ ⲉⲁⲉⲧ
ⲉⲁⲉⲧϥ ⲏⲥ
ϩⲓⲧⲉⲏϫⲱⲗ
ⲡⲣⲉ ⲅⲁⲣ ⲁ[ϥ]ⲏⲉⲉⲗ
[illegible]ⲟⲩⲱϣ ⲉⲁⲉ
ⲉⲧⲃⲉϫⲱⲗ : ⲏ
ⲅⲁⲣ ⲁⲫⲓⲉⲉⲗⲉⲧ
20. ⲓⲁ̄ ⲏⲓⲕⲁⲧⲁⲗⲉ[3]
ⲓⲉ̄ ⲏⲓⲡⲟⲗⲁⲭ ⲥ
ⲉⲩⲟⲩ · ⲡⲁⲁϩ
ⲓⲍ̄ ⲏⲓⲕⲁⲧⲁⲗ

[1] Χαριτήσιον.
[2] Ἄρης and ll. 15, 18 perhaps Horus, l. 26 Ἑρμῆς. (These are Mr. Griffith's suggestions.)
[3] Κατάδεσμος.

ⲣⲁⲣ ⲁⲫⲙⲉ
ⲁⲣⲙⲉ ⲣⲁⲣ
ⲙⲙⲉ ⲣⲁⲣ
ⲕ̄ ⲙⲙⲟⲁ
(*sic*) ⲓⲁⲓ ⲙ

524.

Or. 5525.—Parchment; an almost complete leaf; $14\frac{3}{4} \times 9$ in. It has been many times folded, both in width and in length. The text is chiefly on one side, separated by dividing lines into several irregular sections. The lines of writing are very uneven and often confused; the script shows frequent ligatures.

From Cairo.[1] [S. Raffalowitsch.]

Magical text consisting of incantations intended to assist and protect a woman and her children, both born and to be born; or perhaps, especially, a woman about to bring forth. The name of Soura the daughter of Pelcha has been subsequently added at the end of some sections; in the text itself the subject is referred to as ⲙⲙ. The formulae occur for the most part more than once.

On the left of the text is a rude geometrical drawing of a figure with circular head and outstretched arms, surrounded with gnostic signs, crosses &c. and very similar in style to that in the Turin magical papyrus.[2] The top of this is lost. Upon this figure is written ⲥⲟⲩⲣⲁ ⲧⲭⲏⲓ ⲛⲁⲗⲟⲩ ⲙⲙⲁ ⲙⲙⲉⲥⲯⲩⲭⲓ ⲉⲥⲏⲏⲧ ⲡⲁⲩ.[3]

A. The following is the first section of the text;

ⲧⲓⲧⲁⲗⲕⲁ ⲡⲁⲕ ⲉⲡⲥⲕⲁⲉⲏ ⲙⲡⲧⲉⲕⲟⲩⲁⲓ ⲙⲡⲓⲉⲕⲍⲟⲧⲓⲟⲛ[1] ⲙⲡⲓⲉⲕⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ ⲛⲟⲩⲧⲭⲉⲓ ⲙⲡⲓⲉⲧⲟⲡⲟⲥ (τόπος) ⲉⲕⲯⲁⲗⲗⲓ ⲉⲓⲣⲏⲧⲟⲩ ⲙⲡⲓⲉⲕⲣⲁⲫⲧⲟⲥ (ῥάβδος) ⲛⲟⲩⲁⲉⲏ ⲉⲃⲣⲏⲧⲉⲕⲧⲟⲩⲓⲭ[2] ⲙⲡⲟⲛⲁⲓ ⲙⲡⲧⲉⲕⲍⲁⲣⲙⲁ (ἅρμα *sic*) ⲛⲟⲩⲁⲉⲏ ⲉⲣⲉⲏⲧⲉⲕⲟⲩⲓⲭ ⲟⲩⲁⲭⲉ ⲙⲡⲓⲉⲕⲱⲗⲁ . ⲁⲓ[3] ⲉⲟⲩⲁⲍⲓⲣⲁⲧⲟⲩ ⲉⲗⲁⲕ ⲛⲉⲁⲕⲁⲧⲉⲭⲓ ⲟⲩⲁⲉ ⲛⲉⲗⲗⲁⲙⲁⲓⲁ (ἀμελεῖν) ⲯⲁⲓⲧⲉⲕⲕⲁⲧⲁⲕⲍⲱⲟⲛⲓⲁⲕ ⲕⲓ ⲉⲍⲁⲓⲏ ⲉⲭⲉⲙⲡⲉⲕⲍⲱⲧⲟⲛ ⲙⲡⲓⲉⲕⲫⲩⲗⲁⲕⲧⲏⲣⲓⲟⲛ ⲛⲟⲩⲧⲭⲉⲓ ⲁⲕⲗⲁⲉⲓⲥ ⲕⲗⲁⲉⲍ ⲛⲉⲫⲁ̄ ⲛⲓⲉ̄[4] ⲛⲉⲟⲛⲓⲁ ⲙⲡⲧⲉⲡⲓⲧⲩⲭⲏ ⲙⲡⲓⲙⲉⲙⲓⲃⲟⲩⲣⲓⲁ ⲙⲡⲓⲙⲓ ⲧⲓⲣⲉϥ ⲙⲡⲓ ⲧⲭⲉⲓⲁⲓ ⲙⲡⲓ ⲙⲡⲓⲙⲉⲥⲯⲩⲭⲓ ⲉⲣⲉⲏⲧⲉⲕⲕⲁⲗⲁⲍⲏ ⲙⲡⲓⲉⲯⲩⲭⲓ ⲧⲓⲣⲟⲩ ⲯⲁⲉⲭⲏⲁⲟⲩ[5] ⲧⲁⲓⲟⲛⲁⲍ ⲣⲁ ⲁⲗⲓⲏ̈ ⲁⲭⲉⲏⲁⲁⲩⲟⲓ ⲯⲟⲟⲙ ⲥⲓⲧⲓ ⲍⲁⲃⲁⲗ ⲛⲁⲥ ⲛⲟⲙⲉⲣⲓⲁ ⲙⲙⲓ ⲟⲩⲍⲁⲁⲩ ⲛⲟⲁⲕⲟⲩ ⲉⲣⲟⲙⲓⲧ ⲉⲣⲟⲙ ⲟⲗⲁⲥ ⲯⲁⲙⲟⲍ ⲟⲩⲁⲁ ⲛⲉⲥⲯⲩⲭⲓ ⲧⲓⲣⲟⲩ ⲯⲁⲉⲭⲏⲁⲟⲩ ⲥⲓⲧⲓ ⲍⲁⲃⲁⲗ ⲛⲁⲥ ⲙⲡⲣⲁ[6] ⲙⲙⲓ ⲙⲡⲓⲙⲟⲙⲡ[7] ⲙⲙⲓ ⲙⲡⲁⲡⲁⲗⲗⲁϥ[8] ⲙⲙⲓ ⲙⲡⲁⲃⲉⲣⲥⲟⲗⲓⲁ[9] ⲙⲙⲓ ⲙⲙⲉⲍⲟⲩⲥⲓⲁ

[1] The MS. reached the Museum together with the Hebrew fragts. found in the Genizeh in Old Cairo. The dialect however is that of the Fayyûm.

[2] Rossi, *Tratt. gnost.* (R. Accad. di Torino, *Memorie* 1893).

[3] This appears, from that part of the body which it covers, to have special reference to a still unborn child; *cf.* Vassiliev, *Anecd. Gr. Byz.* p. 339, no. κ.

[1] An unidentified Greek word.

[2] *Cf.* also in this text ⲧⲟⲩⲁⲓ and Rainer *Mitth.* v. 121 ⲛⲁⲧⲟ. *Cf.* on the other hand ⲧⲭⲏⲓ, ⲧⲭⲉⲓ, also here.

[3] This may be ⲟⲩⲁⲓ.

[4] This formula begins elsewhere ⲁⲗⲉⲓⲥ ⲁⲗⲉⲍ. "Watch and guard on the 4 sides" seems likely though difficult to justify grammatically; ⲫⲁ̄ would have to stand for ⲫⲁⲟⲩ (ⲫⲧⲟⲟⲩ) and ⲛⲓⲉ̄ for ⲛⲓⲁ or rather ⲥⲁ.

[5] ⲭⲏⲁⲟⲩ might be read ⲭⲏⲁⲁⲩ and so here generally where the letters ⲁⲟⲩ are concerned.

[6] This unknown word, if indeed Egyptian, would presumably end in ⲟ in Sa'idic. The prayer of Sisinnius (*v. below*) mentions a demon of the midday heat; *cf.* ⲙⲉⲣⲡⲓ. It might however simply = μοῖρα.

[7] *V. Aeg. Z.* xxxiii, 47.

[8] Has not the appearance of an Egyptian word, notwithstanding the ϥ.

[9] ⲃⲉⲣⲍⲏⲗⲓⲁ or ⲃⲉⲣⲥⲏⲗⲓⲁ is, as Mr. G. Margoliouth points out, the female demon Werzelyâ of the legend of S. Sisinnius, preserved in Ethiopic (*v.* Basset, *Les Apocryphes* iv and Fries in *Actes* of 8th Orient. Congr.). The Bohairic vocabularies class it with birds and (Kircher 169, Labîb *Dict.*, *s.v.*, MS. Or. 850, f. 36*b*) give for it العطاسة and ام الصبيان (*cf.* a name in Gollancz, 11th *Or. Congr.*, 4th sect., 82, 85), "vampire" or "bogie." The last of these may also mean epilepsy (*v.* Lane). Is it possible that the word as written in our text is a corruption of ἐπιλῃψία?

тс[1] пкекі ⲙⲡⲉⲣⲃⲁⲓⲏ ⲙⲙⲓ ⲙⲡⲯⲧⲉⲙⲃⲥⲁ ⲙⲙⲓ ⲙⲙⲁⲣⲁⲯ ⲙⲙⲓ ⲙⲡⲥⲣⲙⲁⲓ ⲙⲙⲓ ⲙⲡⲯⲧⲁⲁⲧⲉⲁ[2] ⲙⲙⲓ ⲉⲙⲅⲣⲁⲧⲥⲁⲓⲉⲓ[3] ⲛⲁⲟⲩ ⲧⲙⲣⲟⲩ ⲥⲉⲧⲟⲩ ⲥⲁⲃⲁⲁ ⲛⲁⲥ ⲙⲡⲥⲁⲃⲁⲁ ⲉⲙⲉⲥⲯⲙⲁⲓ ⲧⲙⲣⲟⲩ ⲯⲁⲥⲭⲛⲁⲟⲩ ⲙⲡⲥⲁⲃⲁⲁ ⲉⲙⲉⲥⲙⲁ ⲙⲯⲟⲙⲓ ⲧⲙⲣⲟⲩ ⲥⲉⲙⲟⲩⲧⲁⲭⲓ ⲙⲙⲛⲧⲟⲩ-ⲟⲩⲙⲓ ⲛⲉⲗⲕⲉⲟⲩ ⲉⲕⲁⲗ[4] ⲉⲗⲁⲥ ⲯⲁⲙⲓⲥ ⲟⲩⲁⲥ ⲛⲉⲥ-ⲯⲙⲓ ⲉⲥⲙⲏⲧ ⲛⲁⲩ ⲛⲁⲯⲙⲏⲧ ⲙⲓⲁⲓⲟⲛ[5] ⲉⲡⲕⲓⲟⲧⲓ ⲁⲓⲁ ⲁⲓⲁ ⲉⲧⲓ ⲉⲧⲓ[6] ⲧⲁⲭⲏ ⲧⲁⲭⲏ.

The second section.

ⲟⲥⲓ ⲯⲁⲟⲥⲓ ⲯⲁⲯⲁⲟⲥⲓ ⲯⲁⲟⲥⲓⲯⲁ ⲁϫⲱ ◎◎◎◎ ◎◎◎ ⲫⲧⲁⲗⲕϫⲥⲱⲙ ⲥⲕⲉⲡⲁⲥⲱⲙ ⲁⲧⲧⲱⲙ ⲓⲁⲱ ⲥⲁⲃⲃⲁⲱⲑ ⲧⲟⲩⲧⲟⲩ ⲁⲣⲭⲁⲓⲅⲉⲗⲱⲛ ⲙⲓϫⲁⲏⲗ ⲅⲁⲃⲣⲓⲏⲗ ⲃⲱⲛⲱⲓⲁ ⲉⲙⲏⲓ ⲧϫⲏⲗ ⲙⲙⲓ ⲧⲁⲥ ⲁⲍⲁ ⲛⲉⲥⲯⲙⲁⲓ ⲉⲥⲙⲏⲧ ⲛⲁⲩ ⲥⲓⲧⲓ ⲍⲁⲃⲁⲁ ⲛⲁⲟⲩ ⲛⲁⲃⲉⲣⲥⲉⲗⲁ ⲙⲙⲓ ⲉⲧⲓ ⲉⲧⲓ ⲧⲁⲭⲏ ⲧⲁⲭⲏ ⲥⲟⲩⲣⲁ ⲧϫⲏⲗ ⲛⲉⲗⲟⲩⲁ.

The third section.

ⲓⲁⲱ ⲥⲁⲃⲃⲁⲱⲑ ⲁⲧⲱⲛⲁⲓ ⲉⲗⲱⲉⲓ ⲉⲁⲉⲏⲁⲥ ⲙⲓⲕϫⲁⲛⲟⲙⲣ[7] ⲁⲃⲣⲁⲥⲁⲕϫ ⲙⲓϫⲁⲏⲗ ⲅⲁⲃⲣⲓⲏⲗ ⲣⲁⲫⲁⲏⲗ ⲥⲟⲩⲣⲓⲏⲗ ⲍⲣⲁⲩⲟⲩⲏⲗ ⲁⲥⲟⲩ ⲥⲁⲣⲁⲫⲟⲩⲏⲗ ⲓⲁⲱ ⲁⲧⲱⲛⲁⲓ ⲉⲗⲱⲉⲓ ⲉⲁⲉⲏⲁⲥ ⲥⲁⲃⲁⲱⲑ[sic] ⲧⲓⲧⲁⲗⲕⲁ ⲙⲁⲧⲉⲏ ⲛⲉⲧⲉⲛⲧⲟⲩⲁⲓ ⲉⲧⲟⲩⲁⲁⲃ ⲗⲁⲉⲓ ⲗⲁⲉϩ ⲉⲡⲉⲫⲁ̄ ⲙⲉⲉ ⲡⲥⲱⲟⲩⲁ &c., as above with some variations in sequence and spelling.

The fourth section consists of the monogram ⲥ☧ⲥ with ⲙⲏⲉ above it, repeated 8 (*sic*) times and below this,

ⲥⲁⲣⲁ ≠ ⲙⲁⲣ ≠ ⲃⲓ ≠ ⲥⲁⲣⲁ

ⲙⲁⲣ ≠ ⲟⲁⲣ ≠ ⲟⲁ ≠ ⲣⲁⲣ

with several groups of ⲁ and ⲱ, each 7 times repeated.

The fifth section has ⲁⲃⲗⲁⲛⲁⲑⲁⲛⲁⲃⲁⲗ̄ⲏ, many times repeated, and parallel therewith ⲧⲓⲧⲁⲗⲕⲁ ⲙⲁⲧⲉⲏ &c., as in sect. 3. Several lines are illegible; the last are ⲧⲉⲃⲟⲛⲁϩ [ⲣ]ⲁ ⲗⲁⲱⲛⲓ ⲉⲭⲉⲙⲩⲱⲟⲩⲛ ⲥⲟⲩⲣⲁ ⲧϫⲏⲗ ⲛⲉⲗⲟⲩⲁ (*cf.* sect. 1).

The sixth section.

ⲟⲗⲗⲁⲗⲓⲉⲗⲗⲁ ⲕⲱⲕⲁⲗⲟⲑⲗⲁ ⲙⲁⲗⲗⲁⲃⲟⲩⲕ ⲁⲛⲁⲛⲁⲥ ⲥⲉⲧⲣⲟ ⲁⲥⲁⲣⲓⲁⲥ ⲙⲓⲥⲁⲕ ⲙⲓⲥⲁⲛⲁ ⲁⲃⲁⲛⲁⲕⲱ ϫⲉⲥⲉ-ⲛⲁⲉⲟⲓ ϫⲉⲣⲥⲉⲧⲁⲉⲟⲓ ϫⲉⲣⲥⲓⲟⲥⲡⲁⲉⲟⲓ ⲍⲓⲁⲥⲁ ⲙⲓⲁⲉⲗⲁⲉⲁ, then ⲁ and ⲱ each many times repeated and the letters ⲁ ⲃ ⲅ ⲇ ⲉ ⲍ ⲩ. Also a text difficult in many places to read ⲧⲓⲧⲁⲗⲕⲁ ⲙⲁⲧⲉⲏ ? ⲉⲍⲟⲛ ⲉⲗⲗⲏ ⲙⲓⲧⲟⲩⲁⲓ ⲙⲓϫⲁⲏⲗ ⲡⲁⲣϫⲛⲁⲙⲓⲅⲉⲗⲱ ⲁⲫⲉⲓ ⲉⲃⲁⲁ ⲍⲉⲓⲧⲧⲓⲛ ⲁⲫⲛⲁⲍⲉⲓ ⲉⲙⲁⲧⲉⲏ ⲗⲁⲉⲓⲥ ⲗⲁⲉⲍ &c., as in sect. 1 but continuing ⲃⲓ ⲙⲉⲁⲩ ⲛⲉⲓⲕⲁⲧⲥⲓⲟⲛ ⲍⲁⲃⲁⲁ ⲙⲁⲥ ⲗⲁⲉⲓⲥ ⲗⲁⲉⲍ ⲉⲗⲗⲁⲩ ⲍⲁⲃⲁⲁ ⲉⲡⲉⲧⲍⲁⲁⲩ ⲙⲓⲃⲓ ⲣⲁ ⲗⲁⲱⲏ ⲏⲗⲓⲟⲥ ⲡⲉⲧϫⲁⲓⲁ ⲍⲉⲙⲡⲕⲉⲍⲓ ⲧⲓⲣⲉⲕ ⲁ . . ⲙⲡⲁⲕ ⲧⲁⲭⲏ ⲧⲁⲭⲏ ⲧⲁⲭⲏ ⲥⲟⲩⲣⲁ ⲧϫⲏⲗ ⲛⲉⲗⲟⲩⲁ.

The seventh section (*verso*).

ⲃⲏⲟ ⲃⲏⲟⲗ ⲃⲏⲟⲁ ⲃⲏⲟⲁⲣⲓ ⲙⲁⲣⲟⲧⲛⲁ[1] ⲙⲁⲣ-ⲙⲁⲣⲟⲧⲛⲁ ⲙⲁⲧⲉⲧⲛⲁ ⲥⲣⲏⲛⲁ[sic] ⲉⲣⲏⲛⲁ ⲭⲁⲃⲁⲛⲧⲁ ⲭⲁⲟⲙⲏⲣ ⲭⲁⲙⲙⲁⲛⲙⲁⲏ ⲃⲁⲥⲁ . ⲣⲉⲥ ⲭⲱⲥⲁⲃⲁⲱⲗ ⲙⲓⲣⲁⲛⲁ . . ⲓⲟⲛⲏⲁ ⲉⲱⲣⲏⲁ ⲥⲁⲃⲁⲕⲱ ⲁⲧⲏⲙⲁϫⲏⲛⲁ ⲧⲁⲙⲟⲛⲁ ⲕⲁⲧⲁⲧⲏⲛⲁ ⲥⲁⲣⲏⲛⲁ ⲭⲱⲥⲁⲟⲏⲛⲁ ⲫⲁⲗⲓⲉ-ⲣⲁⲛⲁ ⲁⲅⲣⲁⲙⲁⲧⲱⲛⲁⲛⲁ[2] ⲙⲉⲣⲁⲟⲛⲁ ⲙⲓⲥⲉⲃⲣⲏⲛⲁ ⲥⲁⲧⲱⲣ[3] ⲁⲣⲉⲧⲱ ⲧⲉⲛⲓⲥⲧ ⲓⲟⲧⲉⲣⲁ ⲣⲱⲧⲁⲥ ⲥⲁⲧⲱⲣ ⲓⲁⲟⲁⲧⲁⲃⲓⲣ ⲕⲁⲟⲛⲁ ⲙⲓⲥⲉⲃⲣⲏⲛⲁ ⲙⲏⲁⲥⲁⲣⲱⲟ ?[4] ⲁⲥⲥⲓⲁ ⲙⲓϫⲁⲏⲗ ⲧⲓⲉⲣⲏⲙⲓ ⲉⲅⲓⲧⲁⲕ ⲅⲁⲃⲣⲓⲏⲗ ⲧⲓϫⲁⲣⲓⲥ ⲙ ⲙⲡⲁⲕ ⲍⲣⲁⲫⲁⲏⲗ ⲧⲓⲧⲟⲩⲁⲓ ⲣⲥⲏⲙⲡⲁⲕ ⲥⲟⲩⲣⲏⲁ ⲧⲓⲟⲩⲱⲩ ◎[5] ⲁⲣⲧⲱⲣⲉ ⲍⲣⲁⲟⲩⲏⲗ ⲧⲓⲙⲏ Ⲩ[5] ⲁⲣ-ⲧⲱⲣ ⲁⲙⲁⲛⲁⲗ ⲧⲓⲉⲗⲟⲩ Ⲱ[5] ⲙⲁⲣⲧⲱⲣⲁⲕ ⲥⲁⲣⲁⲫⲁⲏⲗ

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[1] For ⲏⲧⲥ; *cf.* ⲧⲁⲥ presumably for ⲏⲧⲁⲥ in sect. 2.

[2] *Cf.* the use of ⲯⲧⲟⲣⲧⲣ in *Aeg. Z.* xxxiv, 86.

[3] "Unsatisfied"? *i.e.* let these demons depart with their object unfulfilled.

[4] I do not recognise this verb.

[5] "Permit them not to dwell within 200 miles of their neighbourhood."

[6] For ἤδη, as often in such texts, *e.g.* Br. Mus. Greek Pap. cxxi, 248, 254, 373.

[7] Presumably a compound of ⲉⲙⲟⲙⲣ.

[1] The same or similar names to several of these can be found in Hebrew characters; *cf.* Schwab's *Vocabulaire* in Acad. des Inscrs., *Mém. présentés*, 1. sér., x. Perhaps the initial ⲭⲁ- represents the Hebrew article.

[2] *Cf. below*, and in Brit. Mus. Greek Pap. ccxxi, ακραμμαχαμαρει.

[3] For this palindrome *v.* Krall in Rainer *Mitth.* v, 119.

[4] After ⲱ a large sign something like ⲟ.

[5] These signs, to which the printed forms only approximate, are in the margin, at the beginnings of lines.

тіхнсе хнс . сан хітолѡ тіталѡка ытен ытенаєн ппістєнтоєан пнтоєан єпнотті пантократѡр єтоалѳнатѳн ллєіс ллєх &c., as in sect. 1. After те пкєкі, пантєнсонпс пнві єіте тєнап хлат єіте тєнон єпн єпгратсалєі плоѵ тнроѵ сєтлѵ хлбла плоѵ пнхѳнєсѡѵна нхѡоп тнроѵ хнт пнлоп &c., as in sect. 1. Then єѵєѵпкѵєкєвраіарапкѵєе аблапаоналапава агранаханарісонарі єіако єіако пллю . . пппаѵ лєн єпнотте пахнєран єѵєоо. There are 2 or 3 more very confused lines.

525.

Or. 4721(5).—Papyrus; parts of 2 *selides*, broken off above; $9\frac{3}{4}\times 9$ in. The text is written at right-angles to the fibres in an upright, ligatureless, uneven hand.

[Graf.]

Magical text. Ll. 1—9 address Christ and appear to ask a means of protection against hostile weapons; in ll. 10—21 Christ promises that this shall be given where the names of the Trinity, the Apostles, the 24 Elders and the 7 Archangels "that are within the veil" (*καταπέτασμα*)[1] are invoked.

[хнсннпс єтаѵѵратттнѵтн х] | 2 хнтоѵ те пхоєіс пнхоєіс н[| 3 нтокпс ртллю[2] ппн ннѵ єв[ол | 4 пкнот пакаоос пспкп[па єтоалав] | 5 єрѵлнпотпнолєпос тоо[ѵтн єєраі єхоп н] | 6 -єарооѵ єпнон ѵ єнва н ѵ[лонхн н ѵѵоѵарте] | 7 н ѵѵєєкєоос холос сапєєнт є[| 8 таѵѵоц хєкаас єєрепоѵ-ха[і | 9 пс хєпнхоєіс ⳏс нат | 10 хєрѵлапѵѵпнолєпос тоотн єєраі єхоти | 11 єєрооѵ єпнотн ѵѵєнвє н ѵѵлонхн ⲙⲛ ѵѵ | 12 ѵарте н ѵѵєєкєоос холос хапєєнт ѵѵ-п . . . | 13 таѵѵо єєраі єхоц ипараи пєпраи ипаѳ[1] | 14 єнакаоос пєпєпнл єтоѵлав пєпраи | 15 єппістєнатос єнапостолос и[єпраи] | 16 єпєтхоѵѵаѵте ипрєвитерос ипраи | 17 пѵ пархаггелос паі єтⲫпнотн єпка | 18 -таіотісна єтаѵѵратоѵ єроі пєпаѳ[7] | 19 єнакаоос пєпапнл єтоѵлав хєкаас | 20 ппкоа[2] нєнотц ппєєіс пккас[3] ѵхоно | 21 хнна ппі єтоѵнатаоѵѵо ипраи єєраі єхоц.

[1] Here and in l. 18 т has the form of a small cross.

[2] This, in the sense of "flowings of blood," would be new.

[3] ? for ткас.

526.

Or. 4721(6).—Parchment; broken off at one corner; $2\frac{3}{4}\times 2\frac{1}{2}$ in. The script is very unskilled. The MS. is a palimpsest, the earlier text being in a hand of Zoega's 1st or 2nd class.

[Graf.]

The later text is perhaps an amulet, containing a moral precept. It is described in this place owing to the general outward appearance of the MS. whence it is probable that it had some magical usage.

Recto.	*Verso.*
єпнатєк	хнпєєнт
тн : ппєлла	кан : тєкв
ѵ · ипєов кат	лпн · пє · єроѵ
а лєпн · хєн	? єков · євх
єпєкроов	лєі · єх[
[ѵєо]ни · єєро	лвро : [
[т · нлха	ѡ · ипо[
[єпн]поѵтн	

[1] *Cf. Urk. Berl. Mus.* (Kopt.), no. 6 and Rossi, *Tratt. gnost.*, 1st page and f. 9.

[2] Presumably for таѵѵо.

of the leaf only, is written in a small, sloping, ligatureless hand of Zoega's 9th class and similar to that of no. 374 *above*. On the back are remains of an earlier Arabic text.

From the Fayyûm. [GRENFELL.]

Magical or medical work, consisting of various recipes, separated by dividing lines. Many passages are quite obscure.

[illegible] ? ⲕⲟⲧⲁⲛⲕ[1] ⲉⲃⲏⲗ[illegible] | 2 ⲭⲉⲧⲧ ⲟⲩⲥⲁⲛⲏⲛ ⲉⲡ-ⲉⲃⲁⲗ ⲙⲉⲛⲟⲩ .... | 3 ⲉⲃⲁⲗ——ⲁⲥⲁ ⲙⲁⲕⲟⲩⲛ ⲛⲉⲕⲧⲟⲩⲧ ...

The next may be part of what precedes it. 4 ⲟⲩⲁⲥⲕ ⲧⲉⲕϣⲁⲧⲉⲓⲧ ⲉ . ⲥⲁⲕⲕ ⲙⲉⲛⲁ-ⲥ . . ⲭⲁ | 5 ⲛⲁⲧⲁⲛⲁⲥ ⲛⲉⲛⲟⲩⲁⲉⲣⲏⲛⲏ ϩⲓⲁⲉⲓ ⲟⲩⲏⲁⲁⲥ | 6 -ⲃⲁⲣ[2] ⲧⲉⲕⲥⲟ ϩⲉⲗⲉⲕ ⲉⲩⲁⲓⲧⲉ ⲁⲁ . . . ⲙ-ⲩⲓ . . | 7 ⲁ . ϥⲉ ⲙⲧⲉⲣⲁⲓ ⲉⲡⲉⲕ . . . ⲁⲉⲓⲙ[about 6 let.] | 8 -ⲉⲣⲙⲁⲟ ⲁⲩⲱ ⲧⲉⲕⲟⲩⲉⲙⲟⲩⲁⲓ

The next is for inducing sleep. 9 ⲡⲁⲗ-ⲙⲟⲩⲁⲙⲟⲩⲁ[3] ⲭⲓ ⲙⲁⲕ ⲉⲡⲉⲕⲧⲟⲩ , ⲙ[5 or 6 let.] | 10 ⲥⲁⲣⲁⲧⲁⲁⲙ ⲧⲁⲁⲩ ⲉⲣⲟⲩⲧⲙ ⲟⲩⲙⲟⲩⲥ ⲛⲉⲙⲟⲩⲁ ⲧⲉⲕ | 11 -ⲙⲁⲣⲉⲕ ⲉⲡⲉⲕϩⲙⲁⲥ ⲙⲉⲕϩⲙⲙⲟⲩ ⲙⲁⲕ ⲙⲁ-ⲣⲉⲕ | 12 ⲉⲃⲁⲗ ϫⲁⲕϩⲙⲙⲟⲩ

The next is to bring back a wife's love to her husband. 13 ⲟⲩⲥⲉⲙⲓ ⲉⲩⲁⲕⲙⲉⲥⲧⲱ ⲛⲉⲥϩⲁⲓ ⲧⲉⲥⲙⲉⲣⲓ | 14 ⲕⲉⲟⲩⲁ ⲭⲓ ⲙⲁⲕ ⲉⲓ , ⲧⲉⲕ ⲟⲩⲕⲣⲟⲧⲣ[4] . , ⲧⲟⲩ ⲁ | 15 -ϫⲟⲩ ϩⲓⲙⲕⲟϩⲧ ⲧⲥⲁ , ⲙⲁⲩⲓ ϫⲁⲕ-ⲟⲩⲁϥ . .

The next seems intended to stop a flow of blood. 16 ⲡⲥⲛⲁϥ ⲙⲁⲃⲱⲕ ⲉⲕⲁⲙⲉⲧⲉϥ[5] ϩⲓⲥⲉⲙⲭ ⲙⲁ . | 17 ⲙⲟⲥ ⲁⲁϥ ⲙⲁⲕ ⲉⲩⲱⲟⲣⲓⲙ ⲙⲡⲁⲧⲉⲕⲟⲩⲟⲙ ⲙⲙⲁ .[6] | 18 ⲩ ⲁⲥⲁ ⲡⲩⲓⲃⲓ ⲥⲟⲉⲭⲱⲃ ⲙⲁⲗⲁ —— | 19 ⲡⲥⲛⲁϥ ⲙⲁⲃⲱⲕ ⲉⲙⲁϯ ⲙⲁⲗⲉⲧ ⲙⲁⲥⲧⲉⲃ ⲧⲁⲁϥ | 20 ⲟⲧⲣⲟⲙ ⲉⲗⲉⲡⲉⲕⲁⲣⲓ ϯⲥⲛⲁϥ ⲩⲁⲃⲁⲁ

21 ⲡⲥⲟⲥ ⲉⲡⲁⲁⲣⲧⲉⲧⲟⲩ . ⲧⲉⲥⲧⲟⲥ ⲁⲥⲁ ⲥ . ⲁ-ⲥⲉ | 22 ⲣⲟⲩ ⲙⲉⲧⲕⲟⲧⲙⲁⲗⲓⲉ . . ⲙⲉⲥ ⲙⲉⲃⲁⲗ[4 or 5 let.] | 23 ⲟⲧⲱ ⲙⲕⲉⲙⲓ ⲉⲣⲁϥ ⲩⲁⲧⲁⲁ —— | 24 ⲟⲙⲟⲥ ⲉⲥⲉⲙⲧⲁⲩⲉ ⲩⲁⲕⲟⲙⲧϥ ⲉⲃⲱⲙ . . . | 25 . ⲧⲙ-. . . ⲁ . ⲙⲉⲥⲙⲉⲩ[illegible]

528.

Or. 5707.—This is the palimpsest of which the earlier text is described as no. 504. What remains of the later text is all written by one scribe; the Coptic portions in a small, sloping, ligatureless hand (*cf.* Hyvernat, *Album*, pll. x, xx, Zoega tab. vi, no. xxxviii), the figures generally in Greek 'minuscules,' rarely (ϵ, ϩ) of like forms with the Coptic letters.[1] Red ink is used for dividing-lines &c.; red and green for ornamental headings; red, green and yellow for the pictures (*v. below*). On several pages the text has been retouched with later ink.

The extant text is divided into 2 parts; (A) arithmetical tables and (B) problems relating to the calculation of various measures of area and capacity.

A. The tables are in 5, rarely 4, columns and consist of

(1) foll. 1*a*—5*b*, the whole numbers[2] between 7 and 10 and then the multiples of 10 up to 9000, each multiplied successively by 1, 10, 100, 1000 then by 2, 20, 200, 2000, by 3, 30, 300, 3000 and so on; *e.g.*

ζ	α	ζ	*i.e.*	7×1=7
ζ	ι	ο		7×10=70
ζ	ρ	ψ		7×100=700
ζ	͵α	͵ζ		7×1000=7000

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[1] ⲩ for ⲕⲟⲧⲙⲕ.

[2] ⲩ الاصفر ; *cf. Aeg. Z.* 1885, 118.

[3] ⲩ القلقل.

[4] The 2nd ρ is uncertain.

[5] Altered from -ⲧⲥⲩ.

[6] Perhaps nothing after ⲁ.

[1] The sign for 10,000 has no likeness to ⲙ or μ.

[2] Beginning presumably in the complete MS. with 1.

ν γ ρν *i.e.* 50×3=150
ν λ ⸍αφ
ν τ ηα⸍ε etc.
ν ⸍γ ηιε

⸍β ζ ηα⸍δ *i.e.* 2000×7=14,000
⸍β ο ηιδ
⸍β ψ ηρμ etc.
⸍β ⸍ζ ηα⸍υ

These are written in 5 columns on a page, the groups being divided by red lines.

(2) foll. 6*a*—8*b*, the title ⲙⲁⲓ ⲥⲱⲟⲩⲛ ⲙⲉⲑⲙⲟⲩⲛⲁ (*μάθημα*) ⲙⲁⲗⲭⲟⲩⲥⲱⲣ (الكسور)[1] ⲥⲁⲡⲟⲩⲥⲱⲩ ⲁⲙⲟⲩ, followed by the whole numbers 1 to 9 and 10 and its multiples to 10,000, each multiplied successively by the fractions (in this sequence) $\frac{1}{2}$, $\frac{2}{3}$, $\frac{1}{3}$, $\frac{1}{7}$, $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, $\frac{1}{8}$, $\frac{1}{9}$, $\frac{1}{10}$, $\frac{1}{12}$, $\frac{1}{15}$, $\frac{1}{16}$, $\frac{1}{20}$, $\frac{1}{24}$, $\frac{1}{48}$. Each series is preceded however by the multiplication of the number 6000 by the fraction in question, though the 6000 is never actually written. The first line of the series itself is expressed in Greek as well as merely in figures.

These tables are identical with those in the Greek mathematical papyrus of Aḫmîm[2] where they are similarly applied to the number 6000.[3] That MS. however omits the initial multiplication by $\frac{1}{2}$ nor are the tables there fully worked out after that of the $\frac{1}{10}$. On the other hand the Aḫmîm MS. has tables for all fractions between $\frac{1}{10}$ and $\frac{1}{20}$, while ours gives only a selection between $\frac{1}{10}$ and $\frac{1}{48}$.

The following are examples;

ϛ τ ϛπε ⸍γ *i.e.* $\frac{1}{2}$; the $\frac{1}{2}$ (of 6000) is 3000
τις εμιας τ ϛϛ Of 1 the $\frac{1}{2}$ is $\frac{1}{2}$
τ α ϛ Of 1 (the $\frac{1}{2}$ is) $\frac{1}{2}$
τ β α ,, 2 ,, 1
τ γ αϛ ,, 3 ,, $1\frac{1}{2}$
τ δ β ,, 4 ,, 2
τ ε βϛ ,, 5 ,, $2\frac{1}{2}$
τ ϛ γ ,, 6 ,, 3
τ ζ γϛ ,, 7 ,, $3\frac{1}{2}$
τ η δ ,, 8 ,, 4
τ θ δϛ ,, 9 ,, $4\frac{1}{2}$
etc. etc.

ιέ τ ιέπε υ *i.e.* $\frac{1}{15}$; the $\frac{1}{15}$ (of 6000) is 400
τις εμιας τ ιέ (*sic*) Of 1 the $\frac{1}{15}$ [is $\frac{1}{15}$]
τ α ιέ Of 1 (the $\frac{1}{15}$ is) $\frac{1}{15}$
τ β ί λ΄ ,, 2 ,, $\frac{1}{10}+\frac{1}{30}$
τ γ έ ,, 3 ,, $\frac{1}{5}$
τ δ δ΄ ξ΄ ,, 4 ,, $\frac{1}{4}+\frac{1}{60}$
etc. etc.

μή τ μήπε ρκε *i.e.* $\frac{1}{48}$; the $\frac{1}{48}$ (of 6000) is 125
τις εμιας τ μή (*sic*) Of 1 the $\frac{1}{48}$ [is $\frac{1}{48}$]
τ α μή Of 1 (the $\frac{1}{48}$ is ($\frac{1}{48}$)
τ β κδ΄ ,, 2 ,, $\frac{1}{24}$
τ γ κδ΄ μή ,, 3 ,, $\frac{1}{24}+\frac{1}{48}$
τ δ ιβ΄ ,, 4 ,, $\frac{1}{12}$
τ ε ιβ΄ μή ,, 5 ,, $\frac{1}{12}+\frac{1}{48}$
τ ϛ ή ,, 6 ,, $\frac{1}{8}$
etc. etc.

B. Foll. 9*a*–13*b*. The problems are difficult to follow. The MS. is often dilapidated and the precise meaning is obscured by irregularities and ambiguities of language, as in the case of the prepositions ⲉ- and ⲛ- or here and there in the forms of sentences which appear incomplete owing possibly to inaccurate copying. Further, certain terms are here used evidently with senses unknown to the literary idiom. What now remains is

[1] "Fractions"; cf. Dozy *s.v.*

[2] *Ed.* Baillet in *Miss. franç.* ix; *cf.* Hultsch's review, *Berl. Philol. Woch.* 1894, 1327.

[3] Baillet suggests that this represents the 6000 *denarii* in Constantine's gold *solidus*. This view is supported by the *αριθμω* which in his text indicates the unit to be divided.

divided into 6 sections with the general title ⲥϣⲏ ⲛⲁⲓ ϩⲱⲟⲧⲛⲉ ⲛⲁⲗⲛⲉⲉⲙ[1] ⲉⲧⲁⲓⲥⲏⲃⲉ ⲛⲗⲟⲅⲟⲥ.

I. 18 problems relating to a measure of land; ϩⲙⲡⲣⲁⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲩⲟⲣⲡ ⲛϩⲱⲃ ⲛⲓⲙ ⲛⲁⲓⲛⲉ ⲛⲁⲗⲛⲉⲉⲙ ⲉⲡⲓⲱϩⲓ ⲛⲁⲗⲛⲉⲉⲙ ⲉⲧⲃⲧⲁ ⲛϧⲁⲁⲓ[2] ⲛⲡⲓⲱϩⲓ. The following are examples.

no. 1. ⲛⲁⲧⲧⲁⲙⲁⲕ[3] ϫⲉⲕβ ≠ κγ ≠ κδ ≠ κϵ[4] ⲛⲃⲉⲉⲓ[5] ⲡⲗⲁⲧⲉ[6] ⲡⲉⲓ ⲩⲁⲕⲧⲁⲥⲛⲏⲧⲉ ϩⲓϫⲉⲛⲏⲉⲧⲉⲣⲏⲧ ⲉⲕⲟⲁⲡⲧⲉⲧⲡⲉⲩⲓ ⲁⲧⲱ ⲩⲁⲕⲧⲁ ⲏⲧⲕⲉⲥⲛⲏϯ ϩⲓϫⲉⲛⲏⲉⲧⲉⲣⲏⲧ ⲉⲕⲟⲁⲡⲧⲉⲕⲉⲡⲉⲩⲓ ⲉⲕⲧⲉⲓⲧⲟⲩ ⲉⲛⲉⲧⲉⲣⲏⲧ ⲡⲉⲧⲩⲁϥⲓ ⲉⲕϯ ⲙⲡδ ⲉⲣⲟⲟⲩ ⲡⲉⲧⲩⲁϥⲓ ⲟⲩϫⲓⲥⲉⲡⲉ[7] ⲕⲁⲧⲁ ρ ⲏϫⲓⲥⲉⲧⲉ[8] ⲧⲉⲓϩⲱϩⲓ ⲡⲁⲓⲛⲉ ⲛⲁⲗⲛⲉⲉⲙ ⲉⲧⲃⲧⲁ ⲏϧⲁⲁⲓⲧⲉ ⲡⲉⲓ.

no. 3. $\mu\eta \neq \mu\theta \neq$ ⲛⲃⲉⲉⲓ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ϯⲙⲡδ ⲉⲧⲁⲡⲓⲓ[9] ⲡⲉⲧⲩⲁϥⲓ ⲟⲩϫⲓ[sic]ⲥⲓⲛⲉ ⲕⲁⲧⲁ ρ ⲏϫⲓⲥⲉⲧⲉ ⲧⲉⲓϩⲱϩⲓ.[10]

no. 8. $\lambda\beta \neq \kappa\beta$ ⲛⲃⲉⲉⲓ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ϯⲙⲡδ $\lambda\beta$ ⲁⲃⲉⲣ η ϯη $\pi\eta$ ⲁⲃⲉⲗ $\psi\delta$ ⲛⲓⲱϩⲓ ⲡⲗⲁⲧⲉ ⲡⲉⲓ(*sic*).

no. 14. κ ⲛⲃⲉⲉⲓ ⲉⲕⲉⲓⲧⲟⲩ ⲛⲕ ⲏϫⲓⲥⲉ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ⲟⲩⲁⲡ $\iota\alpha\delta \neq \zeta$ ⲁⲧⲱ ⲟⲩⲁⲡ $\alpha \neq y$ (*i.e.* $\frac{2}{3}$).

no. 16. $\alpha\overset{\theta}{\rho}$ ϵϛ ⲉⲧⲉⲓϩⲱϩⲓ ⲩⲁⲣⲉ $\iota\epsilon$ ⲏϫⲓⲥⲉ [ⲧⲁϩ]ⲁⲟⲧⲏⲣ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ϯ ⲛⲉⲛⲟⲩⲃ ⲉⲛⲉϫⲓⲥⲓ [ⲡⲉⲧⲩ]ⲁϥⲓ ⲁⲛⲏⲧⲟⲩ ⲃⲟⲗ ⲛⲓⲥ[1] ρ ⲡⲉⲧⲩⲁϥⲓ ⲟⲩⲛⲟⲩⲃ ϩⲁⲛⲉϫⲓⲥⲓ.

no. 18 (imperfect) deals with the measures [illegible]ⲧⲏⲛⲃⲉ,[2] ⲡⲩⲁⲛ, ⲡⲱⲉϩⲓ as well as ⲃⲉⲉⲓ, ϫⲓⲥⲉ and ⲉⲓϩⲱϩⲓ.

II. (fol. 10*a*) 14 problems relating to a measure of capacity; ⲛⲁⲓ ϩⲱⲟⲧⲛⲉ ⲛⲁⲗⲛⲉⲉⲙ ⲉⲛⲁⲁϩⲏⲃⲉ.[3] $\dot{\eta}\acute{\epsilon}$. The following are examples.

no. 18 (*sic*, properly 19). : $\eta\varsigma$[4] ⲉⲡⲁⲁϩⲓ́ⲃⲉ ⲩⲁⲣⲉ : α ⲧⲁϩⲁⲟⲧⲏⲣ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ϯ : α ⲉϕ ⲁⲛⲏⲧⲕ ⲉⲃⲟⲗ ϩⲓϫⲉⲛⲉⲓⲟⲧⲃ ⲡⲉⲧⲩⲁϥⲓ ⲧⲁⲁⲧⲕ ⲟⲩⲗⲓⲧⲣⲁⲛⲉ ⲛⲁⲟⲩⲉⲓ ⲧⲉⲥⲥⲏⲙⲛⲉ[5] ⲏⲧⲟⲟⲧⲕ ⲉⲓⲃ ⲛⲟⲩⲙⲓⲣⲓⲁ $\iota\beta$ ⲧⲉ ⲧⲁⲓⲧⲣⲁ ⲁⲛⲏⲧⲟⲩ ⲉⲃⲟⲗ ϩⲓϫⲉⲛⲉⲓⲟⲧⲃ.

no. 22. $\overset{\tau}{\iota\omega}$ $\zeta\eta$ ϩⲁⲟⲧⲙⲓⲣⲓⲁ[6] ⲩⲁⲣⲉⲡⲁⲁϩⲓⲙⲉⲁ ⲧⲁϩⲁⲟⲧⲙⲁ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ⲟⲩⲁⲡⲓⲉⲓⲱⲧ ⲧⲉⲓⲧⲟⲩ ⲉⲇⲥ ⲩⲁⲧⲉⲣⲙⲟⲩⲃ ϩⲁⲡⲁⲁϩⲓⲙⲉⲁ.

no. 25. λ/[7] κϛ ϩⲁ : α ⲩⲁⲣⲉⲟⲩⲙⲓⲣⲓⲁ δ ⲧⲁϩⲁⲟⲧⲏⲣ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ⲟⲩⲁⲡⲓⲟⲩⲙⲓⲣⲓⲁ ⲧⲉⲓⲧⲟⲩ ⲉβ ⲡⲉⲧⲩⲁϥⲓ ⲧⲁⲁⲧⲕ ⲁⲛⲏⲧ ⲃⲟⲗ ϩⲓϫⲉⲛⲉⲗⲓⲧⲣⲁ ⲩⲁⲧⲉⲣⲕⲉⲉ[8] ϩⲁⲟⲩⲙⲓⲣⲓⲁ ⲛⲁⲧⲉⲓ ⲧⲉⲥⲥⲏⲙⲛⲉ ⲉⲓⲃ ⲉⲓⲱⲟⲧ ⲁⲛⲏⲧⲟⲩ ⲉⲃⲟⲗ ϩⲓϫⲉⲛⲉⲗⲓⲧⲣⲁ.

no. 26. ⲓⲱⲟⲧ ϛ ϩⲁⲟⲧⲙⲓⲣⲓⲁ ⲛⲉⲓⲫⲓ[9] ⲩⲁⲣⲉ λ/ ος ⲧⲁϩⲁⲟⲧⲏⲣ ⲡⲗⲁⲧⲉ ⲡⲉⲓ ⲟⲩⲁⲡⲓⲉⲓⲱⲧ ⲧⲉⲓⲧⲟⲩ ⲉⲛⲉⲗⲓⲧⲣⲁ ⲡⲉⲧⲩⲁϥⲓ ⲁⲛⲏⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲓⲥ ρϰ ⲩⲁⲧⲉⲣⲛⲟⲩⲃ ϩⲁⲛⲉⲗⲓⲧⲣⲁ.

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[1] الباب.

"The 4 walls (sides) of the field."

[3] This phrase introduces every problem; I have not repeated it here. *Cf.* perhaps the introduction to several problems in the Rhind Mathematical Papyrus (*ed.* Eisenlohr). The ⲛⲁⲧ- seems inexplicable otherwise.

[4] In the Aḫmîm MS. similar oblique strokes indicate all fractions. Here they cannot have this meaning; *cf.* nos. 8, 14. They occur only in sect. 1.

[5] "Palm-branch"; *cf.* قصبة as a measure (Lane, *Mod. Eg.* ii., and *Journ. As.* 1873, i. 86).

[6] Mr. Kenyon suggests *πράττειν*. In the Aḫmîm MS. *οὕτω ποίει* is used.

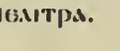
Cf. perhaps the "portion" in Pap. Ebers. Here it seems a definite division.

[8] ⲧⲉ here might = ⲛⲧⲉ, as in no. 524; elsewhere it might be for $\delta\epsilon$. *Cf.* Peyron, *Lex.* 164*b*.

[9] An unknown use of ⲁⲡⲉ "head."

[10] Problem 17 (imperfect) has ⲉⲓϩⲱϩⲓ ⲛⲱϩⲉ.

[1] ? ⲛⲉⲓⲥ.

[2] *Cf.* the measure  in the Rhind Mathemat. Pap., which is $\frac{1}{4}$ of the , *i.e.* the following ⲩⲁⲛ, which again is $\frac{1}{7}$ of the ell, ⲛⲃⲉⲓ. *Cf.* also اصبع (Lane, *s.v.*).

[3] *Cf.* حمل. I cannot explain the figures at the end of this heading; *cf.* sect. iii.

[4] The dots presumably are an abbreviation of $\dot{\nu} = \nu\acute{o}\mu\iota\sigma\mu\alpha$.

[5] A frequent phrase which I cannot explain.

[6] On the ounce *v.* Stern, *Acg. Z.* 1884, 150.

[7] The same abbreviation for $\lambda\acute{\iota}\tau\rho\alpha$ in Krall, *Rechtsurk.* 18, 24 (*cf.* problem 34).

[8] Sa'id. ⲕⲁⲥ. Krall, *l.l.* 170 regards it as = *κεράτιον*. in Zoega 91 it corresponds merely to Ethiop. *wark* (Pereira, *Daniel*, 182).

[9] *V. Aeg. Z.* 1885, 29, 41.

III. (fol. 11*a*) 16 problems relating to another measure of capacity; ⲛⲉⲓ ϩⲱⲟⲩⲧⲛⲉ ⲛⲁⲙⲟⲟⲩ ⲉⲙⲉⲕⲙⲏⲧⲙⲁⲣⲓ (*κεντηνάριον* ϫⲛⲧⲁⲓ). ⲏⲁ́. The following are examples.

no. 32. ⲛⲟⲩⲧ ⲏ ϩⲁⲟⲩⲧⲙⲏⲧⲁ ⲩⲁⲣⲉⲙⲕⲙⲏⲧⲙⲁⲣⲓ ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛⲉⲓϣⲟⲩⲧ ⲧⲉⲓⲧⲟⲩ ϩϫ́ ⲩⲁⲧⲉⲣⲛⲟⲩⲧⲃ ϩⲁⲙⲕⲙⲏⲧⲙⲁⲣⲓ.

no. 34. : *β*ϩⲇ́ ϩⲁⲙⲕⲙⲏⲧⲙⲁⲣⲓ ⲩⲁⲣⲉⲗ/ *κβ* ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛⲉⲓϣⲟⲩⲧⲃ ⲧⲉⲓⲧⲟⲩ ⲉⲙⲉⲁⲓⲧⲣⲁ ⲡⲉⲧⲩⲁⲣⲓ ⲁⲙⲏⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲓⲥ *ρ* ⲩⲁⲧⲉⲣⲛⲟⲩⲧⲃ ϩⲓⲕⲉⲥ ϩⲁⲙⲁⲓⲧⲣⲁ.

no. 44. ⲗ/ ⲕϩ́ ϩⲁ:ⲁ ⲩⲁⲣⲉⲗ/ ⲁϩⲇ́ ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛⲁϩⲇ́ ⲙⲁⲓⲧⲣⲁ ⲧⲉⲓⲧⲟⲩ ⲟⲕⲇ ⲁⲙⲏⲧⲟⲩ ⲉⲃⲟⲗ ϩⲓϫⲉⲕϩϫ́ ⲙⲁⲓⲧⲣⲁ ⲡⲉⲧⲩⲁⲣⲓ ⲟⲩⲕⲉⲥⲓⲏ ϩⲁⲙⲟⲁⲓⲧⲣⲁ.

IV. (fol. 12*a*) 15 problems relating to a corn measure; ⲛⲉⲓ ϩⲱⲟⲩⲧⲛⲉ ⲛⲁⲙⲟⲟⲩ ⲉⲙⲉⲣⲧⲁⲃ ϩⲙⲛⲥ(*erasure*). The following are examples.

no. 48. ⲕⲏⲥ : ϩⲁⲙⲣ ⲙⲉⲣⲧⲁⲃ ⲩⲁⲣⲉ : ⲁϥ ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛ : ⲁϥ ⲙⲛⲟⲩⲃ ⲧⲉⲓⲧⲟⲩ ⲉⲙⲣ ⲡⲉⲧⲩⲁⲣⲓ ⲁⲙⲏⲧⲟⲩ ⲃⲟⲗ ϩⲓϫⲉⲙⲛⲟⲩⲃ ⲩⲁⲧⲉⲣⲉⲣⲧⲁⲃ ϩⲁⲧ : ⲁϥ ⲙⲁⲧⲉⲓ ⲧⲏⲥⲥⲏⲙⲏ ⲧⲉⲓⲃ ⲟϥⲥ ⲁⲙⲏⲧⲟⲩ ⲃⲟⲗ ϩⲓϫⲉⲙⲛⲟⲩⲃ ⲩⲁⲧⲉⲣⲕⲁⲣⲟⲩ.[1]

no. 51. : *μη* ϩⲁⲙⲣ ⲙⲉⲣⲧⲁⲃ ⲩⲁⲣⲉ[illegible] [illegible]ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛⲉⲓϣⲟⲩⲧⲃ ⲧⲉⲓⲧ[illegible] [illegible]ⲡⲉⲧⲩⲁⲣⲓ ϩⲁⲙⲫⲟⲩⲗⲗⲟ . [ⲙ]ⲉ[2] ⲕⲁⲧⲁ . ⲙⲫⲟⲩⲗ[illegible] [illegible]ⲧⲉⲧⲁⲕⲟⲧⲉⲓ ⲁⲩⲱ ⲕⲉⲡⲓ ⲡⲓⲕⲉⲥ.

no. 55. ⲙ̄ⲏ̄ ⲍ ϩⲁⲟⲩⲕⲁⲣⲟⲩ ⲩⲁⲣⲉⲣ ⲙⲉⲣⲧⲁⲃ ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛ ⲛⲉⲓⲟⲩⲧ ⲧⲉⲓⲧⲟⲩ ⲟⲥⲩ[3] ⲡⲉⲧⲩⲁⲣⲓ ⲟⲩⲛⲟⲩⲧⲃ ϩⲁⲙⲣ ⲙⲉⲣⲧⲁⲃ.

no. 56. : λγ ϩⲁⲙ̣ⲁ ⲙⲉⲣⲧⲁⲃ ⲩⲁⲣⲉⲕⲁⲣⲟⲩ ⲏ ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛⲉⲕⲁⲣⲟⲩ ⲧⲉⲓⲧⲟⲩ ⲉⲙⲛⲟⲩⲃ ⲡⲉⲧⲩⲁⲣⲓ ⲧⲁⲗⲗ ⲙⲧⲟⲩⲕⲟⲙⲉⲩⲓ ϩⲓϫⲙⲟⲩ ⲁ[ⲙⲏⲧⲟ]ⲩ ⲃⲟⲗ ⲛⲓⲥ *ρ* ⲩⲁⲧⲉⲣⲛⲟⲩⲧ ϩⲁⲙⲉⲕⲁⲣⲟⲩ.

V. (fol. 13*a*) 9 problems relating to a measure of capacity; ⲛⲉⲓ ϩⲱⲟⲩⲧⲛⲉ ⲛⲁⲙⲟⲟⲩ ⲉⲙⲁⲓⲛⲓ ϩⲙⲛⲥⲟⲟⲩⲧⲉ ⲉⲙⲏⲟⲩⲧⲉ. The following are examples.

no. 63. ⲁⲓⲛⲓ *κβ*ϩ. ϩⲁ:ⲁ ⲩⲁⲣⲉⲣ ⲙⲉⲣⲧⲁⲃ ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛϫ ⲁⲙⲏⲧⲩ ⲉⲃⲟⲗ ϩⲓϫⲉⲙⲁⲓⲛⲓ ⲡⲉⲧⲩⲁⲣⲓ ϩⲙⲛⲟⲩⲧⲃⲉ ϩⲁⲣ ⲙⲉⲣⲧⲁⲃ ⲙⲁⲧⲉⲓ ⲧⲉⲥ-ⲥⲏⲙⲏ ⲉⲓⲃ ⲉⲕⲉⲥ ⲁⲙⲏⲧ ⲃⲟⲗ ϩⲓϫⲉⲙⲁⲓⲛⲓ ⲡⲉⲧⲩⲁⲣⲓ ⲟⲩⲕⲉⲥⲓⲏ.

no. 64. ⲁⲓⲛⲓ *κβ* ϩⲁ:ⲁ ⲩⲁⲣⲉ : *κδ*́ ϫ́ ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲟⲩⲁⲛ ⲁϫ́ ⲛⲓⲕⲉⲥ ⲧⲉⲓⲃ ⲉⲙⲁⲓⲛⲓ ⲡⲉⲧⲩⲁⲣⲓ ⲧⲉⲓⲃ *αβ* ⲡⲉⲧⲩⲁⲣⲓ ⲁⲙⲏⲧ ⲃⲟⲗ ⲛⲓⲥ ϫ̣ ⲩⲁⲧⲉⲣⲕⲁⲣⲟⲩ ϩⲁⲙⲉⲕⲉⲥ.

VI. (fol. 13*b*) 8 problems, now remaining, relating to a liquid measure; ⲛⲁⲓ ϩⲱⲟⲩⲧⲛⲉ ⲛⲁⲙⲟⲟⲩ ⲉⲙⲉϫⲉⲥⲧⲉⲥ (*ξέστης*) ⲟⲩⲁⲛⲟⲩ ϩⲙⲛⲥⲟⲟⲩⲧⲉ[illegible]. The following are examples.

no. 72. : ⲓⲥϫ ⲉⲙⲣ ⲙϫⲉⲥⲧⲉⲥ ⲩⲁⲣⲉ : *α* ⲧⲁϩⲁⲟⲩⲣⲡ ⲡⲗⲁⲧⲟ ⲛⲉⲓ ⲁⲙⲉⲥⲓ[1] ⲙⲣ ⲁⲙⲏⲧ ⲃ̄ⲗ̄ⲁ̄ ϩⲓϫⲉⲙⲛⲟⲩⲃ ⲩⲁⲧⲉⲣϫⲉⲥⲧⲉⲥ ϩⲁⲧⲁⲕⲟⲧⲉⲓ ⲙⲁⲧⲉⲓ ⲧⲉⲥⲥⲏⲙⲏ ⲉⲓⲃ ⲛⲟⲩⲧⲏⲣⲁ ⲁⲙⲏⲧ ⲃⲟⲗ ϩⲓϫⲉⲙⲛⲟⲩⲃ.

no. 74. :*κβ* ϩⲁⲙⲣ ⲙϫⲉⲥⲧⲉⲥ ⲩⲁⲣⲉ . . ⲙϫⲉⲥⲧⲉⲥ ⲧⲁϩⲁⲟⲩⲣⲡ ⲟⲩⲁⲛⲉⲓϣⲟⲩⲧⲃ ⲧⲉⲓⲧⲟⲩ ⲉⲙⲉϫⲉⲥⲧⲉⲥ ⲁⲙⲏⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲓⲥ *ρ* ⲩⲁⲧⲉⲣⲕⲉⲥ ϩⲁⲙⲉϫⲉⲥⲧⲉⲥ ⲙⲁⲧⲉⲓ ⲧⲉⲥⲥⲏⲙⲏ ⲥⲉⲧⲙ *οβ* ⲁⲙⲏⲧ ⲃⲟⲗ ⲛⲓⲥ ?[illegible] ⲩⲁⲧⲉⲣⲓⲟⲧ.

Most of these problems are but partly legible.

Foll. 1—8 (with the exception of fol. 6*b*) have in their lower and outer margins the following coloured drawings of animals, birds and trees. Several of the names are lost.

Fol. 1*a*; Two animals (? dogs) with collars, named ⲟⲩ[illegible] and . . . ⲉⲣ. Fol. 1*b*; a cat ⲧ[illegible]ⲉⲓⲟⲩ chasing a mouse ⲙⲙⲟ. Fol. 2*a* an animal with pointed ears ⲟⲩⲁⲥⲥⲟⲩ . ⲛ[illegible],[2] and a bird with a long beak (? ibis). Fol. 2*b*; a leopard, spotted and long-eared ⲟⲩⲭⲓⲕ[illegible]ⲉⲥ attacking a

[1] The Hebrew כר *kôr* is unlikely, as this is in Coptic ⲕⲟⲣⲡ (*v.* Crum, *Copt. MSS.* 20); besides, in no. 55 ⲕⲁⲣⲟⲩ appears to be a coin.

[2] Φάλλις, as in Krall, *l.l.* 185.

[3] *I.e.* 6$\frac{3}{4}$.

[1] A variant of ⲟⲩⲁⲛ.

[2] The ⲛ may be ⲙ. Unfortunately ⲁⲥⲟⲩⲁⲓ seems impossible here. Or the word might be Arabic with ال (? erroneously for الشبل).

gazelle ⲟⲩⲁⲗⲁⲕⲁⲥⲉⲗⲗ.[1] Fol. 3*a*; a hyæna ⲟⲩ-ⲍⲉⲓϯ and a palm-tree. Fol. 3*b*; a dove not flying [ⲟⲩⲟ]ⲣⲟⲙⲏ ..... ⲕⲓ ⲏⲧⲉⲡ. Fol. 4*a*; an animal with pointed ears ⲡⲟⲩⲁⲛⲟⲩⲱⲩ[2] and a cock ⲡⲁⲗⲉⲕⲧⲱⲣ. Fol. 4*b*; two animals, one with collar, (? a dog) fighting and a date-palm ⲡⲃⲓⲏⲏⲓ. Fol. 5*a*; an ox eating grass or leaves ⲡⲉⲍⲟⲟⲩ ⲓⲧⲁⲩ and a bird alighting on the head of a man ⲟⲩⲍⲁⲗⲏⲧ ⲏⲧⲁϥⲧⲁⲗⲁ ⲧⲁⲡⲏ[3] ⲛⲟⲩⲣⲱⲙⲏ. Fol. 5*b*; two lions fighting ⲥⲛⲉⲩ ⲛⲓⲙⲉⲧⲣⲓ ⲉⲧⲣⲱⲟⲩ. Fol. 6*a*; a goose with leaves(?) in its beak ⲟⲩⲱⲃⲉⲧ and a bird with outspread wings ⲟⲩⲍⲁⲗⲏⲧ ⲉϥⲡⲁⲣⲉ[4]. Fol. 7*a*; a bird flying. Fol. 7*b*; a dove with leaves in its beak ⲟⲩ[ⲟⲣⲟⲙ]ⲡⲓ and an apple-tree ⲟⲩⲃⲱ ⲏⲭⲉ[sic]ⲙⲥ. Fol. 8*a*; a long-horned animal eating from a bush. Fol. 8*b*; two doves(?) drinking from a fountain ⲥ[ⲛⲉⲩ ⲛⲟⲣⲟ]ⲙⲡⲉ ⲉⲩⲥⲉⲙⲁⲩ.

[1] الغزالة.

[2] An unknown word.

[3] Probably for ⲉⲧⲁⲡⲏ; ⲏⲧⲁⲡⲏ would be "lifting up the head."

[4] ? ⲡⲁⲣⲉⲩⲧⲉⲙⲥ.

There are on some pages marginal notes by various hands. On fol. 7*b* are 2 lines in cryptogram the beginning of which (imperfect) can be read by the aid of a partly identical note in the same hand on fol. 10*a*; ⲟ ⲓⲓⲓ ⲟⲡⲕϥⲣ ≡ ⲃ ⲓⲓⲓ ⲟⲛ ≡ *i.e.* ⲁⲛⲁⲕ ⲡⲣⲉϥⲉⲣⲛⲁⲃⲉ. Then follows ⲁⲟⲃⲟ ≡ ⲓⲓⲓ ϯ ≡ ⲝⲟⲣ (l. 2) ⲟ ⲗⲭⲣ-ϥ ≡ ⲓⲓⲓ ϯ ≡ ⲣⲟϯⲃⲟ. The other note (fol. 10*a*) is also imperfect; after ⲓⲓⲓ ⲟⲛ ≡ it has ≡ ⲓⲓⲓ (l. 2) ⲁⲭⲟⲃⲟⲭⲭ. ⲣ ⲟ [ⲗ]ⲭⲣϥ. The system which solves l. 1 of the 1st note does not seem applicable to the rest.[1]

On fol. 8*b*, at the end of the arithmetical tables, are the remains of a note or colophon by the scribe of the text. The names however in ll. 2, 3 are filled in by another hand.

ϯⲛⲥⲟⲟⲩⲧⲛ ⲛⲁⲕ

ⲗⲟⲣ ⲡⲩⲏⲓⲏ

ⲕ ..... ⲣ ⲁⲓ ⲥⲉⲣⲡ ⲛⲧ ⲗⲗⲗ

ⲥⲡ ... ⲟ .. ⲉⲛⲟⲩ ⲉⲓⲣⲏⲏⲓ

ⲓⲓⲓ .... ⲕⲩ ... ⲏ ⲍⲁⲓⲏⲏⲓ

On foll. 6*b* and 7*a* are short notes in Arabic, all but illegible.

[1] The sign ϯ in the 1st note may be ϯ or merely ⲧ.

LETTERS.

529.

Or. 4720(1).—Papyrus; complete, showing 1 *selis*-join; 7⅜ × 12⅞ in. The text in 18 lines by the irregular, ligatureless hand of Crum, *Copt. MSS.*, pl. 2, xi, is written at right-angles to the fibres.

[Grap.]

Letter from George[1] to the archdeacon, Apa Phoebamon. He requests that, as soon as this letter is received, the 3 donkeys of Share and Hilianê[2] with the black foal bought that day may be sent to Tmouiouhesti.[3] Whoever brings them is not to take them by the street lest they be seen nor to let anyone in the monastery know; for the Emir is looking for donkeys. Let him make haste and let Philotheus too come with them. The journey is to be made at night and finished before the sun rises. Two postscripts are added after this; let the donkeys be sent for to-morrow night when the call to church is sounded and send Apa Mêna with 12 —[1] and let Isaac bring ⲃⲟⲣⲧⲉⲗⲗⲁⲥ[2] for the gardener (*πομαρίτης*) to whom one of the donkeys is also to be given; and the writer is sending with this letter 22 ⲗⲗⲁⲓⲏ of fish, 2 fresh (?) ⲗⲗⲁⲓⲏ for the —[3] and ⲁⲉⲕⲁⲏⲁⲓ to Apa Chamoul who is to mount —,[4] as his own is lame, while Mêna rides either the donkey of Apa Pishai or one belonging to the fodder-sellers. The following is the text.

1 ✝ ⲡⲧⲟⲩⲛⲟⲩ ⲉⲣⲱⲧⲉⲕⲙⲡⲧⲥⲟⲙ ⲙⲡⲁⲛⲟⲩⲧⲉ ⲛⲓ ⲛⲧⲉⲙⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲩⲟⲩⲧ | 2 ⲙⲡⲉ ⲛⲉⲩⲁⲣⲉ ⲙⲡⲥⲓ-ⲗⲗⲁⲓⲏ ⲙⲙⲓⲥⲟⲩ ⲙⲁⲓⲏ ⲛⲧⲁⲓⲛⲁⲩ ⲙⲙⲟⲓ | 3 -ϩⲟⲟⲩ ϩⲁⲧⲥⲟⲩ ⲉⲧⲙⲟⲩⲧⲣⲃⲱⲥⲧⲓ ⲙⲡⲁⲛⲁⲓⲕ ⲁⲩⲱ ⲡⲁ-ⲣⲁⲓⲕⲓⲁ (*παραγγέλειν*) | 4 ⲙⲡⲉⲧⲙⲙⲟⲓⲧⲟⲩ ϫⲉⲙ-ⲙⲡⲉⲧⲙⲙⲟⲓⲧⲟⲩ ⲟⲩⲥⲓⲣ ⲛⲧⲉⲣⲉⲡⲟⲙⲏ ⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲁⲩⲱ | 5 ⲙⲡⲉⲣⲕⲁⲣⲟⲛⲟ ⲟⲩⲛⲟ ϩⲙⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓ ⲉⲙⲡ ⲉⲣⲉⲡⲓⲕⲁⲙⲡⲁ | 6 ⲛ[ⲉ]ⲁϩⲙⲙⲟ ⲁⲣⲓ ⲧⲁⲭⲁⲓⲏ ⲙⲡⲛⲟⲟⲩ ⲛⲙⲙⲟⲟⲩ ⲙⲡⲫⲓⲗⲟⲑⲉⲟⲥ | 7 . . . ⲁⲗⲗⲁ ⲩⲁⲓⲧⲟⲧⲉⲙⲙⲓ-ⲧⲟⲩ[5] ⲁⲩⲱ ⲛⲧⲉⲧⲕⲁ ⲁⲓⲁⲥⲧⲁⲥⲓ ϩⲁϩⲧⲟⲩ | 8 . . . ϩⲟⲙ ⲉⲧⲟⲟⲧⲥ ⲙⲡⲁⲥⲟⲙ ⲛⲁⲧⲁⲁⲩ ϫⲉⲙⲙⲉⲣⲕⲁⲣⲟⲛⲟ ⲟⲩⲁⲩ | 9 [ⲉⲣ]ⲟ[ⲟⲩ] ⲁⲗⲗⲁ ⲃⲓⲧⲟⲩ ⲛⲧⲉⲣⲉⲡⲙⲟⲛ ⲛⲧⲟⲩ-ⲙⲟⲩ ⲙⲙⲁⲩ ⲟⲩⲛⲁⲧⲟ | 10 [ⲛ]ⲟⲩⲁⲓⲏ ⲙ ⲥⲃⲟⲗ ⲟⲩ-ⲭⲁⲓ ϩⲙ[ⲧⲟⲟⲩ ⲛ]ⲧⲉⲣⲡⲓⲁ: ⲉⲧⲟⲩⲁⲁⲃ ✝ | 11 [ⲁ]ⲩⲱ

[1] This is presumably the author of nos. 551(1), 554, 555, 637—nos. 529, 554, 637 are in the same hand—and recipient of nos. 539, 546(2), 557, 558, 588, 589, 632, in two of which he is styled archimandrite and in one hegoumenos.

[2] The first of these is in Crum, *Copt. MSS.* 39; *cf.* Krall, *Itechtsurk.* 98. For the second *cf.* perhaps the *χωρίον αἰλλινον*, Krall, *l.l.* 16.

[3] For the beginning of this name *cf.* ⲟⲩⲟⲩⲓ, *θμοιαμουνος* (Wiener *Denkschr.* xxxvii. 105) and probably ⲧⲓⲟⲩⲣⲱⲙⲓⲥ (*v.* Amélineau, *Géogr.* 516); for the end, ⲧⲟⲩⲣⲟⲩⲧⲃⲱⲥⲧⲓ, likewise showing the name of the goddess *Wbstt*.

[1] Presumably a word is omitted here.

[2] *Cf.* برطيل, but none of its meanings seems applicable here.

[3] If this reading is correct it should mean "pasture." ⲗⲗⲁⲓⲏ may = ⲣⲁⲓⲏ, a species of Nile fish (Kircher).

[4] ⲁⲉⲕⲁⲏⲁⲓ is difficult. *Λάχανον* and *λεκάνη* being unsuitable, we should perhaps read ⲁⲉⲕⲁ ⲡⲁⲓⲏ, for لكع "horse."

[5] Probably read ⲩⲁⲓⲧⲟⲧⲓ- and ⲙⲧⲟⲧⲓ-.

хат наλλт пан итоτγн прастє єτγанкωλϩ | 12 [є]τєккансіа ατωο пнτснατє γанєρχρια ноοτ ατωο παρє | 13 -пасон папа пина єі нєноοτ ατωο παρє ісак єнворτєλλє | 14 [є]фнτ нτєнταλϥ єпошарі нτєнϥнєнно пαϥ + | 15 [а]τωο єіс кв наλλαн нтнвт нхатсот нитн ατωο τєістнт[є | 16 на]λλαн єтоτнот τєнтот єпнλн[и]шнє + ατωο хат λєканан (*verso*) [и]ϩєапа оλнοτа λαн єраϥ хєалнов єроλαн ατωο παρепасон апа пина λαн єнно пλ̈ана пєγαι н отα нτє нєваραλϩ[1] +

Ϥпнпанοττє ноон пр̄іаік̄/ апа[ ]фοιβанноп + гєωргіос пєλλχ/

530.

Or. 4720(2).—Papyrus; almost complete; $10\frac{3}{4}\times8\frac{1}{8}$ in. The fibres on fol. *a* are at right-angles to the text, which is written in 39 lines of an uneven, sloping hand with few ligatures (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv or vii).

[Graf.]

Letter addressed by 4 persons, among whom only the name тапастє[2] is legible, to Chael. The irregularities of the language make a translation difficult. It relates to financial matters, as the words λοτκωοτє, λοгос &c. show. In ll. 15, 32 the town of Fayyûm is mentioned.

1 [Ϥ ϩнр]ан нпноτϯ анок пє | 2 . . . єі-сϩаι єірнн єпλшєріт н | 3 -хωєіс єнϊнοτ хана калос . . . . . | 4 -ωοрє єісϩаι єірнне єпλшєріт н[ωτ] | 5 калос анок тапастє єіс[ϩаι] єн[а] | 6 -єϊϊλшєріт нсοн хана калос анок . . . | 7 -пω єісϩаι єірнне хана єтβєн | 8 -ϩοϥ нєпана[1] γнне нсοн аві єрнс | 9 ноοт ϩатнϥ сок пєкλοгєс | 10 нєнλϥ нсοн єтрє єкοτι-[нар]ікє | 11 ϩοτнарікє ϩгоϥ хєнєтавє[?] οτ ϯ | 12 (*erasure*) ϩнкοτι аннє аϥрісє аϥ[?] | 13 є-роϥ хєаханλ ϕєнϩ . . .[2] плοτγкωοτє | 14 єϊ-γнϩγ нак х̄[?] пє єϥтλапє (*erasure*) | 15 тєϥ-ϩнηοη нареві наι тєϥ (*erasure*) | 16 пєфλο-гєс пєнλι тєфοгоп єн[3] λ-] | 17 οτγкωοτє єрοι татаτ нαϥ єтєпλнн | 18 ϩнгоϥ нπλакараре[4] аннλка | 19 -раре аϥтєс наι ατωο οτλаскос аϥтаϥ | 20 наι ατωο аϩаннєгіот єтβнтλакараре | 21 тєкхітс єкннτ єтβнгоϥ нβасι- | 22 -ас нτакхос наι хє аϥтλаτ пє | 23 -н пєфτι наι нпароτскєтос анок пнє | 24 παιакот[5] нпгірахнτ γнне єроϥ | 25 нарісаι нитарісотнϊ γнне єроϥ отхаι ϩнпхωєіс.

Two lines are drawn here below the text.

(*Verso*) after 4 illegible lines, l. 30 . . . . ааϥ нєнλϥ нноγкοτι аϊϊнє атєр | 31 . . . . . єϊτι-τсοн нннєтєріт хєна | 32 рєфєі наι єнοн нфєοк пєфλοгє̈ос | 33 нєнλϥ єγλфοгонϥ єροι татаϥ нαϥ | 34 єіс . . . . . ос аϊтатаϊτ нак аітаго | 35 γοнтє нλοτк̄/ [4 or 5 let. н]нснтє нтєрган | 36 нноταιτρє нєнϊ.τ ннарκа-раре | 37 ατωο хннаскос нитаркіраре єк-ннτ | 38 . . сοн ннєфτι наι нарєϊναι οτχаι нєн | 39 -нєріт нсοϊ ϩнпхωєіс +++ μ̄ ϩа/ ιζ +++

[1] *Cf.* баροϩ (Kircher) or possibly = برح "camels."

[2] Presumably for тапастасіа, formed like тсофіа, тісλафορος, тапολλων, тсанаганн, тапοτнс, тсснοττє &c.

[1] For اسمعيل.

[2] The letters do not appear to be тє or ϕ.

[3] Not space for тє н or ϕ н.

[4] For القارورة "bottles," as in *Aeg. Z.* 1885. 117. *Cf.* the following ἀσκός.

[5] Here are apparently several names. Perhaps read анокпє, when пλιакот would be a name instead of "the deacon" (*v.* Crum, *Copt. MSS.* 59, 61). With the next *cf.* гіракєн (*l.l.* 81) and гнра (Revillout, *Actes* 27); also нпєнт, анастасіт (Ruin. *Mitth.* v. 26, by false analogy from анастасє?). The two in l. 25 seem foreign.

On this side, in the reverse direction, is the address; + ταλς ε[πλεο]ι χαια (*rest illegible*).

531.

Or. 4720(3).—Papyrus, showing 3 *selis*-joins; almost complete; $7\frac{1}{2} \times 13\frac{3}{4}$ in. The fibres are at right-angles to the text, which is written in an irregular, sloping hand with few ligatures (*cf. Aeg. Zeitschr.* 1885, Taf. 1, i or iv).

[Graf.]

A business letter. No names are given and there is no address. The loss of the opening words makes the contents difficult to understand. Various articles—pots, salt, small birds, pitch—are referred to and the price of certain of them asked. The στρατηλάτης and his stay in the south are spoken of.

1 + ⲟⲩⲥ ⲙ[9 let.]ⲟⲩⲥ ⲁⲓⲧⲛⲟⲟⲧϥ ⲛⲁⲕ . . . ⲉⲕ-ⲭⲣⲓⲙⲉ ⲛⲁⲓ ⲛⲉⲁⲥⲡⲓⲣⲟⲩⲟⲩⲧ ⲥⲁⲧⲛⲕ | 2 ⲧⲁϫⲟⲟⲩ ⲟⲁⲗ[ⲙⲉⲥⲏ[1] ⲛ]ⲥⲟⲟⲩ ⲁⲧⲱ ⲥⲛⲓⲉ ϫⲉⲟⲩⲣ ⲥⲁⲫⲟ-ⲗⲟⲕ[ⲟ]ⲧⲧⲏ ⲧⲛⲟⲟⲩ ⲡⲟⲩⲱ | 3 ⲛⲁⲓ ⲙⲡⲱ ⲙⲉⲥ[ⲁ-ⲛⲁϫⲟ]ⲉ[2] ⲧⲁϫⲟⲟⲩ ⲟⲁⲗⲙⲉⲥⲏ ⲛⲥⲟⲟⲩ ⲣⲉⲩⲁⲓ ⲛⲉ-ⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ | 4 ⲕⲱ ⲟⲣⲏⲥ ⲁⲗⲗⲁ ⲙⲡⲣⲁⲁⲧ ⲛⲟⲟ ⲙⲡⲉⲥϩⲟⲩⲟⲩ ⲙⲡⲛⲉⲙⲁⲓ[3] ⲙⲡⲕⲁⲧⲉϫⲉ ⲙⲡⲟⲓ[4] | 5 ⲉⲕ-ⲥⲟⲟⲩⲧⲛ ϫⲉⲙⲁⲗⲙⲁϫⲁⲧⲏ ⲙⲛⲁⲩ ⲧⲉⲙⲟⲩ ⲉⲣⲱⲟⲙⲉ ⲟⲩⲧⲛ ⲕⲥⲟⲟⲩⲧⲛ ϫⲉⲣⲁⲓⲥⲟⲟⲩⲧⲟⲛ | 6 ⲥⲁⲧⲛⲕ ⲧⲁⲛⲟⲓ ϫⲉⲟⲩⲣ ⲥⲁⲫⲟⲗⲟⲕⲟⲧⲧⲏ ⲉⲣⲱⲟⲙⲉ ⲟⲛ ⲕⲥⲟⲟⲩⲧⲛ ϫⲉ-ⲙⲁⲓⲥⲉ | 7 ⲟⲩⲱⲛ ⲥⲁⲧⲛⲕ [18 letters]ⲁⲧⲏ ⲉⲣⲉⲩⲁⲓ ⲛⲉⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲕⲱ [ⲉ] | 8 -ⲣⲏⲥ ⲙⲡⲣⲕⲁⲧⲉϫⲉ ⲙⲡⲟⲓ[4] ⲙⲡⲉϩⲟⲩⲟⲩ . . . ⲙⲙⲉⲙⲁⲓ ⲟⲩⲥⲟⲟⲩⲧⲛ ϫⲉⲙⲡⲟⲩⲣ ⲉⲣⲟⲩⲙⲉ | 9 [28 letters] ⲙⲡⲟⲟⲩ ⲁⲉ ⲙⲉⲟⲩ ⲉⲕⲁⲗⲁⲩ[1] ⲛⲁⲓ | 10 [18 letters] ⲙⲡⲉⲕⲉⲓⲣⲉ ⲙⲡⲟⲟⲩ ⲛⲁⲓ ⲧⲙⲣⲟⲩ ⲙⲡⲩⲙⲙⲉ ⲛⲁⲓ ⲙⲥⲁⲓ | 11 -ⲩⲟⲩⲟⲩ ⲁⲧⲱ ⲙⲡⲧⲁⲓⲟⲓ ϫⲉⲟⲩⲣ ⲥⲁⲫⲟⲗⲟⲕⲟⲧⲧⲏ ⲧⲁⲧⲛⲟⲟⲩ ⲟⲁⲗ-ⲙⲉⲥⲏ ⲛⲁⲕ | 12 ⲙⲙⲉⲙⲟⲩⲧ[2] ⲧⲁⲗⲗⲟⲟⲩ ⲟⲩⲭⲁⲓ ⲥⲙⲛϫⲟⲟⲓⲥ +

532.

Or. 4720(4).—Papyrus; a fragt.; $15 \times 15\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in 20 lines of a very regular, sloping, ligatureless hand.

[Graf.]

Letter from Dioscorus, bishop of Heracleopolis ⲥⲙⲓⲥ; to —— (pl.), apparently with information and instructions. The following is the text;

1 ⲁ ⲥⲛⲟⲟⲩ ⲇⲓⲟⲥⲕⲟⲣⲟⲥ ⲥⲙⲛ[ⲛⲁ ⲙⲙⲟⲩⲧⲉ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲧ-] | 2 ⲛⲟⲗⲓⲥ ⲙⲁⲗϫ̄ⲉ ⲥⲙⲓⲥ ⲙⲙ[| 3 ⲉⲧⲣⲟⲟⲩ ⲥⲙⲛⲉ[| 4 ⲛⲉⲩⲟⲣⲡ ⲙⲙ ⲧⲡⲉ[| 5 ⲉⲗⲁ-ⲭⲓⲥⲧⲟⲥ[| 6 ⲟⲩⲥⲛⲟⲩ ⲙⲙⲟⲩⲧⲟⲩⲟⲣⲟ ⲉⲣⲱⲙⲓ [ⲟⲃⲟⲗ[| 7 ⲧⲁⲙⲟ ⲙⲧⲉⲧⲙⲙⲓⲧⲁⲙ[ⲟⲩⲧⲉ[| 8 ⲙⲁⲕ ϫⲉⲣⲉⲟⲩⲧⲙⲟⲛⲁϫⲟ[ⲥ[| 9 ⲛⲉⲙⲁϥ ⲙⲙⲩⲧ ⲥⲙⲛⲣⲁⲙ ⲙⲙⲟ[| 10 ⲙⲙⲟⲩⲧ ⲉⲙⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉ[| 11 ⲙⲟⲛⲁⲥ]ⲧⲏⲣⲓⲟⲛ ⲁⲛ ⲗⲟⲙⲟⲛ ⲣⲟⲙ[ⲉ[| 12 ⲥⲙⲟⲙⲉ ⲛⲉⲣⲁⲣⲉⲙⲟⲩⲧⲉ ⲧⲁ[| 13 ⲙⲟⲛⲁⲥⲧⲏ-ⲣⲓⲟⲛ ⲟⲁⲣⲟⲩⲧⲁ[| 14 ⲟⲩⲟⲣⲡⲉ ⲉⲙⲙⲟⲛⲁⲥⲧⲏ-ⲣⲓⲟⲛ[| 15 ⲥⲟⲙⲁ ⲛϥⲧⲉϥⲁⲣⲁⲛⲏ ⲛ[| 16 ⲧⲙ-ⲛⲉϥⲣⲙⲛⲟⲩⲧ ⲡⲁⲣⲁϥⲧ[| 17 ⲛⲉⲛⲁⲗⲙⲟⲛⲟⲥ ⲙⲙⲟⲩⲧ-ⲧⲉ[| 18 ⲙⲙⲛⲧⲛⲛⲩⲧ ⲁⲧⲱ ⲙⲙⲟⲩⲧⲟⲣⲡ[| 19 ⲃⲉ-ⲟⲩⲡⲁⲣⲟⲫⲟⲣⲓ ⲛⲧⲙⲧⲏ[| 20 ⲁⲧⲱ ⲁⲓⲕⲱ ϫⲓⲭⲟϥ ⲛⲧⲙⲃ[.

533.

Or. 4720(5).—Papyrus; probably complete as regards the Coptic text but often illegible;

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[1] An Arabic word with Coptic art. ⲧ.

[2] Σύμμαχος; *v.* Krall in Rainer, *Mitth.* ii. 60. The ⲁ is almost certain here.

[3] *V.* Peyron, *s.v.* and Krall, *Rechtsurk.* 188. In Levit. xiv. the word = Boh. ⲟⲣϫ (? chicken). In *Aeg. Zeitschr.* xxx. 39 it is the young of the goose ⲣⲟ (*v. l.l.* xxxv. 108).

[4] *Cf.* the same phrase in Krall, *l.l.* 178.

[1] *Cf.* the frequent expression ⲡⲕⲫⲁⲗⲗⲁⲟⲛ ⲙⲛⲁⲓ ⲧⲙⲣⲟⲩ (*e.g.* no. 468 *v*). The form ⲉⲕⲁ- seems to be for ⲕⲛⲁ- as elsewhere (*v. Aeg. Z.* xxxiv. 86).

[2] ⲧ = ⲙⲟⲩⲧⲃ "money."

$10\times3\frac{1}{2}$ in. There are 18 lines written at right-angles to the fibres, in a coarse, ligatured hand (*cf.* Crum, *Copt. MSS.* pl. 4, xvi for the type).

[Graf.]

Letter, mentioning ϣⲛⲟⲩⲧⲉ. L. 1 is apparently the address; the recipient's name seems to be ⲡⲉⲧⲣⲟⲥ. I cannot read that of the writer. L. 2 + ⲥⲓ̈ ⲧⲉϣⲙⲏⲥ ⲉⲛⲟⲩⲭⲁⲓ ⲉⲧⲟⲩ-ⲙⲏⲧⲙⲉⲣⲓ[1] ⲛⲥⲟⲩ ⲁⲧⲥⲟ ⲁ̈ⲧⲥⲟ ⲧⲉϣⲙⲏⲥ ⲉⲛⲟⲩⲭⲁⲓ ⲉⲧⲟⲩⲙⲏⲧⲙⲉⲣⲓ ⲛϣⲙⲣⲉ ⲁⲓⲥϩⲁⲓ ⲟⲩⲥϩⲁⲓ ⲙⲛⲧⲙ ⲛⲧⲁⲓ̈ⲉ̈ ⲉϣⲛⲟⲩⲧⲉ. L. 14 ⲧⲉϣⲙⲏⲥ ⲉⲣⲱⲧⲙ ⲕⲁⲗⲟⲥ.

On the other side, part of an Arabic text in large characters.

534.

Or. 4720(6).—Papyrus; a fragt.; $3\frac{1}{2}\times6\frac{3}{4}$ in. The fibres are at right-angles to the text, which is written in a clear, sloping hand without ligatures.

[Graf.]

Letter; the last lines only. It contains instructions relative to wine, l. 2 ⲕⲁⲗⲟⲥ (*κάδος*), admonishes George the reader to do his work well, l. 4 ⲡⲁⲣⲁⲅⲓⲛⲉ ⲡⲣⲉϥⲥⲟⲩ[2] ⲣⲙⲛϩⲙⲟⲩ ⲕⲁⲗⲟⲥ and on this point the writer wishes information sent him to the monastery ⲉϩⲁⲓ ⲙⲡⲁⲓⲛⲟⲓ ϩⲓⲙⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ. He bids the recipient be firm[3] as to the affairs at Atfîh ⲁⲧⲥⲟ ⲧⲥⲟⲕ ⲙⲙⲟⲕ ϩⲥⲟⲕⲟⲕ ⲉⲙⲁⲛⲉⲧⲙⲓϩ. He is to come from time to time ⲕⲁⲧⲁ ⲥⲟⲛ to the monastery to fetch his *ἀνάλωμα* and he is bidden to cease from his unsettled habits ⲙⲡⲣⲟⲥⲟ ⲉⲕⲙⲓⲧ ⲉⲙⲓⲥⲁ ⲙⲙⲁⲓ.

[1] ⲉⲧⲟⲩⲙⲏⲧ- or ⲉⲧⲟⲩⲕ- cannot be read.

[2] *V.* Crum, *Copt. MSS.* 80. It is for *ἀναγνώστης*, *cf.* Zoega, 135.

[3] The meaning of ⲧⲥⲟⲕ here is doubtful.

535.

Or. 4720(7).—Papyrus; a much damaged leaf; $4\frac{3}{4}\times7\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in 9 lines of a small, cramped hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, i). But few consecutive words are legible.

[Graf.]

Letter from ⲁⲡⲁ ϩⲁⲓⲟⲩⲧ[1] to ϫⲉⲙⲉⲣ "and all the Christians that . . ." It begins ϩⲓⲡⲣⲁⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲛ̈[ⲟ]ⲣⲱⲙ. In l. 6 is ⲁⲓⲧⲁⲣⲕⲁⲕ ⲛ̈ⲛⲟⲩⲧⲉ ⲉⲩⲥⲟⲛⲉ ⲙⲉⲕⲉⲣⲡⲉⲧⲓⲙⲁⲛⲟⲩϥ. In ll. 7, 8, ⲁⲛⲟⲩ ⲓⲁⲕⲟⲙ ابو يعقوب. It ends ⲟⲩⲭⲁⲓ ϩⲓⲙ-ϫⲟⲉⲓⲥ ⲁⲧⲥⲟ ⲉⲣ [4 or 5 let.] ϩⲛ̈ⲧⲙⲉⲣⲡⲓⲥⲧⲟⲛ.[2] On the *verso* was the address.

536.

Or. 4720(8).—Papyrus; complete; $2\frac{3}{8}\times3\frac{7}{8}$ in. The fibres are at right-angles to the text which is written in 7 lines of a ligatureless hand closely resembling that in Crum, *Copt. MSS.*, pl. 2, xi.

[Graf.]

Letter to a superior. No names are given. The writer begs for some palm-branches and asks that some basket-handles[3] may be prepared. What follows is not clear; it seems to refer to weaving (baskets) on Sunday.[4]

ϯ ⲥⲛⲟⲩ ⲉⲣⲟⲓ ⲛⲉⲛⲓⲟⲩⲧ ⲉⲧⲟⲩⲁⲁⲃ | 2 ⲁⲣⲓⲧⲁ-ⲅⲁⲡⲏ ⲛⲓⲙⲁⲓ ⲛⲓⲕⲟⲩⲓ ⲛ- | 3 ⲃⲓⲧ ⲁⲧⲥⲟ ⲫⲓⲣⲁⲧⲩ ⲛϩⲉⲛⲓⲕⲟⲩⲓ- | 4 ⲙⲁⲁⲩⲉ ⲙⲁⲡⲭⲟⲉⲓⲥ ⲟⲩⲟⲩϣ | 5 ϣⲁⲓ-

[1] *Cf.* the name ⲓⲟⲏ in Krall's *Rechtsurk.* p. 18. But in l. 1 we have ⲁⲛⲟⲕ ⲡ . . . . ⲛ̈ⲓ ⲉⲓⲥϩⲁⲓ, which cannot be reconciled with the name in the address.

[2] Apparently the town of Fayyûm, as once in Krall, *l.l.* 155.

[3] As in Zoega 310.

[4] Or, if ⲙⲁ be the negative aorist, "the Lord does not wish that I weave on Sunday."

ⲩⲱⲟⲁⲕ ⲛⲧⲉⲓⲕⲧⲏⲣⲓⲁⲕⲏ | 6 ⲁⲧⲥⲱ ⲩⲁⲛⲁ ⲉⲭⲱⲟⲓ ⲥⲓ ⲛⲉⲕ- | 7 ⲩⲁⲛⲁ ⲥⲧⲟⲧⲗⲁⲃ +

The *verso* is blank.

537.

Or. 4720(9).—Papyrus; a fragt., complete in height; 2×5¾ in. The text is written, at right-angles to the fibres, in a very thin, sloping hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv, though there the ligatures are more numerous).

[Graf.]

Letter, the writers and subject of which it is not possible to ascertain. The writer appears to explain something or excuse himself, [ⲛⲓⲥ ⲭⲉⲟⲩⲁⲛⲁⲅⲕⲁⲓⲟⲛ ⲛⲁⲓⲛⲉ ⲉⲧⲣⲁⲥⲥⲁⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ] and to ask his correspondent to take charge of somebody or something [ⲧⲟⲓ ⲛⲧⲉⲕⲁⲣⲁⲓⲛⲏ ⲉⲧⲣⲉⲕⲡⲟⲣⲟⲥⲉⲭⲁⲓ ⲉⲣⲟⲩ ⲉⲧⲃⲁ]. The address on the *verso* is + ⲧⲁⲁⲥ ⲙⲡⲁⲓⲉⲣⲓⲧ ⲓⲭⲟⲉⲓⲥ ⲙⲡⲟⲛ ⲙⲡⲁⲛⲓⲟⲩ[ⲧⲉ].

538.

Or. 5300(1).—Papyrus; a fragt.; 3¾×5 in. The text is written at right-angles to the fibres in an even, ligatureless hand.

From the Fayyûm. [F. Petrie.]

Letter.

[ⲡⲁⲓ ⲧⲟⲙⲟ ⲛⲧⲁ] | 2 [ⲙ]ⲙⲏⲛⲓⲥⲁⲣⲭⲁ ⲛⲧⲙⲟⲃ[1] ⲉⲥⲁⲓ ⲛⲁⲓ ⲉⲓⲥ ϩⲓ[] | 3 [ⲁⲧⲥⲱ + ⲡⲁⲣⲁⲃ ⲙⲡⲁⲉⲣⲁ-ⲧⲓⲥ ⲙ[] | 4 [ⲙⲕⲟⲙⲟⲣⲟ ⲁⲧⲥⲱ ⲉⲣⲙⲁⲓⲥⲉⲧⲉ ϩⲙⲙⲁⲕ-[ⲩⲁⲛⲁ] | 5 [ⲟⲃ ⲙⲙⲓⲙⲉⲣⲓⲙⲁⲧ ⲛⲥⲟⲥⲙⲓⲧⲟⲥ ⲙⲛ[] | 6 [ⲣⲟⲙⲓ ⲙⲙⲁⲩⲱⲙ (blank).

Verso, in another hand. [ⲡⲁⲣ]ⲟⲥⲛⲟⲥ ⲉⲣ-ⲣⲉⲥⲥⲓ ⲧⲟⲩ ⲧⲟⲕⲟⲙ +

[1] Presumably the festival of Christ's baptism, 11th Tybi. *Cf.* such expressions as ⲡⲉⲩⲁ ⲡⲁⲣⲓⲟⲩⲧⲉ, Crum, *Copt. MSS.* 64.

539.

Or. 5300(2).—Papyrus; a fragt.; 5×4⅞ in. The text is written at right-angles to the fibres in good, regular uncials (*cf.* A. Jacoby, *Ein neues Evang. fragt.* 1900, for the type). ⲁ, ⲗ, ⲙ, ⲧ are each made in a single stroke.

From the Fayyûm. [F. Petrie.]

Letter addressed to Apa George, a superior ⲡⲁⲓⲟⲧ ⲥⲧⲟⲧⲗⲁⲃ by ——. The writer makes some request on behalf of a third person, of whom it is said that he continues to wander from place to place ⲉⲙⲟⲩ ⲉⲙⲕⲱⲧⲉ ⲕⲁⲧⲁ ⲙⲁ. The monastery is twice mentioned.

540.

Or. 4720(10).—Papyrus; a fragt. 13×4½ in. The fibres are at right-angles to the text which is written in more than 15 lines of a regular, sloping script without ligatures.

[Graf.]

Letter, of which the subject cannot be determined. It is addressed to persons in the plural. The last 2 lines seem to refer to a heresy;

14. [ⲛⲟⲥ ⲛⲧⲁⲩⲧⲟⲟⲧⲥ ϩⲓⲛ] 15. [ⲟⲩ]ⲟⲧⲟ-ⲕⲟⲥ ⲥⲧⲟⲧⲗⲁⲃ]

541.

Or. 4720(11).—Papyrus; 2 fragts.; the larger 6×4 in. The fibres are at right-angles to the text, which is written in 10 lines of a sloping, ligatureless hand.

[Graf.]

Letter which appears to be addressed to a superior and to have consisted mainly of greetings and compliments. On the *verso* of fragt. 2 was the address; [ⲡ̅ ⲁⲧⲗⲁⲃ]

542.

Or. 5300(3).—Papyrus; a fragt.; $3\frac{1}{2}\times7\frac{1}{2}$ in. The text is written at right-angles to the fibres in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv). *Published l.l.*, p. 53.

From the Fayyûm. [F. Petrie.]

Letter, mentioning the localities ⲁⲅϣⲟⲙⲉ and ⲧⲁⲛⲟⲣⲧⲓ. The word ⲟⲁⲁⲓⲁ occurs.[1]

543.

Or. 5300(4).—Papyrus; a fragt.; $4\frac{1}{4}\times5\frac{1}{2}$ in. There are two texts; that here described being written at right-angles to the fibres in a ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3 xiv for a smaller example of the type). *Published l.l.*, p. 38.

From the Fayyûm. [F. Petrie.]

Letter consisting, so far as preserved, only of complimentary formulae.

544.

Or. 4720(12). — Parchment; $7\times5\frac{3}{4}$ in. The text is written in 29 lines of an irregular, sloping hand (*cf.* Zoega, tab. vi, no. xxxviii for the type). Down each side margin is a row of dots as if for ruling lines.

[Graf.]

Letter from David to Daniel and his son. David also salutes the superior of the monastery (?).[2] News of them has rejoiced him ⲁⲧⲱ ⲡⲏⲓⲉ ⲉⲡⲓⲁⲛⲁ ϩⲁⲣⲁⲓ ⲙⲙⲁⲩⲛⲉϥⲣⲏⲣⲉ ⲁⲧⲱ ⲁⲓⲣⲁⲩⲉ ⲛⲧⲁⲓⲥⲱⲧⲙ ⲉⲧⲙⲙⲁⲩ, for he had stayed 3 days in the τόπος before leaving,[1] modesty (*lit.* shame) withholding his going northward to Daniel ⲡⲁⲓⲱⲧ ⲛϩⲟⲟⲩ ⲛⲧⲁⲓⲁⲁⲩ ϩⲙⲡⲧⲟⲡⲟⲥ ⲡⲁⲛⲧⲁⲛⲟⲩ ⲛⲁⲓ ⲙⲡⲉⲛⲁⲩⲏⲙⲉ ⲕⲁⲁⲩ ⲧⲁⲓⲉⲓ ϩⲓⲧ ⲙⲡⲓⲧⲏ. Absence and lack of news had made him sad ⲁⲧⲱ ⲁⲡⲁϩⲓⲧ ϩⲓⲥⲉ ⲛⲧⲁⲉⲣ-ⲡⲉⲛⲟ ⲙⲡⲉⲧⲏⲩⲙⲉ ⲛⲥⲱⲟⲩ. The following is the rest of the text, some of which is obscure. It relates, among other things, to money which David has used in trade, to vinegar and bread in Daniel's hands which are to be consumed rather than let spoil.

11 . . . . . ⲁⲕ ⲡⲉⲧⲩⲙⲉ ⲛⲥⲱⲟⲕ | 12 [ⲛ]ⲟⲩⲟⲥ ⲡⲉⲧⲥⲟⲟⲩⲧⲛ ⲛⲁⲓ ⲙⲡⲩⲙⲉ ⲛⲥⲱⲟⲩ ⲁⲓ ⲁⲧⲱ | 13 [2 or 3 let.]ⲛⲉⲕⲁⲗⲟⲩⲉⲓ ⲁⲓⲭⲓⲧⲟⲩ ⲉϫⲙⲡⲉⲡⲉⲧⲥⲟⲟⲩⲛ | 14 [2 or 3 let.]ⲟⲩⲉ ⲙⲡⲉⲓⲧⲁⲣⲧⲏⲟⲟⲩ ⲛⲁⲕ ⲛⲉⲛⲁϥ ⲁⲧⲱ | 15 . . . ϫⲟⲁ ⲙⲙⲏⲉⲩⲉⲓ ⲛⲁⲕ ⲉⲓⲉ ϯⲃⲓⲧⲁ-ⲛⲓⲁ[2] | 16 . . . ⲉⲓⲉ ⲛⲉϩⲟⲛⲉⲧ ⲁⲣⲁⲁⲩ ϩⲁⲛⲉⲩⲟⲩ | 17 . . ⲉⲙⲙⲓⲧⲟⲩ ⲛⲁⲕ ϩⲙⲡⲟⲩⲱⲟⲩ ⲙⲡⲟⲩⲟⲉ ⲁⲧⲱ | 18 [ⲛⲉϩ]ⲛⲓⲱ ⲉⲧϩⲁϩⲧⲏⲕ ⲉⲩⲱⲟⲛⲉ ⲕⲉⲣⲭⲣⲓⲁ ⲙ-ⲛⲟⲟⲩ | 19 [ⲟⲩ]ⲥⲟⲙⲟⲩ[3] ⲛⲁⲕ ⲉⲩⲱⲟⲛⲉ ⲙⲙⲟⲓ ⲧⲁⲁⲩ ⲉⲃⲟⲗ ⲙ- | 20 -[ⲡⲣ]ⲕⲁⲁⲩ ⲧⲟⲩⲧⲁⲕⲟ ⲁⲧⲱ ⲉⲩⲱⲟⲛⲉ ⲕⲉⲣ- | 21 [-ϫ]ⲣⲓⲁ ⲙⲡⲁⲧⲧⲁⲕ[4] ⲛⲧⲁⲕϫⲟⲟⲩ ⲉⲩⲱⲟ- | 22 [-ⲛⲉ]ⲩⲁⲕⲛⲉⲩⲉⲓ ⲁⲉⲙⲉ ⲛⲧⲉⲕϩⲱⲟⲩ- | 23 [-ⲁⲟ]ⲩ-ⲕⲟⲧⲉⲓ ⲉⲕⲙⲏⲩ ⲙⲙⲁⲩⲟⲓ ϩⲱⲟⲟⲧ ϩⲙ- | 24 [-ⲛⲟⲩ]ⲱⲟⲩ ⲙⲡⲟⲩⲟⲉ ⲁⲧⲱ ⲉⲣⲩⲁⲛⲉⲧⲣⲟⲥ ⲡ- | 25 [2 or 3 let.] -ⲙⲡⲣⲏ ⲉⲓ ⲛⲁⲕ ⲙⲡⲉⲣϩⲁⲁⲩ ⲛⲁⲩ ϩⲁ- | 26 [2 or 3 let.] ⲁⲧⲱ ⲁⲩⲧⲁⲙⲁⲓ ϩⲁϩⲛⲟⲉⲓⲕ ϫⲉⲁⲩ- | 27 . . ⲡⲉ ⲉⲓⲉ ϯⲃⲓⲧⲁⲛⲓⲁ ⲟⲩⲟⲩⲱⲟⲛⲟⲩ | 28 [1 or 2 let.] ⲙⲡⲣⲕⲁⲁⲩ ⲧⲟⲩⲧⲁⲕⲟ ⲡⲁⲛⲧⲁⲁ- | 29 only last word, ⲡⲟⲩⲟⲉ, visible.

On the *verso* is the address in which only the words [ⲁⲁ]ⲛⲓⲁ and ϩⲓⲧⲙⲡⲁⲥⲟⲙ ? ⲁⲁⲁ

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[1] *Cf.* F. Robinson's note, *Copt. Apocr. Gosp.* 241.

[2] Such appears to be the meaning of ⲡⲡⲁⲛⲁ standing alone as in *Mus. Guim.* xxv. 222, which however in Zoega 302 = ⲡⲁⲡⲉ. Perhaps the similar abbreviation in Bohairic colophons should be read thus rather than ⲡⲁⲛⲁ. It applies usually at any rate to the head of the monastery (*e.g.* Hyvernat, *Alb.* xxviii) or even to its founder (*e.g.* Hyvernat xxiii, monast. of John Kame, *cf.* Maḳrizi). Elsewhere (*e.g.* Crum, *Copt. MSS.* 30) the word may mean merely cleric (*v.* Du Cange, *παπᾶς*).

[1] ⲛⲟⲩⲧ scarcely has in these documents any other sense than ⲃⲟⲕ; *e.g.* Rainer *Mitth.* v. 55, Crum, *l.l.* 44. *Cf.* the use in no. 529, l. 9.

[2] *V.* no. 547.

[3] ϫⲣⲱ ⲙⲟⲩⲧ is less probable.

[4] Seems to be Arabic with double article.

are legible. Another text was subsequently written, in a very clumsy, unskilled hand, upon this side. It appears to have been a letter but is much obliterated.

545.

Or. 4720(13).—Paper; a fragt., showing part of one text but, on the other side, a later text complete; 6×7¼ in. The first of these is written in a clear, sloping hand similar in type to Hyvernat, *Album*, pll. xxviii, xxx or Crum, *Copt. MSS.* pl. 3, xv; the second is in a hand rougher and less regular.

[Graf.]

1. Letter from —— to ——. The writer has written as bidden to Abba Kosma, "whose life God preserve![1]" and instructed (?) him to speak with the папа Al-Ḥetîb الخطيب, "whom God pardon." If it is desired to hear from Abu Yakôb, the servant[2] of Al-Ḥetîb, let the writer be informed and he shall be told and Abu Yakôb's letter forwarded. The writer sends greetings to the elders among the monks and begs his correspondent to have him in remembrance.

[ϩωπικγ̀ωρ [about 16 let.] | 2 ⲁⲓϣⲁⲓ ϫⲁ-ⲡⲉⲡⲁⲡ̀ ⲁⲃⲃⲁ ⲕⲟⲥⲙⲁ ⲡ̀ⲟⲥ̄ ⲁⲣⲟϩ | 3 ⲙⲡⲛⲟⲩⲧⲉ ⲕⲁⲧⲁ ⲧϩⲏ ⲡⲧⲁⲕϣⲁⲓ ⲡⲓⲏ ⲁⲓⲧⲁϩ | 4 -ⲣⲟϥ ⲡⲕⲁⲗⲟⲥ ϩⲛⲏⲧⲛϫⲁⲓ ⲡⲉⲓⲱⲧ̀ | 5 ⲡⲁⲗⲩⲧⲏⲥ ⲡ̀ⲟⲥ̄ ϫⲁϥ ⲁⲩⲱ ϫⲁⲕⲁⲣⲩⲣⲓⲁ | 6 ⲙⲡⲟⲩⲧⲉϫⲁⲓ ⲙⲡⲱ ⲁⲛⲟⲩ ⲓⲁⲕⲱⲃ ⲛⲉϥⲣⲱⲙⲓ | 7 ⲡ̀ⲟⲥ̄ ϫⲁϥ ϧⲟⲣⲡ ⲡⲓⲏ ϫⲁⲓϫⲁⲓ ⲛⲉ-ⲙⲁϥ ⲁⲩⲱ | 8 ⲧⲁⲧⲁϩⲟ ⲡⲛⲁϫⲁⲓ ⲙⲁⲕ ϩⲙⲡⲥⲟⲩⲧⲟϥ ⲛⲙ̀ⲡ | 9 ⲡⲓⲙⲁⲓⲧ ϫⲙⲡⲓ ⲟⲃⲟⲁ ϩⲓⲧⲟⲟⲧⲕ ⲟⲩⲛϩⲁ-ⲁⲟⲓ | 10 ⲡⲓⲟⲩⲛⲁⲭⲟⲥ ⲓⲥ ϯⲛⲓⲧⲁⲛⲁ[1] ⲧⲉⲧⲉⲛⲉⲣ-ⲡⲁⲓⲉⲓⲧⲉ | 11 ⲙⲁⲣⲁⲡⲓⲏ ⲙⲁⲓ ⲁⲓⲥϩⲓⲧⲟⲩ[2] ⲟⲩⲛⲁⲓ ϩⲙⲡ-ϥⲣⲁⲓ ⲛ | 12 -ⲡⲉⲓⲡ̀ⲟⲥ̄ ⲡⲓⲥ ⲡⲭ̄ⲥ̄.

2. Letter from —— to Moses, "my dear son." The writer, having met (*ἀπαντᾶν*) a sick man, who claims money from Bartholomew, one of Moses' household (? or monastery[3]), requests Moses to settle the matter; until Bartholomew pays he shall not be admitted to the services of the Church (*συνάγειν*).

+ ⲉⲧⲏ ϩⲙⲡⲣⲁⲓ ⲉⲡⲓⲟⲩⲧⲉ ⲙ̀ⲡⲟⲣⲓ ⲛ̀ⲥⲱⲟⲩ | 2 ⲙⲡⲓ ϯⲛⲟⲩⲉ ⲉⲡⲁⲓⲣⲉⲓⲧ ⲙ̀ⲡⲁⲣⲉ ⲉⲣⲁⲓ | 3 -ⲟⲥ̄ ⲕⲁϥ ⲁⲩⲱ ϥⲉⲛⲟⲩ ⲉⲣⲟϥ ⲛⲁⲩⲙⲣⲓ ⲡⲟⲓⲥⲏⲥ ϯⲛⲁⲓⲟ ⲛ | 4 -ⲟⲩⲟⲕ ⲛⲁⲩⲣⲉ ⲣⲉⲡⲟⲥ̄ ⲉⲛⲟⲩ ⲉⲣⲟⲕ | 5 ⲣⲉ-ⲁϥⲁⲛⲁⲛⲧⲁ[4] ⲉⲣⲁⲓ ⲙⲡⲱ ⲡⲓϩⲟϥ ⲙⲡⲟⲩⲱⲛⲉ | 6 ⲁϥⲧⲁ-ⲃⲁⲓ ϧⲉϥⲟⲩⲱ ϩⲁⲛϩⲟⲩⲉⲓⲧ ϩⲁⲩ | 7 -ⲧⲛⲟⲩⲣⲟⲩⲱⲛⲉ ϩⲁⲩⲧⲛⲕ ⲉⲧⲙⲛⲁⲛⲟⲩⲛⲟⲩⲥⲉ[5] ⲛⲟⲩⲱⲟⲩ ⲧⲉⲕ | 8 -ⲭⲣⲓⲥⲧⲟⲥ ⲧⲉⲕⲥⲙⲏⲙⲉⲣⲱⲙⲓ ⲭⲉ | 9 -ⲟⲩϩⲟϥ ⲙⲡⲟⲩ-ⲱⲛⲉ ϯⲛⲟⲩⲉ ⲉⲣⲟⲕ | 10 ⲁⲩⲱ ⲙⲉⲛⲉⲣⲡⲉ ⲡⲁⲓⲁⲕⲟⲩ ⲛⲟⲏⲙⲓⲥ | 11 ϩⲙⲡⲓ ⲉⲣⲟⲕ ⲕⲁⲗⲱⲥ ⲟⲩⲛⲁⲓ ϩⲙⲡ̄ⲥ̄ + | 12 ⲁⲩⲱ ⲉⲣⲏⲓⲟⲙⲉ ⲛⲉⲃⲧⲓⲉⲓⲧⲉⲥ ⲙⲙⲁ | 13 ϥⲱ ⲡⲣⲉϩⲓⲣⲓ ⲙⲛ ⲧⲉϥⲥⲩ | 14 -ⲛⲁⲓ ϩⲁⲛⲧⲉⲃⲧⲉⲓⲧⲟⲩ ⲙⲙⲁ.

546.

Or. 4720(14).—Papyrus; a fragt.; 6½×5 in. There are two texts; (1) that at right-angles to the fibres being the earlier is only partly preserved and is written in a very cursive, much ligatured hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, i for a clearer example of the

[1] This and the expression soon following (l. 5) are foreign to earlier Coptic letters. The former represents ابقاء الله or something similar, the latter seems to be for يغفر الله له, though this is strange as applied to a living friend. It recurs Rainer *Mitth.* v. 28, 46, Crum, *Copt. MSS.* 30. In l. 8 we have ان شاء الله, which is less rare.

[2] *Cf.* the use of ⲣⲟⲩⲟ in Revillout, *Actes* 59, 95.

[1] *V.* no. 547.

[2] The force of this apparently superfluous phrase is obscure.

[3] Such is presumably the meaning of ϩⲁⲩⲧⲛⲕ.

[4] Though ⲙⲡⲣⲟ=ⲡⲟⲣ would not be uncommon, ⲣⲟ=ⲭⲟ (for here it can scarcely = ⲟⲣⲟ) is remarkable. Possibly ⲙⲡⲣⲟ too stands for ⲙⲡⲭⲟ.

[5] *Cf.* Rainer *Mitth.* v. 26 ⲡⲁⲟⲟⲩⲁ.

type). (2) The later text is complete and written in a different hand, equally irregular but free from ligatures.

[Graf.]

1. Letter, the remains of which seem to consist of greetings.

2. Letter from —— to Apa George,[1] asking him to see to the ⲡⲁⲣⲉⲥ[2] about which he had written. If it has not already been given to the men who had been sent, let it be given to Cyriacus the boatman, while he is still at ⲡⲁⲡⲓ,[3] to take to Collnthus at Babylon as the matter is pressing (*ἀνάγκη*).

+ ⲉⲧⲛ̄ ⲧⲓⲣⲟⲩ ⲛⲁⲕ ⲙⲡⲉⲓⲣⲉⲥⲁ ⲛⲁⲓ | 2 ⲧⲓⲧⲁⲗⲁ ⲡⲓⲁⲕ ϫⲉⲁⲛⲉⲧ ⲉⲧⲃⲉ | 3 -ⲧⲡⲁⲣⲉⲥ ⲛⲧⲁⲓⲥϩⲁⲓ ⲛⲁⲕ ⲉⲧⲃⲏⲧⲥ | 4 ⲉⲩϫⲟⲛ ⲙⲡⲉⲕⲧⲉⲃⲓⲥ ⲉⲙⲉⲣⲟⲩⲓ | 5 ⲛⲧⲁⲓ-ⲧⲁⲟⲩⲁ ⲛ̄ⲥⲉⲕ ⲧⲁⲅⲓⲥ ⲉⲕⲓⲣⲓⲁⲕⲟⲥ | 6 ⲡⲓⲛⲓⲃ ⲧⲉⲃⲓⲧⲥ ⲉⲡⲁⲃⲓⲗⲱⲛ | 7 ⲉⲕⲱⲗⲟⲓ ⲉⲧϩⲓ ⲕⲩⲣⲓⲁⲕⲟⲥ | 8 ϩⲓ-ⲡⲱⲙ ⲁⲛⲁⲓⲕⲓ ⲁⲛⲁⲓⲕⲓ ⲧⲉⲃⲓⲥ | 9 ⲙⲉⲃ ⲧⲓⲩⲙ ⲉⲣⲁⲕ ⲕⲁⲗⲟⲥ ⲟⲩⲭⲉⲓ ϩⲙⲡⲟⲥ̄.[4]

On the same side, above the text, is the address, partly illegible.

547.

Or. 4720(15).—Parchment; all but complete; $5\frac{7}{8} \times 5$ in. The text is written in 20 lines of a neat, sloping hand of Zoega's 9th class.

[Graf.]

Letter in humble terms from Philotheus to Samuel the monk (*verso*) ⲡⲁⲓⲁⲙⲓⲟⲩⲧ ⲙⲡⲟ̄ⲥ̄ ⲡⲓⲟⲩ ⲉⲧⲧⲁ/ ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ (*πνευματικός*) ⲕⲧⲣⲱ ⲥⲁ-ⲡⲟⲩⲧⲙⲁ ⲙ̄ⲙ̄ (*μονάζων*). The contents are for the most part mere salutations and good wishes. After them ⲙⲡⲉⲥⲁ ⲛⲁⲓⲥⲛⲟⲩ ⲧⲡⲁⲥ-ⲭⲁ,[1] Samuel is begged to come down for the feast[2] ⲁⲙⲟⲩ ⲉⲡⲉⲥⲥⲓⲧ ⲙⲡⲉϫⲁ and receive the church's and our fathers' blessing. Greetings are sent to the Papa Asôsi ⲡⲁⲁ ⲁⲥⲱⲥⲓ[3] and Apa Gregory with his father and brethren, to the deacons Peter, Gabriel ⲅⲁⲃⲣⲓ, Mark, to Apa Chael, the deacon Abraham and his brother and all the fathers, according to the honour (? rank) ⲛⲧⲁⲓⲟ of their names. The deacon Moses and Onnofrius ⲟⲩⲉⲛⲁⲃⲉⲣ also send greetings. A post-script asks that Gregory will also come and see the writer ⲁⲓⲏ ⲡⲁⲁ ⲅⲣⲏⲅⲟⲣ[ⲓⲟⲥ] ⲧⲙⲟⲩⲛⲉϥϣⲓⲛ.

548.

Or. 4720(16).—Papyrus; a fragt. with parts of two texts; $4\frac{3}{4} \times 7\frac{1}{4}$ in. The text here described is the later, parallel with the fibres and written in a rather large, sloping hand without ligatures (*cf.* Hyvernat, *Album*, pl. x).

[Graf.]

Letter, addressed probably to the superior of a monastery.

ⲡⲥⲕⲉⲛⲉϩ ⲧⲉϥⲁϩⲉⲣⲁ̄ⲧϥ ⲉ ? [illegible] | 2 [ⲧ]ⲁⲡⲓⲥⲧ-ⲙⲉϩⲓⲧ ⲉⲣⲟϥ ⲁⲡⲱⲟⲩ ⲧⲱⲟⲧ ⲉⲣⲟ[illegible] | 3 ⲙⲉⲣⲉⲡⲁϩⲓⲧ ⲧⲱⲟⲧ ⲉⲣⲉⲡⲣⲱⲙⲉ ⲛ̄ϩⲟⲩⲓ[illegible] | 4 ⲧⲉϥ . . ⲙⲉⲛⲓⲧⲁⲗⲟ . . . . . ⲙⲡ ? [illegible] | 5 ⲡⲉⲧⲛⲁ ⲛⲩⲱⲙⲉ ⲧⲟⲧⲣⲡⲉⲧⲕⲉⲧ ⲙⲉⲓⲁⲟⲥ[illegible] | 6 ⲙⲟⲛⲁϫ/ ⲩⲱⲟϥ ⲙⲉⲣⲉⲧⲁⲓⲁ-ⲕⲟⲛⲓⲁ ⲙⲉⲩ ? [illegible] | 7 ⲁⲩⲱ ⲛⲁ ⲡⲕⲁⲓⲕⲟⲩⲓ[4] ⲉⲧⲥⲱⲟ-ⲧⲙⲛⲟⲩ ⲁⲧⲛⲉ[illegible] | 8 ⲉⲣⲟϥ ⲙⲉⲙⲛⲧⲛ ⲡⲟ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄

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[1] *V.* no. 529.

[2] This recurs Crum, *Copt. MSS.* 47, 77 and perhaps 31. It might be for ⲡⲟⲣⲥ Zoega 352, for which the corresponding Greek and Latin are wanting.

[3] ⲡⲟⲙⲉ appears to be a place-name in Crum, *l.l.* 63.

[4] This cannot be clearly read.

[1] *Cf.* Crum, *l.l.* 30, where ⲧⲙⲛⲧⲁⲙⲏ, "Have the kindness to —" (*μετάνοια*), should be read. The same phrase, no. 489 *R.*, Zoega p. 104, Horner's Gospels i. xcvii, Zoega p. 106 has rather the sense of "obeisance."

[2] This expression is usually translated "Easter."

[3] The name recurs in nos. 580, 594. Can it be an abbreviated form of Sosipater, a name not unknown to the Copts?

[4] *Cf.* Crum, *Copt. MSS.* &c. 32, 61.

ⲉⲫⲉⲥⲓⲟⲩ | 9 ⲭⲉ ⲡⲁⲁⲧⲏ ⲡⲉⲡⲉⲥⲧⲏⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲧⲏⲣ | 10 ⲥⲩⲟⲩ ⲁⲧⲉⲧⲣⲁⲥ ⲁⲙⲏⲏ +

On the other side is a clay seal—that of the writer of the above text. It bears a cruciform monogram, apparently with the following letters $\overset{\text{V}}{\text{E}}\underset{\text{Eb}}{+}\text{P}$, though the reading is quite uncertain. The top letter might be M. The same seal was used in no. 620.

549.

Or. 4720(17).—Papyrus; complete; 4×9½ in. The fibres are at right-angles to the text, which is written in 5 lines of a sloping, uneven and ligatureless hand (*cf.* Hyvernat, *Album*, pl. xv).

[Graf.]

Letter from the priest (?) and monk Pisenthius to Symeon, asking that the 18 σκεύη of wine belonging to George may be delivered to Apa Victor, should he send for them, and that the Papa Simon's donkey may be sent him as he is in need of it.

1 ⲡ̅ ⲉⲧⲟ̈ ⲧⲉⲓⲣⲏⲛⲏ ⲁⲡⲉⲕⲟⲩⲭⲁⲓ ⲛⲉⲓⲏⲏⲓ ⲉⲧⲏⲟ- ⲡⲁⲕ ⲧⲓⲣⲟⲩ | 2 ⲁⲡⲓⲧⲁⲗⲁⲥ ⲫⲧⲁⲓⲏⲟ ⲛⲧⲟⲕⲁⲣⲁⲓⲏⲓ ⲭⲟⲟⲕⲩⲗⲓⲭⲏⲓⲁⲥ | 3 -ⲣⲁⲓ ⲫⲓⲓ ϯ̅ⲏ̅ ⲛⲉⲕⲧⲟⲩⲧⲟ ⲙⲡⲣⲉⲓⲏ ⲛⲧⲟ ⲣⲉⲱⲣⲕⲓ ⲡⲁⲡⲁ | 4 ⲃⲓⲕⲧⲱⲣ ⲁⲃⲃⲁⲙⲟⲩⲧⲱⲣⲓⲏⲓ ⲡⲁⲕ ⲥ ⲟⲩⲱⲣⲉⲓⲏ ⲛⲏⲟ ⲙⲡⲁ- | 5 -ⲡⲁ ⲥⲓⲙⲱⲛ ⲡⲁⲃ ⲡⲁⲡⲁⲓⲏⲟ ⲣⲁⲙⲏⲟⲩⲧ ⲟⲩⲱⲣⲉⲓ ⲟⲩⲭⲁⲓ ⲣⲓⲏⲟⲥ̅.

Verso. ⲡ̅ ⲁ̈ⲛ̈ ⲡⲓⲥⲏⲓ̈ ⲡⲣ̅ⲏ̅ ⲥ ⲡⲟⲛⲁ̈ⲧ̈. [*space*] ⲡ̅ ⲥ̈ⲧⲏⲟⲩ ⲟⲛ ⲕⲉ̅ⲟ̅[1] +

This is by the same writer as no. 574. The author, there as here, used the 1st plur.

550.

Or. 4720(18). — Parchment; complete; 3¼×5⅝ in. The text is written in 7 lines of a clear, sloping character (*cf. Aeg. Zeitschr.* 1885, Taf. 1, v, though that is less evenly written).

[Graf.]

Letter from ⲡⲁⲡⲁ John to ⲡⲁⲡⲁ Julius ⲓⲟⲩⲗⲁⲥ, whom he addresses as his superior ⲧⲉⲕⲙⲓⲧ- ⲡⲁⲡⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲥⲧⲟⲩⲗⲁⲃ. John asks that a few boxes (*κασέλα*) may be sent him as one of the brethren is writing some parchments ⲙ̈ⲡ̈ⲭⲟⲟⲩ ⲟⲩⲕⲟⲩⲓ ⲛⲕⲉⲥⲓⲁⲥ ⲡⲁⲓ ⲉⲛⲓⲅⲗⲁⲓ ⲉⲣⲉⲟⲩ- ⲥⲁⲓ ⲥⲁⲓ ⲛⲥⲉⲛⲓⲕⲟⲩⲓ ⲙⲡⲓⲥⲉⲃⲣⲁⲛⲟⲛ. The final salutation is ⲡⲁⲛⲁⲓⲅⲕⲉⲟⲛ[1] ⲁⲉ ϯⲡⲣⲟⲥⲕⲩⲛⲓ ⲛⲧⲉⲕ- ⲙⲓⲧⲉⲛⲓⲟⲩⲧ ⲁⲩⲱ ⲡⲣⲟⲥⲕⲩⲛⲓ ⲙⲡⲉⲛⲓⲉⲓⲟⲩⲧ[2] ⲥⲁⲣⲟⲓ ⲙⲙⲏⲉⲥⲏⲙⲓ ⲧⲓⲣⲟⲩ. The address is on the *verso*.

On the space below the text are traces of 3 lines.

551.

Or. 5300(5).—Papyrus; a fragt.; 17×5¾ in. There are 2 texts; the earlier is written at right-angles to the fibres in a large semi-uncial hand (*cf.* Hyvernat, *Album*, pl. x for some resemblance). *Published* by Crum, *Copt. MSS.*, 44.

From the Fayyûm. [F. Petrie.]

1. Letter, from George[3] to the archdeacon and archpriest Philotheus. Half the text being lost it is impossible to describe the contents. Various commissions and instructions are given to the recipient and several other persons are referred to.

2. The later text is complete and written in a hand of similar type. *Published l.l.*, p. 23. It is a letter from Gabriel to Pihêu,

[1] The abbreviations are obscure. The first (recurring in no. 609) may be, Mr. Kenyon suggests, *ἀπόδος*; the next may be *πρεσβύτερος*; the ° here being only a dot as over other letters. For the last *cf.* Crum, *l.l.*, p. 48.

[1] *Cf.* the expression ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲁⲉ ⲡⲁⲁⲧ ⲧⲓⲣⲟⲩ in no. 468 *v.*

[2] This is presumably the head of the recipient's monastery.

[3] *V.* no. 529.

archimandrite (?) and monk,[1] who is asked to deliver certain sour wine ϩⲙⲙⲉϫ to a messenger.

552.

Or. 5300(6).—Papyrus; a fragt.; $9\frac{7}{8}\times 9$ in. The text is written at right-angles to the fibres in a sloping, ligatureless hand (*cf.* Hyvernat, *Album*, pll. x or xii, 3). *Published* by Crum, *Copt. MSS.*, 41.

From the Fayyûm. [F. Petrie.]

Letter from —— to ——.[2] The recipient is clearly a superior. Several subjects are dealt with and several persons named. Among other matters the writer says "According to the news that has reached us .... an amîr[3] has not been appointed for Upper Egypt." In l. 12 ⲡⲁⲗⲁⲕⲓⲟⲩ must be read; *v.* no. 569.

553.

Or. 5300(7).—Paper; complete; $5\frac{3}{4}\times 4\frac{3}{8}$ in. The text is reproduced in Crum, *Copt. MSS.*, pl. 3, xv and *published l.l.* p. 30. Part of an earlier Arabic text is on the other side.

From the Fayyûm. [F. Petrie.]

Letter from Chail ⲟⲁⲓⲁ and John ⲓ̅ⲱ̅ son of ⲡⲁⲡⲁ Markouri to their "dear brother" the deacon ⲣⲓⲡⲁ, whom they inform that Loukas has gone to him to buy a *solidus*-worth of wine. In l. 12 read ⲧⲟⲩⲓⲧⲁⲓⲏ.[4]

554.

Or. 5300(8).—Papyrus; complete with small gaps; $8\frac{3}{8}\times 13\frac{7}{8}$ in. The text, written at right-angles to the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 2 and *published l.l.*, p. 19. Nos. 529, 637 are by the same hand.

From the Fayyûm. [F. Petrie.]

Letter treating of various matters, addressed by a superior, signing himself ἐλάχιστος, to his "children."

555.

Or. 5300(9).—Papyrus; almost complete; $5\frac{5}{8}\times 10\frac{1}{4}$ in. The text, written at right-angles to the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 3, xiv and *published l.l.*, p. 28.

From the Fayyûm. [F. Petrie.]

Letter addressed by George to his "dear and reverend father" who is probably at the head of a monastery (*v.* ll. 9, 10).

556.

Or. 5300(10).—Papyrus; a fragt.; $4\frac{3}{4}\times 4\frac{1}{2}$ in. The text is written at right-angles to the fibres in a large uncial hand, a careless specimen (at least in the forms of ⲁ, ⲉ &c.) of Zoega's 1st class. The ⲩ is half rounded. It is to be remarked that ⲟ has the same form as in no. 498, a peculiarity very rare in papyrus MSS.

From the Fayyûm. [F. Petrie.]

Letter; though this is uncertain. Sums of money occur. In l. 7 we have presumably an equivalent for $\overset{\circ}{\nu}$, though in l. 11 the meaning of the dots may be different.

[ⲡⲓⲥⲟⲩ — ⲓ]
[ⲫⲛⲟⲩⲧⲓ]
[ⲟⲩⲥⲁⲗⲟⲩ]
ⲧⲓ . . . ⲡⲁⲡⲁ ⲓ . ⲁ .[
ⲁ . . ⲡⲓⲕⲟⲩⲁⲣⲓ ⲡⲁ[
[ⲧⲓⲣⲧⲁⲁⲓ ⲡⲓⲧ
[ⲁⲓⲥⲧⲁⲁⲓ ‥ ⲓⲏ ‥ ⲅ̅

[1] The 1st abbreviation is ⲁⲣⲭ, the 2nd is to be read ⲙⲟⲛⲭ.

[2] The address is abbreviated and obscure though quite legible.

[3] الامير.

[4] *V.* no. 547.

[illegible]
[illegible]
[illegible]
. c ·· ⲓⲁ ⲏⲕⲥⲥ ⲟⲩⲟⲁⲥ[illegible]
ⲁⲓⲏ . ⲁⲓⲕⲁⲧⲥ ⲟⲥ . ⲥⲟⲩⲧⲏ[illegible][1]
[illegible]
[illegible][2]
[illegible]

Verso. Parts of 2 lines, the second in another hand.

557.

Or. 5300(11).—Papyrus; complete with some gaps; $2\frac{1}{2} \times 8\frac{1}{2}$ in. The text is written in a peculiar, almost uncial hand, ⲁ having a form similar to that depicted in Crum, *Copt. MSS.*, 1. *Published l.l.*, p. 45.

From the Fayyûm. [F. Petrie.]

Letter from Cosma to George the archemandrite[3] whom he calls ⲡⲁⲛⲣⲟⲥⲧⲁⲧⲏⲥ ⲡⲓⲱⲧ. It relates to the purchase of a ⲕⲁⲙⲁⲥⲓ (*κάμασον* or *καμίσιον*). The name ⲡⲣⲁⲩ[4] appears to occur.

558.

Or. 5300(12).—Papyrus; a fragt.; $7 \times 3\frac{1}{2}$ in. The text is written parallel with the fibres in an uneven, ligatureless hand. ⲟ has the form of ⲟ. *Published* by Crum, *Copt. MSS.*, 37.

From the Fayyûm (Hawara). [F. Petrie.]

Letter from Chaêl (son of) Philotheus to George his superior. It refers to the vintage.

[1] ⲥⲟⲩⲧⲏ added above the line.

[2] This line added between the others.

[3] *V.* the next no. and no. 529.

[4] *Cf.* ⲡⲁⲣⲁⲩ, Krall, *Rechtsurk.* 45 &c.

559.

Or. 5300(13).—Papyrus; a fragt.; $5\frac{3}{4} \times 6$ in. The text is at right-angles to the fibres and written in a peculiar hand with some ligatures. *Published* by Crum, *Copt. MSS.*, 47.

From the Fayyûm (Hawara). [F. Petrie.]

Letter. In l. 4 ⲡⲁⲗⲕⲟⲥⲩ is undoubted (*v.* nos. 552, 569).

560.

Or. 5300(14).—Papyrus; a small fragt.; $1\frac{5}{8} \times 5\frac{7}{8}$ in. The text, parallel with the fibres, is in a small, ligatureless script. *Published* by Crum, *Copt. MSS.*, 59.

From the Fayyûm. [F. Petrie.]

Address of a letter from Chaêl to the deacon *κύριος* Chaêl.

561.

Or. 5300(15).—Papyrus; a fragt.; $5\frac{1}{2} \times 5$ in. The text, at right-angles to the fibres, is written in a seldom ligatured hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv). *Published* by Crum, *Copt. MSS.*, 51.

From the Fayyûm. [F. Petrie.]

Letter relating to the delivery of wine. The measure $\delta\bar{\iota} = \delta\iota\pi\lambda o\kappa\epsilon\rho\acute{\alpha}\mu\iota o\nu$ occurs. On the other side are traces of another letter.

562.

Or. 5300(16).—Papyrus; a fragt.; $3\frac{7}{8} \times 4\frac{1}{4}$ in. The text is at right-angles to the fibres; it is reproduced and *published* by Crum, *Copt. MSS.*, 59.

From the Fayyûm. [F. Petrie.]

Letter, the interest of which consists in its being written in a Greek hand with tran-

scriptions of the Coptic letters, ⲧⲍ for ⲝ, ⲥⲍ for ⲯ, ⲭ for ϧ and ⲫ for ⲫ. For similar texts *v.* Rainer *Mitth.* ii. 56, 57, v. 41.

563.

Or. 5300(17).—Papyrus; a fragt.; 5×4½ in. The text is written parallel to the fibres in an even, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 52.

From the Fayyûm. [F. Petrie.]

Letter, the interest of which lies in its use of the letter ϧ, in ϣϧⲓⲧ and ϧⲉⲛ. In l. 1 ϫⲉⲃⲓⲣ is for ϫⲉⲟⲣⲓⲣ.

564.

Or. 5300(18).—Papyrus; a fragt.; 5×9½ in. The text is written at right-angles to the fibres in an irregular, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 58.

From the Fayyûm. [F. Petrie.]

Letter. The names ابو يحيى and ⲙⲁⲣⲓⲁⲙⲓ, Marinus[1] or Maria, occur.

565.

Or. 5300(19).—Papyrus; a fragt.; 10×4½ in. The text is written parallel to the fibres in a ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 4, xviii). *Published l.l.*, p. 56. On the other side was an earlier Arabic text.

From the Fayyûm. [F. Petrie.]

A *πιττάκιον* ⲡⲓⲧⲁⲣⲓ relating to an agreement ⲧⲁⲓⲧⲱⲧ ⲙⲉ[illegible] between Daniel and George(?).

566.

Or. 5300(20).—Papyrus; a fragt.; 2½×3½ in. The text is written at right-angles to the fibres in an irregular, ligatureless hand.

From the Fayyûm. [F. Petrie.]

Letter. The fragt. is given here on account of the peculiar forms of the numerals.

[illegible]ⲛⲟⲩⲧⲓ ⲙ̅ⲡⲁⲣⲉⲙ | 2[illegible] $\overline{\beta}$ ⲁϩⲁ ⲙⲉⲧ$\overline{\gamma}$[1] | 3[illegible] ⲙⲁⲣ ⲁⲕⲥⲁⲣⲱⲟⲩ ϩⲉⲛ | 4[illegible]ⲁⲓⲧⲓ $\overline{\alpha}$ ϩⲁⲛⲉⲥⲟⲩ[illegible] | 5[illegible] ⲙⲉⲧ.ⲙ ⲁϩⲁ ⲁⲓⲧⲓ | 6[illegible] ⲙⲁ.ⲣ ⲥⲃⲁⲗ ⲙⲡⲓⲕⲉ[illegible]

In another hand, ⲫ ⲡⲁⲟⲓⲟⲥ ⲉⲡⲁⲥⲕⲏⲟⲩ[2][illegible]

567.

Or. 5300(21).—Papyrus; a small fragt.; 2¾×5¾ in. The text is written at right-angles to the fibres in a large hand with rare ligatures. *Published* by Crum, *Copt. MSS.*, 57.

From the Fayyûm. [F. Petrie.]

Letter from —— to ⲡⲁⲡⲁ Sampa, a superior.

568.

Or. 5300(22).—Papyrus; complete; 3⅞×4½ in. The text is written parallel with the fibres, in a clear semiuncial hand. On the other side is part of an earlier Arabic text, ascribed by Prof. Karabacek to the 9th century. *Published* by Crum, *Copt. MSS.*, 36.

From the Fayyûm. [F. Petrie.]

Letter to —— from Peter a deacon. It refers to wine; but an illegible line makes the exact purport doubtful. Ll. 3, 5, 6 ⲥⲉⲧ ϩⲟⲩⲧⲓ, ⲥⲉⲧⲟⲩ ϩⲟ̈ⲩ and ⲥϩⲉⲧⲟⲩ ϩⲟⲩⲧⲓ may be identical; possibly from ⲥϩⲁⲓ.

569.

Or. 5300(23).—Papyrus; complete; 5¼×6½ in. The text, written parallel to the fibres,

[1] *Cf.* no. 632.

[1] Or ⲙⲉⲧⲓ.

[2] Or ⲁⲥⲓⲓ.

is reproduced in Crum, *Copt. MSS.*, pl. 4, xviii and *published l.l.* 35.

From the Fayyûm. [F. Petrie.]

Letter giving no proper names, unless ⲡⲁⲗⲕⲏⲥ, ⲡⲁⲗⲕⲓⲏⲥ[1] be one. In l. 7 ⲙⲁⲓ probably = ⲙⲏⲟⲩ "otherwise."

570.

Or. 5300(24).—Papyrus; complete; $6\frac{3}{4} \times 4\frac{1}{4}$ in. The text, written parallel with the fibres, is reproduced in Crum, *Copt. MSS.*, pl. 4, xvi and *published l.l.*, 31.

From the Fayyûm. [F. Petrie.]

Letter from Isaac to ——. The text is obscure. In it occurs the word ⲁⲙⲥⲓ with which perhaps *cf.* ⲁⲙⲥⲟ, no. 580.

571.

Or. 5300(25).—Papyrus; complete; $5 \times 5\frac{3}{4}$ in. This text is written at right-angles to the fibres in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv for the type); on the other side is the text of no. 515. *Published* by Crum, *l.l.* 33.

From the Fayyûm. [F. Petrie.]

Letter from Mena to Peter a priest. John the ⲥⲁⲣⲝⲟⲥ is mentioned, also the ⲥⲁⲭⲁ ⲛⲉⲕⲟⲩⲧ who is to build the ⲕⲁⲛⲁⲍⲓ for the cattle.

572.

Or. 5300(26).—Papyrus; a fragt.; $4\frac{5}{8} \times 12$ in. The text is written at right-angles to the fibres in a very regular, ligatureless hand (*cf.* Hyvernat, *Album*, pl. xx, coloph.). *Published* by Crum, *Copt. MSS.* 25.

From the Fayyûm. [F. Petrie.]

Letter from ⲡⲁⲡⲁ Philotheus to —— and all the brethren ⲛⲉⲙⲙⲟⲟⲩⲉ ⲉⲣⲟⲓⲛ ⲙⲙⲁⲭⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ, several of whom he salutes by name. He says that he has sent the book ⲡⲭⲟⲙⲓⲥ ⲥⲩⲛⲁⲅⲱⲅⲏ[1] to the church. The dialect is remarkable for its use of ϧ and for other Bohairic features.

573.

Or. 5300(27).—Papyrus; the same MS. as no. 574. It is reproduced in Crum, *Copt. MSS.*, pl. 1, xxviii and *published l.l.*, p. 49.

Letter, which, owing to the loss of the right side of the text, is very obscure. ⲡϣⲟⲓ "the shepherd" occurs thrice.

574.

Or. 5300(28).—Papyrus; a fragt.; $6\frac{1}{2} \times 10\frac{1}{8}$ in. This text is written parallel to the fibres in an even, ligatureless hand (*cf.* Hyvernat, *Album*, pl. xx for the type); on the other side is a different text (*v.* no. 573). *Published* by Crum, *Copt. MSS.* 48.

From the Fayyûm. [F. Petrie.]

Letter from Symeon to Onnophrius [ⲟⲛⲛⲟ]ⲫⲣⲓ a priest and Senuthius a deacon. He acknowledges a letter from them.

575.

Or. 5300(29).—Papyrus; a fragt.; $11\frac{3}{4} \times 3\frac{3}{4}$ in. The text is written in a regular, ligature-

[1] The penultimate letter is clearly ⲓⲓ, so that the word cannot be connected with الجيش; *v.* no. 552 and Crum, *l.l.* 42.

[1] ? For δογματικον.

less hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi) at right-angles to the fibres. *Published* by Crum, *Copt. MSS.* 50.

From the Fayyûm. [F. Petrie.]

Letter addressed to a superior ⲡⲁⲟⲥ ⲙⲡⲟⲩ. The writer asks that someone may be sent to perform the service (*συνάγειν*). The name ⲁⲡⲁ ⲡⲉⲗⲗⲁ occurs.

576.

Or. 5300(30).—Papyrus; fragt.; $9\frac{3}{4} \times 5\frac{7}{8}$ in. The text is written at right-angles to the fibres in a hand with few ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv). *Published l.l.*, p. 39.

From the Fayyûm. [F. Petrie.]

Letter to the *κύριος* Samuel from ⲡⲁⲡⲁ Shenoute "his brother." It deals with various matters. The localities ⲧⲁⲙⲩⲥⲉⲓ and ⲙⲁⲣⲉ(?) are mentioned.

577.

Or. 4718(3).—Papyrus; a fragt., described as no. 513. The present text is at right-angles to the fibres and is written in a regular, sloping hand, free of ligatures.

[Graf.]

Letter; the opening formulae only. Addressed apparently to a superior; [ⲁⲡⲁ]ⲡⲟⲗⲓⲟⲛ ⲙⲡⲓⲥⲕⲟⲧⲉⲓⲣ[ⲓⲧⲉ].

578.

Or. 4720(19).—Papyrus; a fragt., mostly illegible; $8\frac{1}{2} \times 6$ in. The fibres are parallel to the text, which is written in a clear, sloping hand with a few ligatures (*cf.* Crum, *Coptic MSS.* pl. 3, xiv for the type).

[Graf.]

Letter mentioning Panopolis (Aḫmîm), from —— to Piakou[1] Peter. He appears to have been ill and the writer asks for news of his health. On the other side was the address, divided in the middle by an ornament;[2] ⲧⲁⲓ ⲧⲉⲉ̈[ⲓⲥ ? ⲡⲉ[ ]ⲣⲣ ⲁ ⲉⲧⲁⲗⲟⲕ/ ⲙ̊[3] ⲡⲁⲡⲟⲩ.

579.

Or. 4720(20).—Papyrus; a fragt.; $2\frac{3}{4} \times 6$ in. There are two texts; (1) that at right-angles to the fibres, written in a good, sloping and ligatureless hand (*cf.* Hyvernat, *Album*, pl. x), (2) that parallel to the fibres, written in a smaller hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi).

[Graf.]

1. Letter, possibly, to judge from the script and the words [ⲁⲡⲁ ⲡⲧⲁⲓⲟ ⲉⲧⲥⲓⲭⲱⲓ, [ⲉⲡⲓ]ⲉⲕⲁⲧⲟⲓⲁ ⲧⲓⲣⲟⲩ ⲙⲡⲏⲓ], of an official character.

2. Account or list (*v. below*).

580.

Or. 4720(21).—Papyrus; complete but with a few gaps and illegible words; $5\frac{3}{4} \times 7\frac{3}{4}$ in. The text begins at right-angles to the fibres and is continued on the other side. The script has many ligatures (*cf.* Rainer *Mitth.* v, 51 for a certain resemblance). On the *verso* are lines in Arabic (*cf.* the hand of Rainer *Führer* 1894, Taf. xiv, 1, dated A.D. 812).

[Graf.]

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[1] This is written ⲡⲓⲁⲕ/. The name occurs in Alexandria Museum 295, (? Fayyûm) ⲁⲡⲁ ⲁⲓⲱⲏ ⲡⲓⲁⲕⲟⲩ, apparently as a title.

[2] *V.* no. 469 &c.

[3] Πόλεως?

Letter from Ali to "his dear son" Ahmed. Though quite legible and all but intact, the text is of such difficulty that I cannot give a summary of its contents. The subjects dealt with are various. The writer seems to begin by stating his poverty and by invoking God's aid in which he declares his trust. Later on (l. 16) money-matters are dealt with. In ll. 17, 18 several people are greeted. In l. 24 the writer apparently asks that his son be not sent to school.

/ ϩⲓⲛⲁⲥⲉⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲛⲉⲩⲁⲣⲉⲛ ⲁⲛⲁⲕⲟ ⲁⲗⲗⲁ ⲉⲓⲥⲉⲓ ⲉⲣⲟⲓ ⲛⲁⲓ | 2 -ⲟⲩⲁⲓ ⲫⲏⲁⲓ ⲁϩⲓⲏⲧ ⲕⲱ ⲧⲉⲃⲏⲟⲩ [ⲛⲉⲙ]ⲉⲃⲥⲏⲩ ⲧⲏⲣⲟⲩ ⲕⲁⲗⲟⲥ ⲕⲁⲗⲟⲥ | 3 ⲁⲓⲥⲟⲩ[1] ⲛⲉⲓⲥⲉⲓ ⲛⲉⲧⲉⲓ ⲟⲩⲓ[5 or 6 let.]ⲟⲩ ⲁ ⲧⲟⲃⲓ ⲟⲩⲙⲁⲁⲓ ϩⲓⲟⲩⲛⲁϫ[2] | 4 ⲉϫⲟⲩⲁⲓ ⲟⲩϩⲁ ⲛⲁⲧⲥⲟⲃ ⲛⲁⲧ . ⲁⲡⲓ ⲉⲓⲥⲁⲣⲉⲓ ⲟⲃⲁⲁ ⲁⲡⲓⲟⲓ ⲛⲁⲥⲏⲉⲩ | 5 ϫⲟⲟⲩⲉ ⲛⲫⲁⲛⲁ ⲫⲧⲏⲧⲟⲩⲫⲁⲛⲁ ϩⲓ[ϫⲟⲓ] ⲧⲉⲡⲛⲟⲩⲧⲉ ⲧⲁⲓⲁⲓ ⲛⲉⲧⲥⲁⲕⲟ . | 6 ⲥⲁⲡⲛⲁ ⲛϥⲁⲁⲩ ϫⲁⲓ ⲁϩⲛⲉⲧⲥⲁⲩ . . . ⲁⲗⲃ ϫⲁⲡⲛⲟⲩⲧⲉ ⲕⲱ ⲃⲁⲁ ⲛⲉⲓ . | 7 ⲛⲁⲓⲁⲃⲓ ⲛ ⲉⲛⲉⲧ-ϩⲁⲁⲓ ⲛⲁⲩⲛⲁⲓ ⲁϩ[ⲁ] ϫⲟⲟⲩ ⲡⲛⲟⲩ ϫⲁⲓⲉⲓ ⲉⲛⲉⲧⲟⲩ . | 8 ϩⲓⲛⲁⲣⲛⲟⲩⲧⲉ ⲁϩⲁ ⲧⲁⲥⲟⲟⲩⲛ ⲟⲩⲁⲓ ⲟⲩ ⲟϩⲓ ⲛⲉⲥⲁⲕⲟⲩ ⲧⲟⲃ ⲃⲁⲁ ϫⲓⲛⲟⲃϩ[ⲁ] | 9 ⲩⲧ ⲉⲥⲟⲩⲛ ⲟⲩⲛⲁⲣⲟ ⲁϩⲁ ⲁⲗⲥϩ[4 or 5 let.]ⲁⲓⲕ ⲕⲁⲗⲟⲥ ⲕⲁⲗⲟⲥ ⲟⲩⲟⲓⲩ ϫⲁⲁ-ⲥⲁϩⲟⲃ | 10 ⲉⲟⲩⲛ ⲁϩⲁ ⲧⲩⲡⲉⲧⲟⲩ ⲟⲩⲛⲟⲩⲧⲉ ϫⲉ-ⲛⲉⲁⲥⲛⲟⲩⲧⲉ ⲕⲟⲟⲩ ⲉⲥⲟⲩ ϫⲉ | 11 -ⲣⲉ[3] ϫⲉⲣⲓ ⲟⲩⲓⲟⲩ ⲉⲩⲛⲉⲧⲙⲁⲁⲩⲧⲉ ⲁⲩⲧⲁⲁⲁ ⲥⲟⲩⲁ ⲥⲁⲩⲧⲟⲩ ⲟⲧ-ϫⲟⲩⲓϫⲟⲣ | 12 -ⲟ ⲟⲩⲟⲓ ⲟⲩ ⲓⲟⲟⲩⲓ ⲛⲉⲙⲛⲟⲩⲧ ⲉⲡⲛⲁ-ⲁⲟⲟⲩⲓ ⲧⲟⲕⲟⲩⲁⲓⲧ ⲃⲁⲁ ⲁϩⲁ ⲧⲩⲡⲉⲧⲁ | 13 -ⲃ ⲟⲃϩⲓⲭⲓ-ⲛⲁⲁⲧⲥⲟⲩⲓⲛ ⲁϩⲁ ⲁⲩⲛⲁⲁⲓ . ϩⲓⲃⲁⲁ ⲁⲟⲩ ϩⲓⲛⲟⲩⲓ ⲧⲉⲡⲛⲧⲉ | 14 -ⲟⲩϫⲓ ⲕⲱ ⲟⲁⲧⲓ ⲡⲛⲟⲩⲧⲉⲡⲛⲟ ⲫⲁⲓ-ⲧⲉⲧⲥⲟⲩⲟⲩⲛⲓ ⲟⲩⲟⲩⲟⲃ ⲁϩⲁ | 15 ⲁⲥⲉⲟⲩ ⲕⲁⲗⲟⲥ ⲟⲧⲣⲁⲓⲧⲓ ϩⲓϫⲟⲣⲉ ⲕⲱ ⲛⲉϩⲁⲓ ⲕⲟⲥⲓⲁ ⲁϩⲁ ⲟⲩ-| 16 -ⲟⲩⲉ ⲭⲓ ⲏϩ ⲧⲁⲧⲟ ⲛⲉⲩⲛⲏⲛⲓⲁ ⲛⲁⲡⲕⲉⲛⲏ[4] ⲭⲁⲥ ⲉⲃⲁⲁ ⲉⲗⲁⲧⲉⲓ | 17 ⲧⲓ ⲟⲩⲙ̄ ⲁ[1] ⲛⲁϩⲣⲁⲩ ϩⲓⲁⲉⲉ[3] ⲛⲉⲩⲉⲉⲓ ⲟⲩⲏ ⲛⲉⲩⲛⲓ ⲧⲁⲓⲉⲟⲩ ϩⲁⲁⲁⲓ ⲛⲉ | 18 -ⲛⲉ-ⲉⲓⲟⲩ ⲁϩⲁ ⲥⲁⲣⲉ ⲛⲉⲛⲉⲥⲩⲛⲁⲓ ⲁϩⲁ ϩⲁⲓⲛⲉ ⲁϩⲁ ⲧⲓⲁⲓⲛⲉ[3] ⲓⲓ | 19 -ⲉⲛⲉⲥⲩⲛⲁⲓ ⲁϩⲁ ϩⲉⲓ ⲧⲓⲁⲁⲛⲕ ⲛⲉϩⲓⲁⲧ ⲉⲛϩⲁⲓ[ⲥ . . ⲧⲓ . . . (*verso*) 20 / ⲁϩⲁ ⲁⲛ-ⲉⲓⲛⲓⲓ ϫⲟⲃ ⲕⲁⲗⲟⲥ ⲕⲁⲗⲟⲥ ⲕ̄ⲩ ϩⲁⲡⲟⲩⲁⲛⲟ ⲉⲓⲛⲓⲓ ⲏ̄ ⲉ ⲁϩⲁ ⲫⲁⲃ | 21 -ϫⲟⲃ ⲁⲓ ⲡⲁⲣⲉ ⲧⲉⲓϩⲓ ⲫⲁⲓⲁ ϩⲓϫⲟⲓ ⲧⲉⲡⲛⲟⲩⲧⲉ ϫⲓⲛⲁⲓ ⲛⲉⲓ ⲕⲉⲥⲁⲓ | 22 ⲁϩⲁ ⲛⲉⲁⲕⲟ ⲁⲗⲗⲁ ϩⲓⲧⲉⲡⲓϫⲓ ⲡⲁⲣⲉ ⲣⲓⲥⲧⲓⲁⲛⲟⲃ ⲛⲁⲓ ⲛⲉⲁⲉⲡⲛⲟⲩⲧⲉ | 23 ⲕⲉⲉⲓ ⲉⲥⲟⲃ ⲁϩⲁ ϩⲉⲓ ⲛⲉⲛⲓⲟⲩⲧⲉⲓ ⲉⲓⲁⲓ ⲕⲁⲗⲟⲥ ⲛⲉⲗⲟⲩⲧⲁⲧⲟ ⲡⲁⲫⲛⲁⲓ ⲧⲁⲛ-ⲥⲁⲃⲉ ⲛ | 24 -ⲛⲁⲓ ⲕⲉⲁⲉⲩⲧⲉⲃⲃ ⲛⲉⲃ ⲉⲧⲁⲛⲥⲁⲃⲉ -ⲛⲧⲉⲃⲃ ⲛⲉⲃ ⲉⲃⲟⲩⲁⲧⲃ ⲁϩⲁ ⲡⲁⲡⲉⲩⲛ ⲛ- | 25 ⲁⲡⲧⲉⲗⲟⲩ[4] ⲁϩⲁ ⲛⲓⲉⲩⲛ ⲛϩⲁⲥⲁⲓ ⲉⲓ ⲉⲕⲛⲓⲛ ⲫⲁⲓⲟⲩⲧⲁⲧⲟ ⲡⲁⲫⲛⲁⲓ ⲛⲉⲧⲉⲓ | 26 ⲟⲩⲫⲁⲣⲓ ⲛⲉⲧⲫⲁⲃⲉⲧⲃ ⲛⲉϫⲉⲧⲃ ⲉⲥⲟⲩⲁ ⲟⲩ ⲛⲫⲁⲗⲟⲩⲧⲃ ⲁϩⲁ ⲁⲗⲗⲁ | 27 ⲛⲓⲃⲓ ⲫⲁⲓⲉⲓ ⲉⲛⲉⲧⲉⲓⲛ ⲉⲛⲁⲣⲛⲟⲩⲧⲉ ϫⲟⲟⲩⲉ ⲧⲓⲁⲛⲉϩⲥⲉⲉⲧ ⲛⲉⲧⲫⲁⲓ ⲛⲉⲃ | 28 ⲧⲓⲫⲓⲛⲓ ⲁⲁⲧⲉⲓ ⲛⲉⲗⲟⲩⲁϫⲟ ⲙⲧ[ⲟⲩ]ϩⲓϫⲓ

In the other direction is the address;

/ ⲧⲟⲩⲥ ⲡⲁⲓⲟⲩⲁⲓ ϫⲁⲓ ⲁϩⲓⲏⲧ [illegible] ⲥⲓⲧⲉⲓ]ⲁⲁⲓ ⲥⲟⲥⲉ[5] ⲛⲉⲃⲓⲟ̄ and beside this يدفع في مصر من[6] علي بن[7] ساسي ببويط. There are besides two lines written in the space below the text of the letters and perhaps indicating the persons through whom the letter is to be transmitted; يدفع هذه الكتب بالفسطاط [illegible] العُلوص الحمار (or الخباز) الي اهل بويط | 2 يرسلوها الي حاتم بن يحيي الي [illegible] من علي بن ساسي.

The gaps in all these lines probably include a blank space to be crossed by the cord; it is doubtful how many letters are missing.

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[1] *Cf.* the form ⲥⲉⲓ for ⲥⲉⲉⲓ, Rainer *Mitth.* v. 38, Crum, *Copt. MSS.* 39.

[2] For ⲛⲁⲟ, as in Rainer *Mitth.* v. 55. *Cf.* no. 597.

[3] This recurs in the same line and in l. 15; *cf.* Krall, *Rechtsurk.* 177 ϫⲟⲣⲉ.

[4] The gender forbids identification with ⲧⲕⲟⲓⲛⲓ, a locality not far apparently from the Fayyúm.

[1] Presumably the same abbreviation as in Krall, *l.l.* 178.

[2] *Cf.* Crum, *l.l.* 32 ⲁⲉⲉⲓ.

[3] *Cf.* in Or. 4883 ⲧⲓⲁⲓⲛⲉ.

[4] عبد الله.

[5] From the Arabic this seems to be the name of Ali's father; *cf.* no. 547.

[6] Both مصر and من are uncertain. The former looks like مر, the latter like a simple ل with which *cf. Urk. Berl. Mus.* (Arab.) no. 10, l. 2.

[7] ⲡⲟⲩⲁⲓⲧ; *cf.* no. 591.

581.

Or. 4720(22).—Papyrus; complete; $6\frac{1}{2} \times 4$ in. There are two texts; both written at right-angles to the fibres. The script of both is of the same type (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[Graf.]

1 (clearly the earlier since the text of no. 2 has been written over its address, while part of its own text has been erased to make room for the address of no. 2). Letter to Severus from ——. Too much is erased to allow a complete understanding of the text.[1]

Ⲡ ⲉⲧⲛ̈ ⲛⲩⲁⲣⲉⲓ ⲧⲓⲩⲓⲛⲓ ⲉⲗⲁⲕ ⲕⲁⲗⲟⲥ [ⲙⲙⲉ-
ⲥⲟⲩ]ⲁⲥ ⲉⲥⲟⲩⲧⲛ | 2 ⲙⲙⲉⲕⲛ ⲧⲙⲣⲉϥ ⲉϫⲛ ⲟⲩⲕⲟⲧⲉ
ⲛ[ⲁⲟⲩⲛⲁⲟ ⲛ]ⲉ̈ⲙⲛⲥⲁⲙⲉⲓ | 3 ⲧⲓⲧⲁⲓⲁ ⲛⲧⲉⲕⲛⲓⲧ-
ⲥⲁⲓ ⲉⲧⲃⲉ[7 let.]ⲧ̈ ⲛⲧⲁⲕ | 4 -ϫⲁⲁⲥ ϫⲉⲧ̈ⲁⲓⲧⲉⲙⲓϥ
ⲉⲧⲉⲕⲕⲁⲓⲥ[ⲓⲁ 5 let.] ⲁⲟⲩⲟⲛ | 5 ⲉⲩⲱⲟⲩⲛ ⲕⲟⲩⲟ̈ⲩ
ⲧⲁⲓ̈[3 or 4 let.] ⲙⲉⲧⲉ[6 let.]ⲧⲁⲗⲁⲩ̈ | 6 ⲉⲙⲛ
ⲙⲙⲉⲛⲩⲟⲣⲙⲉ . ⲁⲁⲛⲁⲁⲧ ⲁⲧⲱ ? | 7 ϩⲁⲕⲉⲣ
ⲁⲟⲩⲟⲛ ⲧⲁⲓⲁⲓ ⲉ̈ⲧⲁⲓⲛ ? | 8 ⲧⲁⲧⲁⲟⲩⲧⲁ ⲙⲉⲉⲉϥ
ⲛ̈ . ⲁⲓ ⲉⲓⲥⲙⲟⲩⲧ ? | 9 ⲧⲓⲩⲓⲛⲓ ⲁⲗⲕ ⲕⲁⲗⲟⲥ
ⲟⲩⲧⲁⲓ ⲥⲓ ? The address is on the other side; Ⲡ ⲛⲉⲙⲛⲁⲙⲟⲩ̈ ⲙⲉⲁⲓ̈ ⲉⲓⲧ̈ [space]
ⲥⲉⲧⲙⲣ̊ ? Ⲡ ⲟⲟ̈[3 or 4 let.]

2. Letter from Thomas to Severus(?)[2] complaining of ill-treatment from ——[3] and recounting his efforts to pay the year's tax[4] although the crop was not ready. The violence he had suffered prevented his attending to the matter of which Severus had written. Still, with God's help he hopes to sell(?) a field.

Ⲡ ϩⲉⲙⲛⲁⲉⲓ ⲉⲙⲙⲟⲩⲧⲛ ⲛⲩⲁⲣⲉⲓ | 2 ⲧⲓⲩⲓⲛⲓ
ⲉⲙⲁϫⲁⲓⲥ ⲙⲙⲟ ⲡⲁⲙⲁ ⲟⲟⲩ- | 3 -ⲙⲁⲥ ⲙⲉⲙⲙⲟⲩⲧϫⲉⲓ
ⲙⲉⲥⲙⲉⲥ ⲧⲉⲣⲟⲩ | 4 ⲉⲓⲧⲥⲟⲛⲟⲥ ⲧⲓⲟⲩⲟ̈ⲩ ⲉⲧⲁ-
[ⲙ]ⲁⲕ | 5 ϩⲉⲁⲙⲛⲁⲟⲙⲓ ⲛⲧⲁⲃϫⲁⲧⲓⲃⲓ ϫⲓⲧ | 6 ⲃⲟⲩⲁⲓⲥ
ⲁϩⲁ ⲙⲙⲉⲧⲩⲙⲟⲩⲛ ⲟⲩⲟⲟⲩⲥ | 7 ⲧⲣⲁⲓⲙⲓ ⲁⲙⲟⲓⲥⲓ
ⲙⲧⲓ ⲙⲉⲧⲉⲙⲟⲥⲓ | 8 ⲙⲧⲣⲁⲙⲙⲓ ⲁⲓ ⲫⲟⲃ ⲙⲧⲁⲕ-
ⲥⲉⲓ | 9 ⲙⲉⲓ ⲉⲧⲃⲏⲧⲃ ⲃⲓⲟ ⲏⲁⲁⲟⲩⲥⲩ ⲙⲉⲓ | 10 ⲧⲣⲁⲙ-
ⲙⲓ ⲧⲙⲣⲉⲥ ⲁϩⲁ ⲙⲙⲉⲛϩⲙⲓ | 11 -ⲟⲩⲁⲓⲥ ⲙⲧⲁⲃⲉⲓ
ⲉϫⲱⲟⲓ ⲕⲉⲉⲧ ⲧⲁⲓⲙⲉϩ | 12 ⲉⲙⲥⲟⲃ ⲁϩⲁ ⲁⲡⲁϩⲓⲧ
. . .[1] ϩⲓⲉⲓ ⲛ | 13 -ⲙⲩⲩⲙⲉϩ ⲁⲗⲗⲁ ⲧⲙⲙⲉⲧⲃⲟⲩⲧⲉⲓ |
14 ⲉⲙⲙⲟⲩⲧⲓ ϫⲉⲩⲁⲗⲉⲙⲙⲟⲩⲧⲓ ⲙⲉⲥⲓ | 15 ⲛ̈ⲙⲉⲙ[2]
ⲙⲙ ⲉⲧⲣⲁⲙⲙⲓ ⲧⲉⲙϫⲁ ⲕⲁⲓ | 16 -ⲟⲥⲓ[3] ⲉⲗⲁⲥ ⲟⲩϫⲉⲓ
ϩⲙⲙⲟⲥ +. The address is on the other side; + ⲧⲉⲓⲥ ⲉⲙⲁϫⲁⲓⲥ [ⲙ]ⲧ̈ⲟ ⲡⲁⲙⲁ ⲟⲟⲙⲁⲥ [ϩ]ⲧⲙⲙⲉ-
. . . ⲣ̈ⲟⲟⲥ.

582.

Or. 4720(23).—Papyrus; complete; $9\frac{1}{4} \times 4\frac{1}{4}$ in. There are two texts; the earlier is that parallel to the fibres and is written in an uneven, shaky hand without ligatures. The later text is in an irregular, rarely ligatured script (*cf.* Crum, *Copt. MSS.*, pl. 2).

[Graf.]

1. Letter in which the writer explains his inability to supply what his correspondent had required[4] on account of dearth of water during the year. Ll. 16—20 are obscure.

Ⲡ ⲧⲓⲩⲓⲛⲓ ⲁⲧⲱ ⲧⲓⲁⲥⲓ | 2 [-ⲁ]ϫⲥ ⲙⲙⲟⲧϫⲉⲓ
ⲙⲧⲉⲕⲙⲓⲧ | 3 [-ⲟ]ⲥ̄ ⲛⲥⲁⲓ ⲁⲧⲱ ⲧⲓⲩⲓⲛⲓ ⲉⲙⲥ |
4 . ⲙⲁ[5] ⲙⲙⲟⲥ̄ ⲧⲙⲣⲃ ⲧⲓⲣⲙⲙⲓ | 5 ⲙⲙⲟⲧⲧⲓ ⲙⲙⲁ-
ⲙⲟⲥ̄ ⲛⲥⲁⲓ | 6 ⲙⲙⲥⲁⲙⲁⲓ ⲧⲓⲧⲁⲓⲁ ⲙⲁⲕ | 7 ϫⲉ-
ⲁⲕⲟⲩⲟⲧⲓ ⲉⲧⲃⲉⲧⲓⲁⲣⲓ | 8 ⲁⲙⲟⲓ ⲉⲁⲉⲙⲙⲟⲩⲧⲓ ⲕⲉⲕ[6]
ϩⲉⲓ | 9 ⲕⲉⲁⲟⲩⲧⲓ ϫⲉⲃⲁⲙⲉⲁⲗⲗⲉⲓ̈ | 10 -ⲣⲟⲥ ⲙⲧⲓ-

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[1] It is impossible to read anything with certainty. But this is probably the letter referred to in the second text.

[2] Quite uncertain.

[3] "The man who sold ⲧⲓⲃⲓ." But this is unlikely.

[4] Δημόσιον.

[1] Perhaps an erasure.

[2] *Cf.* Crum, *Copt. MSS.* 37, where ⲙⲉⲥⲓ similarly used takes ⲙⲉⲙ-. It is possible to read ⲙⲉⲙⲉⲙ here.

[3] *Cf.* Crum, *l.l.* 32.

[4] ⲧⲓⲁⲣⲓ, perhaps in 18 ⲧⲁⲣⲓ, an obscure word.

[5] Probably ⲙⲉⲕⲓⲁ.

[6] *Cf.* the use of this phrase Rainer *Mitth.* v. 28, 46 &c. *Cf.* also nos. 545, 592.

ⲗⲁⲡⲏ ⲕⲁⲧⲁ ⲟⲩ | 11 ⲉⲕⲥⲁⲟⲩⲧⲏ ⲁⲡⲁⲓⲥⲭⲓ ⲡⲁⲩ | 12 ⲟⲩⲃⲱⲧⲓⲁⲣⲓ ϫⲉⲛⲓⲉ ⲗⲁⲟⲩ ⲛ | 13 -ⲧⲁⲁⲓ ⲁϩⲁ ⲁⲩⲱⲓⲭⲓ ⲡⲁⲩ | 14 ⲟⲩⲓⲁⲥⲧⲟⲩⲁⲓ[1] ⲡⲛⲉⲛⲥⲱⲩ | 15 -ⲭⲓ ⲗⲁⲟⲩ ⲛⲧⲁⲟⲩ : ⲁⲡⲟⲛ ⲛⲁ | 16 -ⲛⲟⲩⲥ ⲥⲁⲓ ϩⲁⲗⲁⲓ ⲛⲓⲙ ⲙⲡⲓⲁ | 17 ⲧⲟϩⲁⲓⲁⲥ ⲛⲧⲁⲕ ⲟⲩⲟⲱⲩ | 18 ⲙⲁⲓ ⲟⲩⲧⲁⲣⲓ[2] ⲛⲉⲙⲛⲟⲩⲧⲉ | 19 ⲙⲁ ⲛⲉⲕ ⲁⲡⲟⲛ ⲕⲉ-ⲛⲉⲕϩⲁ | 20 ϩⲁⲗⲱⲓ ⲙⲁⲓ ⲁⲛⲁⲛⲉⲕⲥⲓⲛⲧ | 21 [ⲧⲓ]-ⲩⲓⲛⲓ ⲗⲁⲕ ⲕⲁⲗⲟⲥ | 22 ⲟⲩⲭⲱⲓ ϩⲓⲛⲟⲩⲥ +. The address, on the other side, is now quite illegible.

2. Letter to Chael, relating to the sale of a field and to an *ἀρτάβη* of corn which the writer begs may be sent(?) to a third person for whom he will go surety.

☩ ⲉⲧⲉⲓ ⲧⲓⲯⲓⲛⲓ ⲁⲧⲱ ⲧⲓⲁⲥⲡⲁⲓ | 2 ⲛⲓⲟⲩⲭⲱⲓ ⲡⲁⲟⲩⲥ ⲙⲥⲁⲓ ⲁⲧⲱ | 3 ⲧⲓⲯⲓⲛⲓ ⲟⲩⲁⲓⲱ ⲡⲁⲡⲁ ⲓⲱ ⲕⲁⲗⲟⲥ | 4 ⲁϩⲁ ⲡⲁⲡⲁ ϫⲁⲛⲁ ⲁϩⲁ ⲁⲓⲕⲟⲥ | 5 . . ⲁⲧⲱ ⲛⲉⲥⲛⲟⲩⲧ ⲧⲟⲣⲟⲩ ⲩⲛ | 6 -ⲛⲓ ⲟⲣⲁⲕ ⲕⲁⲗⲟⲥ ⲛⲓⲥⲁ-ⲛⲉⲓ | 7 ⲛⲓⲕⲟ ⲛⲁⲧⲥⲱⲟⲩⲧⲓ ⲁⲛ ϫⲁⲓϩⲁ | 8 -ⲧⲉⲣ ⲕⲓ ⲉ ⲛⲟⲩⲧⲓ[3] ϩⲁⲗⲱⲧⲛⲁ | 9 ϩⲁⲩ ⲁⲡⲟⲛ ⲡⲁⲥⲁⲛ ⲉⲃⲟⲩⲧⲉⲩ | 10 ϫⲁⲛⲉⲃⲓⲟⲩⲓ ⲁⲡⲟⲛ ⲡⲁⲥⲁⲛ | 11 ⲥⲛⲟⲩ ⲣⲁⲓ ⲧⲓⲛⲓⲧⲁⲓⲛ ⲟⲩⲱⲟⲩ | 12 ⲕⲁⲛⲟⲣⲧ[ⲁ]ⲃ ⲛⲥⲟⲩⲧⲁ ⲛⲉⲃ ⲩⲁ | 13 -ⲛⲟⲛⲁϩ[4] ⲩⲁⲗⲧⲱⲗⲁ ⲛⲉⲕ ⲁⲛⲁ | 14 -ⲕ ⲩⲁⲣⲩⲧⲱⲣⲓ ⲛⲓⲁⲃ ⲛⲉⲕ | 15 ⲁⲡⲟⲛ ⲡⲁⲥⲁⲛ ⲉⲁ-ⲧⲟⲃⲃⲟⲩ | 16 -ⲁⲓ ⲧⲓⲯⲓⲛⲓ ⲟⲁⲕ ⲕⲁⲗⲟⲥ | 17 [ⲟⲩ]-ⲭⲱⲓ ϩⲓⲛⲟⲩⲥ. The address is above l. 1; ☩ ⲡⲁⲓⲟⲩⲥ ⲙⲥⲁⲓ [ ] ϫⲁⲛⲁ | ⲡⲁⲓⲟⲩⲥ ⲡⲱ

Letter dealing first with financial matters. The writer declares that he has no friends but his correspondent and begs for some bread lest he starve.

The following is the text;

1. [ⲟⲩⲃ ⲙ]
2. [ϩⲁⲛⲉⲕ ⲉⲣⲡⲓⲥⲧⲓⲁⲛⲟⲩⲃ ⲉⲩⲱⲟⲩ]
3. [ⲛⲁⲣⲓⲥ ⲧⲁⲟⲩⲧⲁⲥ ⲛⲉⲓ ⲁⲧⲱ ⲡⲩⲁⲕⲓ
4. ⲧ]ⲉⲣϩⲁⲓ ⲁⲡⲟⲗⲟⲅⲓⲍⲟ ⲙⲙⲁⲥ ⲩⲁⲓ-

5 -ⲧⲁⲟⲩ ⲩⲁⲓϧⲉⲟⲩⲥ ⲟⲩⲟⲥⲛⲉ ⲟⲥⲛⲉϩ[1] ϩⲁⲗⲁⲟⲥ | 6 [ϫ]ⲓ ⲧⲁⲟⲩⲕⲟⲧⲥⲓ ⲧⲁⲟⲩⲁⲥ ⲛⲉⲓ ⲁⲧⲱ ⲉⲩⲱⲟⲩ | 7 [ⲛ]ⲛⲉⲕⲟⲓⲣⲟⲟⲩ ⲛⲓⲧⲓ ⲛⲉⲧⲉⲣϩⲁⲓ ⲛⲓⲃ ⲛⲓ | 8 -ⲭⲓ ⲧⲁⲟⲩⲟⲧⲥⲓ ⲧⲁⲟⲩⲁ ⲛⲉⲧⲉⲣϩⲁⲓ ⲛⲉⲓ | 9 ⲙⲙⲁⲛⲁⲓⲣⲓ ⲁⲧⲱ ⲙⲡⲉⲣϫⲏⲟⲩ ⲁⲡⲟⲛⲟⲥ | 10 ⲛⲧⲙ ϫⲉⲗⲁⲓⲥⲉⲓ ⲛⲓⲕ ⲁⲧⲱ ⲙⲡⲉⲣⲟⲩ ⲙⲙⲁⲩ | 11 -ⲧⲁⲟⲩⲁ ⲧⲁⲟⲩ-ⲕⲟⲧⲥⲓ ⲛⲉⲓ ⲛⲉ ⲛⲉⲧⲉⲣϩⲁⲓ ⲟⲩ | 12 -ⲭⲁⲓ ϩⲓⲛⲟⲩⲥ +, ⲁⲧⲱ ϩⲟⲓ ϫⲉⲛⲓⲁⲟⲩ ⲛ̄ⲛ̄ ⲛⲟ | 13 -ϩⲁⲛⲓⲥ ⲙⲉⲧⲁ ⲙⲉⲕⲁⲛⲁⲉⲓⲕ[2] ⲛⲓⲙ ⲛⲁⲧⲧⲱⲛ | 14 -ⲙⲟⲩ[3] ⲙⲡⲉϩⲕⲁ ⲩⲁⲛⲧⲱⲙⲟⲩ[ⲧ] ⲡⲁⲣϫⲉⲓ | 15 ⲁϩⲁ ⲙⲁⲕ/ ⲛⲟϩⲁⲙⲓⲥ ⲩⲓⲛⲓ ⲟⲣⲁⲕ + (*verso*) 16 ⲁⲧⲱ ⲡⲁⲥⲁⲛ ⲡⲓⲙⲁ ⲩⲓⲛⲓ ⲟⲣⲁⲧⲓ ⲕⲁ | 17 -ⲗⲟⲥ ⲟⲃⲧⲁⲣⲕⲁ[4] ⲙⲁⲕ ⲙⲡⲓⲛⲟⲩ[ⲧ] ⲡⲩⲁⲕ | 18 -ⲁⲃⲱⲩ ⲟⲣⲁⲓ ⲛⲧⲟⲩϩⲁⲧⲃ ⲉⲧⲙⲁⲓ ϩⲟⲓ ⲕⲥⲁⲟⲩⲧⲓ | 19 [ϫⲉⲙⲙ]ⲣⲟⲙ ⲙⲧⲙ ⲙⲡⲁⲣⲉⲣⲁⲕ ⲁϩⲁ ⲁⲛⲁ | 20 . . . . . ⲉⲣⲙⲁⲟ ⲙⲡⲓⲥⲧⲓⲁⲛⲟⲩⲃ ⲃⲟⲙⲛ ⲟⲣⲁⲓ | 21 . . . ⲉⲣⲡⲓⲥⲧⲓⲁⲛⲟⲩⲃ ⲟⲩⲁⲛ ⲡⲕⲁⲛⲁⲣⲉ-ⲕⲟⲧ | 22 . . . ϩⲁⲛⲉⲕ ⲛⲓⲕ ⲁϩⲁ ϩⲟⲓ ϫⲉⲛⲙ̄ⲙ̄ ⲁⲛⲁ ⲕⲧⲣⲓ | 23 . . ⲃⲉⲣⲡⲓⲥⲧⲓⲁⲛⲟⲩⲃ ⲛⲉⲙⲉⲓ ⲙⲁⲓ ⲕⲥⲁⲟⲩⲧⲓ ⲟⲧⲁⲙⲟⲧ | 24 [10 or 11 let.] ⲉⲣⲙⲁⲟⲟⲛ ⲛⲉⲙⲉⲓ ϩⲁⲣⲟⲕ | 25 [5 or 6 let.] ⲧⲁⲣⲁⲓ ⲙⲡⲓⲛⲟⲩ[ⲧ] ⲁϩⲁ ⲧⲙⲟⲧⲥⲟⲛ ⲁⲧⲱ | 26 ⲁⲓⲧⲓ ⲡⲁⲣⲟ[ⲧⲟ] [about 12 let.] | 27 . . . ⲁⲧⲱ

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[1] Διαστολή "from time to time" or "at different points."

[2] Perhaps ⲛⲁ ⲛⲉⲙ ⲧⲁⲣⲓ.

[3] Perhaps to be read -ⲧⲉⲣⲭⲙⲛⲟⲩⲧⲧⲓ. Otherwise ⲧⲟⲣ may = ⲧⲉⲣϩⲁⲓ. For ⲕ/ *v.* Krall, *Rechtsurk.* 107.

[4] "To keep him alive"? ⲧⲟⲓⲁ for ⲧⲁⲓⲟ.

[1] ⲟⲥ = ? ⲛⲁ. "Pay it and when I come I will set the matter in order" or "I will refund it in full"; ⲟⲥⲛⲉϩ as often in the Jême texts.

[2] Sa'id. ⲕⲟⲧⲓ ⲛⲟⲩⲕ; *v.* Crum, *Copt. MSS.* 32. So too probably in l. 21.

[3] A peculiar form, apparently substantival and containing the privative ⲁⲧ-. *Cf.* no. 590 and the use of the latter in Crum, *l.l.* 28.

[4] Originally ⲧⲓⲧⲁⲣⲕⲁ, altered to ⲟⲃ-.

583.

Or. 4720(24).—Papyrus; a fragt.; $4\frac{1}{4} \times 4\frac{7}{8}$ in. The text, in over 27 lines, begins at right-angles to the fibres and is written on both sides in a small, neat hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[Graf.]

584.

Or. 4720(25).—Papyrus; apparently complete in size but very dilapidated; $8 \times 7\frac{1}{4}$ in. The text begins at right-angles to the fibres and is written in a sloping hand with few ligatures. (*Cf.* Rainer *Mitth.* v. 51 for some resemblance.)

[Graf.]

Letter from Muhammed son of Abdella to "his dear brother" Abû Yahie. He also salutes Yahie, Abd el-Gibar[1] عبد الجبار, Sêri[2] and their household[3](?). The rest of the letter relates to commercial matters (sale of camels &c.) and is frequently illegible.

ϩⲓⲛⲁⲉⲓ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲫⲁⲣⲉⲓ ⲁⲛⲁⲕⲓⲥ ⲛⲟⲩϩ | 2 -ⲙⲏⲁ ⲉⲓϩⲉⲓ ⲉⲓⲫⲏⲓ ⲉⲛⲟⲩϫⲉⲓ ⲡⲁⲓⲥⲁⲓⲧ | 3 ⲉⲛ-ⲥⲁⲓ ⲁⲛⲟⲩ ⲓⲁϩⲓⲥ ⲕⲁⲗⲟ[ⲥ] ⲙⲉⲙⲛⲟⲩϫⲉⲓ | 4 ⲡⲁⲓⲥⲁⲓⲧ ⲉⲛⲉⲥⲁⲓ [ⲓ]ⲁϩⲓⲥ ⲕⲁⲗⲟ[ⲥ] ⲙⲙⲛⲟⲩϫⲉⲓ ⲛⲁ | 5 -ⲙⲉⲁⲓⲧ ⲥⲁⲓ ⲁⲡⲁⲉⲗⲟⲩⲓⲡⲁⲣ ⲕⲁⲗⲟⲥ ⲙⲙⲛⲟⲩϫⲉⲓ | 6 ⲡⲁⲓⲥⲁⲓⲧ ⲉⲛⲉⲥⲁⲓ ⲥⲏⲣⲓ ⲕⲁⲗⲟⲥ ⲙⲙⲛⲟⲩϫⲉⲓ | 7 ⲙⲉⲛⲉⲓ ⲧⲏⲣⲟⲩ ⲉϫⲙⲛⲟⲩϫⲟⲓ ϥⲁⲧⲙⲁⲟ | 8 ⲧⲓⲟⲩⲱϥ ⲧⲁⲓⲁⲕ ϫⲁⲛ-ⲛⲟⲩ ϫⲙⲁⲓⲧ | 9 ⲙⲉⲓ ⲁⲙ . ⲧ . . . . . ⲃⲁⲁ[4] ⲕⲁⲗⲟⲥ ⲛⲉⲥⲙⲁⲧ ⲉⲙ | 10 -ⲛⲟⲩ[8 or 9 let.]ⲁⲛⲁⲥⲁⲓ ⲧⲓⲃⲁⲁ ϩⲙⲉⲥⲥⲓ | 11 -ⲙⲙⲓ ⲙⲁⲁⲛ . . ⲁ . ⲧⲥⲓ[5] : ιζϛ ⲓ̈[6] : ϛϛ ⲉⲛⲟⲩⲁⲙⲟⲁ | 12 ⲁⲃⲧⲓⲃⲁⲁ ϩⲙⲉⲥⲥⲓⲙⲙⲁⲓ : ιδ ⲉⲛⲟⲩ-ⲙⲟⲁ | 13 ⲁⲃⲧⲓⲃⲁⲁ ϩⲙⲉ . .[7] ⲧⲥⲣ : ιβϛ : ιβ ⲁⲃ | 14 -ⲧⲓ ⲧⲉ . ⲡⲁⲧⲧⲁⲗⲓⲃⲁⲁ ⲉⲁⲥⲙⲛⲟⲩ ⲧⲁⲁⲩ | 15 χαρc ⲉⲙⲥⲉⲙ ⲉⲁⲙⲛⲉⲓⲁ[about 8 let.] | 16 ⲙⲉⲕⲉ-ϩⲓⲁⲧⲣⲁⲁⲧ ⲧⲁⲓⲁ . ⲁ . ⲁⲧⲁⲧⲙⲉⲛ | 17 ⲩⲙ ⲙⲃⲃⲥⲁ [about 9 let.]ⲉ ⲁⲙⲟⲛ ⲁⲓ | 18 -ⲥⲉⲓ ⲙⲉⲓⲥⲉⲓ ⲙⲉⲕ . ⲁⲧⲉⲧⲓⲃⲁⲁ ⲡⲁⲣⲉ | 19 ⲣⲁⲙⲟⲁ β ⲉⲁⲙⲙ[3 or 4 let.] ⲧ ⲁⲧⲁⲙⲙⲁⲃⲁⲕ ? Lines 20, 21 are illegible. On the *verso*, some 9 lines in which the words ⲩⲙⲁⲓ, ⲥⲉⲓ ⲙⲉⲕⲩⲙⲙ ⲙⲉⲓ &c. can be read; and, at the other end of the leaf, the address ⲥⲧ ⲧⲉⲓⲥ ⲡⲁⲙⲉⲁⲓⲧ ⲙⲁⲁⲛ ⲁⲙⲟⲩ ⲙⲓⲉ ? [ ] ⲓⲁϩⲓⲥ ⲙⲉⲃⲃⲩⲙⲁⲓ ϩⲓⲧⲉⲙⲙⲟⲩⲣⲁⲙⲙⲁ ⲧ ⲁⲡⲁⲥⲁⲗⲗ.

[1] *Cf.* ⲁⲃⲁⲥⲁⲣⲁⲃⲃⲁⲣ Rainer *Mitth.* i. 65.

[2] *Cf.* ⲁⲙⲁ ⲥⲏⲣⲉ Krall, *Rechtsurk.* 193. For ⲥⲉⲧⲏⲣⲉ Severus?

[3] L. 7, very uncertain.

[4] I cannot read ⲧⲓⲃⲁⲁ here.

[5] Very obscure. In the next line the word ⲡⲓⲁⲓ may be intended.

[6] This may be the word read by Krall, *Rechtsurk.* 74 *μέτρον*.

[7] An erasure.

585.

Or. 4720(26).—Papyrus; a fragt., complete in width; $6\frac{3}{8} \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small, ligatureless hand.

[Graf.]

Letter of which the beginning is lost. It treats of various matters; palm-tree wood, camels, sheep, money, clothes and books;[1] but it is generally difficult to follow the writer's meaning. The places Peh pshêm[2] and Tansheei[3] are mentioned.

The following is the text from l. 4;

4 ⲁ . ⲁⲁⲛⲟⲩ[7 let.]ⲃⲓⲟⲩⲧⲉⲓ ⲙⲙ[ⲛ]ⲉⲃⲁⲁⲛⲟⲩ | 5 ⲉⲧⲕⲟϥ ⲙⲥⲟⲕ ϫ . . ⲟⲩ ϩⲉⲧ[4] ⲙⲉⲩⲃⲙⲙⲓ[5] ⲛⲁ-ⲙⲁⲓ | 6 -ⲕ . . . ⲁⲙ ⲉⲩⲱⲟⲙⲓ ⲙⲉ . . ⲧ ⲩⲁⲓⲧⲉⲓⲧⲟⲩ ⲙⲁⲩⲓⲥⲉⲁⲕⲉ | 7 ⲙⲁⲓ ⲁⲃⲓ ⲙⲥⲟⲟⲩ ⲁ . . ⲭⲓ $\overline{\delta}$ ⲙⲟⲩⲁ-ⲙⲟⲩⲁ ⲙⲩⲃⲙⲙⲓ[ⲓ] | 8 ⲁⲃⲓⲧⲟⲩ ϩⲓⲙⲩⲁⲓ ⲁⲙ . ⲁⲉⲣⲓⲙ-ⲃⲓⲟⲩϥ ⲩⲁⲁⲥⲙⲉⲁⲥⲟ | 9 -ⲙ ⲙⲙⲉⲥⲙⲩⲙⲙ ⲙⲙⲁⲧⲁⲙ-ⲩⲉⲉⲓ ⲙⲉⲧⲟⲩⲕ ⲩⲁⲩ | 10 -ⲙⲟⲩ ϩⲁⲧⲙⲃ ⲁⲧⲟ ϩⲉⲧ ⲁⲓⲭⲙⲟⲩ ⲙⲙⲁⲕⲟⲩ ⲙⲙⲛⲁ ⲉⲧ | 11 -ⲃⲉ ⲙ̊ α ⲁⲣⲭⲙⲟⲩⲙ ⲭⲉⲩⲁⲓⲕⲉⲓϩⲟⲩ κ̄ ⲙⲉⲉⲁⲩ ⲟⲩⲁⲙ | 12 ⲡⲉⲧⲙⲁⲙⲕ ϩⲓⲁⲉⲧ ⲁⲟⲙⲙⲟⲙ ⲓⲉ ⲙⲙⲓ ⲓⲉ ⲙⲕⲟⲩⲧⲁⲧⲉ ⲟⲁ | 13 -ⲙⲁⲛⲁ ⲉⲃⲓ ⲉⲃⲙⲟⲩ ⲉⲃϩⲉⲧⲟⲩ ⲁⲧⲱⲟ ⲉⲁⲩⲧⲉⲁ ⲙⲉⲃⲓ ⲙ | 14 -ⲙⲙⲁⲩ

[1] Though ⲭⲱ[ⲱ]ⲙⲉ need not always have this meaning; *cf.* Zoega 538.

[2] *Cf.* ⲡⲉⲙⲉϩ, Krall, *Rechtsurk.* 48.

[3] *V.* Crum, *Copt. MSS.* 39.

[4] Probably ϩⲉⲧⲧ *Aeg. Z.* 1885, 35 is the same word which seems to be an interjection similar to ϩⲉⲓ.

[5] *Cf.* Boh. ⲩⲉⲃⲃⲙⲙⲓ (ⲩⲉⲃⲃⲉⲙ Hyvernat, *Actes* 166).

ⲛⲁⲓ ⲁ̈ⲣ̈ⲙⲁⲟⲩⲓ ⲁⲧⲥⲟ ⲟⲩⲁⲧⲉ ⲡⲕⲱⲟⲕⲟⲥ | 15 ⲙ̈.... ⲁⲙⲥⲉⲓ ⲙⲙⲟ̈ⲩ ⲉⲓⲛ ⲁⲓⲟⲩⲁⲧⲟⲩ ⲙⲛⲕ ⲁⲧⲥⲟ ⲟⲩⲁⲧⲉ | 16 ⲛⲉⲥⲕⲙⲟⲩⲓ ⲙⲙⲓ ⲛⲁⲓ ϩⲉⲧ ⲁⲧϩⲉⲥⲧ ⲛⲉⲥⲁⲣⲉⲧ ⲙⲙⲟ̈ⲩ | 17 ⲧⲉⲓⲧⲟⲩ[1] ⲙⲙⲓ ⲁ̈ⲣ̈ⲧⲥⲟ ϩⲉⲓ ϯϩⲓ ⲙⲡⲉⲥⲁⲣⲉⲧ ⲙⲧⲕⲁⲗⲙⲓⲥⲓ | 18 ⲛⲟⲩⲁⲛⲁ ⲙⲡⲉ̈ⲣⲁⲓ ⲟϥⲁⲗⲟⲩ ⲙⲙⲓ ⲟⲩⲁⲉ ⲙⲁⲕⲟⲩ | 19 ⲧ̈ⲣⲟⲣⲓ ⲭⲉⲣⲁⲓⲧⲉⲕϯ ⲛⲉⲣⲡⲣⲓⲥ ⲙⲙⲓ ⲁⲟⲙ̈ ϩⲉⲓ ⲟⲁ ? | 20 ⲓⲁⲁⲛ ?[2] ϩⲁⲧⲙⲓ ⲕⲁⲗⲟⲥ ⲁⲙⲉⲣ ⲛⲉⲩⲃⲁⲙⲙⲓ ⲙⲙⲁⲧ . | 21 . . ⲟⲩ ⲙⲙⲁ ⲕⲱⲟⲩ ⲧⲟⲙⲙⲟⲧ ⲙⲧⲁⲁⲧⲕ ϩⲉⲓ $\overline{\beta}$ | 22 .... ⲁⲓⲟⲩⲁⲧⲟⲩ ⲙⲛⲕ ⲁⲙⲟⲩ ⲛⲟϫⲟⲙⲓⲟ ⲕⲁⲗⲟⲥ | 23 .... ⲟⲩⲁⲧⲟⲩ ⲙⲙⲓ ⲟⲩϫ[ⲉⲓ] ϩⲙⲛ$\overline{ⲟⲥ}$.

Verso; illegible traces of the address.

586.

Or. 4720(27).—Papyrus; complete; $7\frac{1}{4} \times 9\frac{3}{4}$ in. The text is written at right-angles to the fibres in an uneven, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xv).

[Graf.]

Letter from Martha to her son Apa Julius ⲓⲟⲩⲗⲓ. She sends greetings from several others and desires him to come to her.

ϯ ⲉⲓⲛ ⲛ̈ⲣⲁⲣⲓ ⲛϩⲟⲟϥ ⲙⲙⲟ ϯϩⲓⲙⲓ ⲁⲧⲥⲟ ϯⲁⲥⲏⲁⲥⲓ ⲙⲙⲟⲩϫ[ⲉⲓ ⲙⲙⲁ] | 2 -ⲙⲉⲣⲓⲧ ⲛ̈ⲣⲙⲛⲣⲓ ⲟⲩⲧⲁⲁⲙⲩⲥ ⲕⲁⲗⲱⲗ̈ⲟⲥ ⲁⲧⲥⲟ ⲛ̈ⲣⲙⲛⲣⲓ ⲙ[6 or 7 let.] | 3 ⲙⲙ-ⲙⲉⲥⲁⲙⲓ ϯⲟⲩⲱⲛ̈ⲉ ⲉⲓⲁⲣ ⲛⲁⲕⲍⲁ[3] ⲙⲟⲙ ⲙⲙⲍⲁ ⲙⲙⲁⲕ-ⲙⲟ[ⲧ . .]ⲁⲍⲁ | 4 ⲛⲥⲁⲙ ⲙⲙⲁⲕⲙⲟⲩⲧ ⲁⲍⲁ ⲧⲉⲧⲁⲥⲟⲟ-ⲣⲁⲓ[4] ⲁⲧⲥⲟ ⲥⲁⲧ . ⲙ̈ . ⲩⲙⲙ | 5 ⲗⲁⲕ ⲁⲍⲁ ⲥⲙⲁⲙⲁ ⲁⲍⲁ ⲁⲙⲣⲁⲍⲙ ⲁⲍⲁ ⲟⲩⲃⲁⲣ ⲁⲍⲁ ⲙ .... ⲩⲙ | 6 -ⲙⲙ ⲗⲁⲕ ⲁⲍⲁ ⲃⲁϯⲙⲁ ⲁⲍⲁ ⲡⲁⲕⲙⲁ ⲁⲍⲁ ⲧⲁⲗⲍⲁ[5] ⲁ[about 7 let.] | 7 ⲛ̈ⲣⲙⲁⲓⲱⲙⲁⲛⲁ ⲉⲙⲙⲟⲩϯ ϯϩⲓⲙⲓ ⲙⲥⲁⲙⲁⲍ ⲛⲉⲕⲍⲁ ⲁⲍⲁ ⲙⲙⲥⲁⲙⲁ | 8 -ⲁⲧⲙⲥⲉⲓ ⲗⲁⲙ ⲛⲁⲓ ⲙⲉ-ⲙⲟⲙ ⲙⲧⲙⲓ ⲟⲩⲱⲥ ⲙⲡⲗⲁⲗⲁⲕ[1] ⲁⲍⲁ | 9 ⲉⲓⲕⲁⲟⲩ ϫⲉⲙⲉ ϩⲁⲁⲙⲓ ⲙⲧⲁⲁⲧ ⲧⲁⲉⲓ ⲅⲁⲗⲁⲕ ⲧⲁⲓⲁⲍⲕ | 10 ⲛⲁⲓ ⲉⲓⲧⲁⲉⲓ ⲛⲟⲩⲧⲙⲙⲓⲅⲓ ⲙⲥⲁⲙ ⲁⲙⲟⲙ ⲅⲙⲟⲙ ϕ . . . ⲉⲙ-ⲧⲁ | 11 ⲙⲛⲕ ⲁⲙⲟⲩ ⲛⲟⲩⲍⲁⲟⲩ ⲧⲉⲙⲁⲍⲕ ⲧⲉⲙⲉⲙⲥⲓⲧⲧ ⲧⲙⲟⲧ ⲟ[ⲉⲙ]ⲩⲙⲙ | 12 ⲙⲧⲉⲕϯϫⲓ ϩⲁⲁⲓ ϯϩⲓⲙⲓ ⲗⲁⲕ ⲕⲁⲗⲟⲥ ⲟⲩⲁⲉⲓ ϩⲉⲙⲟⲥ. The address is upou the other side; ϯ ⲡⲁⲙⲉⲣⲓⲧ ⲛⲅⲙⲓⲁⲓ ⲁⲙⲁ ⲓⲟⲩⲗⲓ [ ]ⲥⲓⲧⲙⲁⲣⲟⲁ ⲧⲉϥⲙⲟⲟⲩ.

587.

Or. 4720(28).—Papyrus; apparently complete in width but very dilapidated; $8\frac{1}{2} \times 13$ in. There are two texts; both written in large, ligatured hands; that at right-angles to the fibres (1) is clearly the earlier, since the other (2) is complete.

[Graf.]

1. Letter, of which the first and last parts are lost. It is difficult to recognise its subject. The names ابن جبار, عبد الله, ابو اسحق, as well as others[2] occur.

[ⲙⲙⲟⲩϯ ⲙⲉ ⲕⲁⲧⲟⲩⲓ ⲙⲧⲙⲓ ϩⲉⲓ ⲛⲥⲉϩⲉⲓ ⲁⲓ-ⲧⲁ̈ⲣⲁⲃ | 2 ⲉⲙⲉⲩⲙⲙⲟⲩⲙⲉⲣ ⲛⲉⲩⲧⲟⲃⲡⲁⲣⲕⲙⲙⲉ ⲙⲧⲙⲓ ⲁⲍⲁ ⲛ̈ⲩ | 3 -ⲗⲁⲕⲟⲩⲍⲟⲃ ⲩⲙⲟⲙ ϩⲁⲃⲁⲗ ⲧⲉⲙⲉⲧⲉⲙⲥⲓⲧⲧ ⲧⲙⲟⲧ | 4 ϩⲉⲙⲟⲩⲧⲟⲩⲩ ⲉⲙⲙⲟⲩϯ ⲁⲍⲁ ⲁⲙⲁ ⲁⲙⲧⲟⲗⲗ̈/ ⲁⲍⲁ ⲁⲙⲟⲩ | 5 ⲉⲓⲥⲍⲁⲕ ⲟⲟⲩ̈ . . ⲙⲧⲁⲙⲙⲓϯ ⲙⲉⲛⲩⲙⲙⲓ ⲙⲧⲟⲩⲕⲁⲙ . . | 6 ⲛⲉⲁⲙ ⲙⲁⲗ/ ϯ . . ⲙⲙⲧⲟⲃ[3 or 4 let.] ⲫⲓⲁⲉⲙ ⲙⲉⲙⲩⲙⲙⲓⲙⲙ | 7 ⲙⲟⲩⲧ̈ⲥⲉⲣⲁⲙ[ⲓ]ⲙ ϩⲙⲟⲃ ⲩⲙⲟⲩ̈ [about 4 let.]ⲧⲁⲉⲓ ⲙⲙⲟ$\overline{ⲟⲥ}$ ⲙⲧⲓⲭ | 8 . ⲁⲙⲥⲉⲓ ⲙⲛⲕ ⲙⲙⲟⲕⲙ[about 5 let.]ϯⲣⲟⲙⲉ ϩⲟⲧⲁ̈ⲁⲙ ⲙⲙ | 9 [end only]ⲛⲉⲁⲥⲁⲙⲁⲍ | 10 [do.]ⲭⲁⲕⲟⲩⲧⲃ | 11 [do.] ⲉⲣⲙⲉ ⲧⲁⲃ]

2. Letter, of which the latter part is lost. The text is very difficult. The word ⲟⲩⲱⲧⲉ

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[1] Perhaps nothing before ⲧ.

[2] Perhaps nothing after ⲙ.

[3] An obscure expression; ⲉⲓⲁⲣ for ⲉⲓⲁⲣⲍ "see thy face" would be remarkable. But ⲛⲁⲣ in ll. 9, 11 makes it not improbable. It recurs perhaps in no. 628.

[4] "She that has humbled me" appears the only possible explanation. Is it a parallel to *maddt*, שנואה, צרה indicating a rival wife? (*v. Aeg. Z.* xxx, 63, xxxiii, 72.)

[5] Names in ll. 5, 6; فاطمة, جابر, ابراهيم, اسماعيل, طلحة, نقية.

[1] For ⲡⲁⲣⲁⲣⲟⲕ. Perhaps read ⲟⲩⲱⲥⲧ; the sense is in either case doubtful.

[2] In l. 5 appears a name compounded with Toukan— and in l. 7 perhaps Serapion (*cf.* Krall, *Rechtsurk.* 72).

is probably the rare verb[1] and not the noun "vegetables." The name ابو يعقوب is found elsewhere.[2]

+ ϵ̈ τιγιιι λακ καλος ιϣιϣϲα ιϣι πασαι | 2 λακοι . λϵ λϩλ ιϣκοτωοτι ιϣι χϵτιιϵϥιλιιιι ϵιιιι τακϵ | 3 κϵϐλλ . λι πασαι ϩϲι ιϣϵ̈ ϩϲι ιϣιϣαι λιταοτλϥ ιϣκ . ϥ . ϯ | 4 λϩλ . κιϣκιωϩϵ ϐλλ ϩϵλϵϯ λϩλ ϥωιιι ϥλκϥ[ο]ϯ ϵιιιιϵ | 5 . ϩϵιλρϵκλϥϐ ιιϲϩλι ϩϵχωϐ . λϥϐ ϵϲαιι ϲαιι ο̈ιωοτι | 6 ϵιϵϐιιι κλϥ ιοϥ ϥλιτϵκ-ο̈ιτϐ ιλοτϵϐ ϵκιοϯ ϵϩοτιι | 7 . . . ϥϐ ϵχιοϐ ϲλ . . . . ο̈τωϥ ϵιιιοϯ λϥϐ ϵϲαιϥ ϲαιϥ πατϵ | 8 [end only] ▌ιιϐαρλϩ[3] λϥ[ο̈τ] ιακοιι ϩλ-τϵκ | 9 [do.] ▌ϵϐταιλϐ χϵκιϵϯ ιιϵϐ▌ | 10 [do.] ▌ϡιτϵκιοτιι▌

588.

Or. 4720(29). — Papyrus; complete but with small gaps and often illegible; $6\frac{1}{2} \times 14$ in. The fibres are at right-angles to the text which is written in a peculiar upright, rounded uncial (*cf.* Hyvernat, *Album*, pl. xiii, 2, but for the ϯ *ib.* xii, 3). The papyrus was folded many times in both directions.

[Graf.]

Letter from Cosma to the archimandrite George (?),[4] relating to two books which he asks may be sent to the monastery, and to old (*παλαιόν*) wine.[5] He salutes the whole congregation over which George presides, the archdeacon Phoebamon and his brother Chamoul, "the beloved of my soul." In ll. 9, 10 the Arabs ("Saracens") seem to be mentioned.

[1] *V. Aeg. Z.* 1886, 102 and Rainer *Mitth.* v. 48.

[2] *V.* nos. 535, 545.

[3] Apparently the word found in no. 529.

[4] No. 557 seems to be from and to the same persons. Though the scripts differ much, points of resemblance can be found.

[5] V. Krall, *Rechtsurk.* 183.

ϮϮ ϵιιλιι ο̈τχρϵω[ϲ ϵ]λλι ιϵιιροϲ[κ]ϯιιι ιιιλ-χιϵιιοτι ιιιλιιοτϮ ιιλϮ ιιιοτϡ | 2 -ιιϵ ιιιϐι χϵλιιλκ ο̈τϩϵλ λιιλκ ο̈τϵιιιλι ιτϵτιιοτϵ . .[1] λοτϵ ιλωιιϵ | 3 [λϩ]λ ιιοϢιϵ ιλιϵτριι ϩϵ-ιι . ιιϵλιιϵλτιϵιϵ λιλι ϵλλϐλ ιιιλ . ιιϩλο̈τ | 4 . . λ-λιιοτι ιιιλτ ιτϩιι ϵτ[5 or 6 let.]ϯι ιχωιοιιϵ ϐ ιιιι ιτλτϵτϵιιϩλρι | 5[-ωοτ]ιιι ϲϩιτοτ ιι . . ϯ ϲιιι[6 let.]χϵχλττοτ ιτϵτϵιι[8 let.] | 6 ϵ . χλλϵ ϵλλι χϵοτλλτϵ ιϵ[χω]ο̈ιιϵ ϵιιιοιλϲτιι-ριοιι ϵ[8 let.] | 7 ιϵκϥιιλι ιϵϥλτϮ ιιιϵιιοτ . ϯ ιιιϥ ϯιϵχωοιιϵ ιιιοτ[8 let.] | 8 ϯιϵιιοτϥ λιι ιϵχωοιιϵ ιιιι ιτϵιιϩι ϵτϐϵχϵλιιλ [9 let.] | 9 ιτϵ ιιιοιλϲτιριοιι ϯϥωοιι ιιιϵιϵκτλ-ιιοϵ κατλ ϵλι ϵιι[6 let. ϵλ] | 10 -ρλκιιοϵ ιϵιιιϵιιλλλτ ιιιοφϵλιλ ιτϵ . . ιιϵιιι . ϯι [8 let.] | 11 ιιιλι ιιλλϵοιι . . . . . κωριιιϵ ιιιλτ ιιϵ . . . . ιϵ[9 or 10 letters] λ | 12 -ρϵϵκϵ ιφϮ λτω ϵτιοφϵλ ιιιι ϯιροϵκτιι λτω Ϯ[λϵιι]λ[ϫ]ϵ ιιιλιιϵ | 13 -ριτ ιιοϵ ιιωτ ιιιιϵωοτϵ ϵϩοτιι τιρ[ϥ ϵ]ϯϵλτϵιιοτλτιι ιϵκ | 14 -ιιϵτιϵτοτϵϐ ιλλλοιι λϵ ιλρχιιλιλκοιιοϵ ιφοιϐλιιοιιοϵ ιιι | 15 -ιιλϵλι ϵλιοτϡ ιιιϵριτ ιτλϮτχιι ϵιιιϵοτχϵι ϲττϵιιιϵτϵιιι | 16 -ϥλιλ ϵτοτϵϐ ιι λτιλ τριλϵ +

Verso. Ϯ ιιλιϵριτ ιιοϵ ιιιιοτ ιιοϵωφοροϵ λτω ιιι . . . . φοροϵ λιλ [τϵ]ορ ιϵιιρ ϵ ιιλρ-χ[ιιιλιιλρι]τιιϵ[2] κοϲιλ▌

589.

Or. 4720(30).—Papyrus; complete; $4\frac{1}{4} \times 5\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small, clumsy semi-uncial.

[Graf.]

Letter from —— to George his superior, for whom he apparently had done work. While protesting his obedience and attach-

[1] ο̈τριτϮ might be read. But what follows it?

[2] Not space in the gap for the full word.

ment, the writer complains that George's agent (?) had not paid him his wages and he asks for compassion as formerly shown him.

℞ ⲙ̀ⲡⲁⲣⲓ ⲛⲉⲓⲙ ⲙ̀ⲡⲥⲱⲟⲩ ⲛⲓⲙ ⲧⲙ̀ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲓⲙ | 2 -ⲁⲓⲟⲩⲧ ⲉⲡⲁⲓ ⲛ̀ⲭⲏⲙⲉⲙⲁⲣⲓ ⲙ̀ⲡⲁⲕ ⲡⲁϧⲁⲓⲥ | 3 ⲛⲟⲩⲧ ⲉⲙⲁϩⲟⲩⲟ ϩⲁⲧⲛⲕ ⲁⲩⲱ ⲛⲉⲙⲟⲩⲧⲟ ⲙ̀ⲡⲁⲕ | 4 ⲁⲙⲁ-ⲙⲥⲱⲟⲩ ⲙ̀ⲡⲁⲗⲁⲓⲛⲓ ⲙⲥⲱⲟⲩ[1] ⲁⲩⲱ ⲛⲉⲁⲓ | 5 ⲙ̀ⲡⲁⲕ-ⲧⲁⲩⲁⲕ ⲛⲉⲓⲙ ⲙⲛⲟⲩⲧⲙⲁⲩⲟⲩⲓ ⲛⲉⲓ | 6 ⲉⲩⲭⲟⲩⲭⲣⲓⲁ [ⲙ]ⲙⲁⲓ ⲉⲕⲧ ⲙⲡⲁⲩⲟⲩⲓ ⲭⲟ ⲟⲩⲁⲓⲥ | 7 ⲟⲩⲁⲗⲗ ⲡⲁⲣⲁ-ⲗⲟⲩⲓ ⲉⲃⲣⲓϩⲱⲛⲓⲕⲟⲩ ⲙ̀ⲡⲧⲣⲏ | 8 ⲙ̀ⲡⲁⲣⲓ ⲁⲓ ⲉⲃⲓⲗ ⲛⲓⲙ ⲛⲉⲓⲙ ⲉⲕⲭⲟ ⲛ̀ⲁⲓ | 9 ⲟⲩⲁⲗ ϩⲓⲧⲁⲗⲟⲩⲧ ⲟⲩ-ⲛⲟⲩⲧ ⲁⲓ ⲫⲁⲗⲟⲩⲓⲕⲟⲩ | 10 ⲧⲁϩⲁⲓ ⲁⲓ ⲛⲓⲕⲟⲩⲧ ⲟⲩⲁⲗ ⲁⲓ ⲕⲁⲧⲁ ⲧϩⲓ ⲙ̀ⲡⲁⲣⲓ | 11 ⲁⲩⲱ ⲛⲛⲓⲥⲁⲓⲛⲓ ⲡⲁⲗⲟⲩⲓⲕⲟⲩ ⲧⲁϩⲁⲛⲟⲕϩⲟⲩ[2] | 12 ⲙⲛ[ⲟ]ⲙⲟⲩⲧ ⲟⲩⲁⲗ ϩⲟⲛⲙ̀ⲡⲛⲁϩⲣⲁⲧⲟⲩⲁⲓ | 13 ⲁⲁ . ⲕⲁⲧ ϩⲟⲛ-ⲕⲟⲩⲓ ⲛⲉⲙⲟⲩⲧ ⲁⲩⲱ ⲟⲩⲛⲁⲧⲧⲁⲕⲥ | 14 ⲁⲩ[ⲱ] ϩⲉⲓⲧ[3] ⲛⲓⲟⲕⲓ ⲛⲓⲁⲩ . ⲟⲩⲛⲁⲓ ϩⲁⲃⲁ ⲛⲧ | 15 -ⲟⲛ-ⲙⲟⲩⲛ ⲛⲧⲁⲓⲕⲁⲧⲟⲩ ⲛⲟⲩⲟⲉⲩ ⲫⲓⲧⲟⲩ ⲛⲁⲩ | 16 ⲟⲟⲩ ⲟⲩⲭⲟⲓ ϩⲓⲙ̄ⲟⲥ +

Verso. ℞ ⲧⲟⲓⲥ ⲙⲡⲁϧⲁⲓⲥ ⲛⲟⲩⲧ ⲁⲡⲁ ⲣⲉⲙⲟⲣⲣ ? ? ⲟⲩⲁ .[4] ?

590.

Or. 4720(31).—Paper; 3 fragments; the largest, 3⅛ × 5⅛ in. There are two texts; the earlier, which was the longer, is written in a very unskilled and clumsy hand; the later, in a small neat hand (*cf.* Hyvernat, *Album*, pll. xxi *infra* or xxvii). The sheet was folded several times across its width.

[Grap.]

1. Letter. The ends of the lines are lost owing to the subsequent cutting of the paper. It is addressed to a superior παϩαι[ϲ]. The names of the deacons ⲁⲓ ⲡⲁⲓⲧⲟⲩⲁⲃⲃⲁⲓⲟⲥ,[1] ⲡⲁⲕⲁⲣⲓ, ⲕⲁⲣⲓⲛⲁ[2] occur and l. 7 Busiris ⲡⲟⲥⲓⲣⲓ seems to be mentioned. In the last fragt. the Amîr may be read in the line [illegible] ? ⲃⲣⲓⲥⲧⲁⲩ ⲁⲙⲣⲁ ⲡⲁⲓ ⲟⲩⲭⲁⲓ ϩⲓⲙ̄ⲟ[ⲥ].

2. Letter from the deacon Macrobius[3] to "my dear son the deacon Macarius" ⲡⲁⲕⲁⲣⲓ. The writer speaks (largest fragt., l. 4) of his correspondent's (?) being alone in Neklône. He says he has sent him the donkey and he begs him to come north and stay until they have finished building, when they will return southward.[4] Let him also bring 2 measures (*κόρος*) of —,[5] the — and his —[6] in which to sleep. The following are the legible lines of the large fragt.

[illegible]ⲟⲩ | 4 ⲧⲁⲗⲗⲟⲩ . . ⲛⲁⲩⲁⲧ[6 or 7 let. ϩⲉ]ⲛⲉⲓ ϧⲉⲛ | 5 ⲛⲉⲕⲁⲗⲟⲩ ⲙⲡⲁⲩⲁⲧⲕ ⲁⲡⲟ[7] ⲓⲥ ⲡⲙⲟ | 6 ⲁⲓⲧⲁⲃⲟⲩ ⲡⲁⲕ ⲁⲡⲟⲩ ⲉϧⲟⲩⲧ ϧⲁⲧⲟⲩⲛ[8] | 7 ⲫⲁ-ⲧⲟⲩⲧⲃⲱ ⲉⲙⲓⲕⲟⲩⲧ ⲫⲁⲓⲣⲱⲗ ⲟⲣⲙⲓⲥ | 8 ⲧⲙⲣⲟⲩ ⲥ ⲁⲙ ⲉⲛⲁⲩ ⲛⲕⲟⲣⲟⲩ[9] ⲛⲁⲧϩⲱⲗ | 9 -ⲙⲉ ⲙⲉⲛⲁⲕ ⲁⲡⲟⲕ ⲡⲁⲓ ⲡⲁⲕⲣⲟⲃⲓ ⲡⲟⲕⲥⲟⲛ | 10 ϧⲩⲙⲓⲛ ⲟⲣⲟⲕ ⲙⲕⲁⲗⲟⲥ ⲥ ⲟⲩⲛⲉⲙⲟⲩⲧ ⲁⲙ ⲡⲁⲓ | 11 -ⲃⲟⲥ ⲙⲉ? ⲕ ϧⲩⲙⲓⲛ ⲟⲣⲟⲕ ⲟⲩⲭⲁⲓ ⲡⲟⲥ̄ . . .[10] | 12 ⲁⲙ ⲡⲉⲕⲁⲃⲟⲥ ⲧⲟⲕⲟⲛⲕⲟⲧ ⲙⲡⲛⲧⲣ.

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[1] Engagements to work for a year are frequent among the ostraca.

[2] *Cf. Méms. de l'Inst. ég.* ii, 603, Crum, *Copt. MSS.* 46.

[3] V. no. 585.

[4] Possibly ⲟⲩⲁⲓ[ⲟⲩⲁ ?

[1] Apparently an unknown name.

[2] For ⲕⲁⲃⲣⲓⲛⲁ ?.

[3] Possibly, from its position in the text, this is in a postscript and is not the writer's name. M. calls himself moreover the recipient's "brother."

[4] ⲧⲙⲣⲟⲩ must mean "we will all (return)" though the concord is false.

[5] ⲛⲁⲧϩⲱⲗⲙⲟ is perhaps not a noun but a verbal form with ⲁⲧ-. *Cf.* this particle in Rainer *Mitth.* v. 42; also in no. 583.

[6] ⲁⲃⲟⲥ, or ⲕⲁⲃⲟⲥ.

[7] The ⲟ is written within the ⲡ.

[8] Presumably for ϧⲁϧⲧⲟⲩⲛ.

[9] *Cf.* perhaps ⲕⲁⲣⲟⲩ in no. 528.

[10] These letters seem to be erased.

It will be noticed that this text has marked Bohairic tendencies, using the letter ϧ, the forms ⲙⲛⲁⲩⲧⲁⲧⲕ, ϫⲁⲧⲟⲙ-, ⲟⲩ.

591.

Or. 4720(32).—Papyrus; complete; $5\frac{1}{2}\times7\frac{1}{2}$ in. The text is written at right-angles to the fibres in a much ligatured hand (*cf.* Rainer *Mitth.* v. 51 for the type). On the *verso* are some accounts; these were an earlier text.

[Graf.]

Letter from David داود to his "dear brother" Yahie يحيي. "If you have nothing to give the camels and you do not need them, send them to me (and) when you want[1] them, I will return them to you." David also asks that Abraham be brought to Pouait[2] to do some work and that the vine-tree(?) may be sent to the field. What follows is not wholly intelligible. David finally asks for 2 baskets of salt-fish (*τάριχος*) to be sent with the camels.

ⲥ̊ⲧ̊ ⲧⲓϫⲙⲏ ⲉⲗⲁⲧⲉⲏ ⲕⲁⲗ/[3] ⲙⲡⲛⲏⲥⲁⲛⲉⲓ ⲉⲩⲱⲟⲛ ⲛⲉ | 2 -ϩⲟⲃ ⲉⲧⲏ ⲛⲉⲟⲩⲁⲗⲱ̀ ϩⲁⲧⲟⲛⲕ ⲁϩⲁ ⲕⲭⲉⲣⲓⲁ | 3 ⲛⲁϥ ⲉⲓ ⲟⲩⲁⲧⲟⲩ ϩⲟⲩⲏ ⲛⲉⲓ ⲛⲁⲕⲭⲉ | 4 -ⲣⲓⲁ ⲛⲁϥ ⲩⲁⲓⲟⲩⲁⲧⲟⲩ ⲛⲉⲕ ⲁϩⲁ | 5 ⲁⲙⲏ ⲁⲃⲣⲁϩⲁⲙ ⲛⲟⲩⲁⲓⲧ ⲉⲃⲏⲓϩⲟⲃ ⲛⲉⲣ | 6 -ⲕⲁⲧⲏⲥ ⲩⲁⲕⲟⲩⲁⲧⲉ ⲛⲩⲙⲏⲛⲭⲟⲗⲏ ⲉⲧ | 7 -ⲉⲩⲱⲟⲩⲓ[4] ⲉⲩⲱⲟⲛ ⲧⲟⲧⲭⲉⲣⲓⲁ ⲛⲁⲃ | 8 ⲛⲁⲓ ⲩⲁⲃⲣⲁϩⲁⲙ ⲁⲉⲩⲕ ϩⲙⲟⲩⲁⲓⲧ | 9 ⲁϩⲁ ⲉⲩⲱⲟⲛ ⲁⲕⲙⲟⲩⲥⲉ ⲉⲃⲁⲗ ϩⲙⲛⲁϩ | 10 -ⲥⲏⲉⲧ ⲩⲙⲏ ⲩⲁⲗⲉⲙⲟⲩⲥⲉ ⲁϩⲁ ⲕⲉⲣⲣ | 11 -ⲕⲁⲧⲏⲥ ⲁϩⲁ ⲕⲉⲁⲙⲏⲧⲏ[?] ⲉⲩⲱⲟⲛ ⲧⲟⲧⲭⲉⲣⲓ | 12 -ⲁ ⲛⲁⲃ ⲛⲁⲕⲟⲩⲁⲧⲉ ⲛⲉⲟⲩⲁⲗⲱ̀ ϩⲟⲩⲏ ⲟⲩⲁⲧⲟ | 13β ⲕⲟⲩⲗⲁⲟⲓ ⲧⲁⲣⲓϫⲓ ϩⲟⲩⲏ ⲛⲉⲙⲉⲧ.

Verso. ⲥ̊ⲧ̊ ⲧⲉⲓⲥ ⲡⲁⲓⲥ ⲛⲥⲁⲓ ⲓⲁϩⲓⲥ ϩⲓ̄ ⲁⲗⲟⲩⲁ.

[1] The prefix ⲛⲁⲕ- appears not to be negative here. Other instances of this may be met with (? Crum, *Copt. MSS.* 20, l. 10).

[2] *V.* Crum, *l.l.* 66.

[3] Καλῶς.

[4] Recurs *Mém. de l'Inst. ég.* ii, 602.

592.

Or. 4720(33).—Paper; complete; $4\frac{3}{4}\times6$ in. The text is written in a stiff, ligatureless and irregular character (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi for a slight resemblance).

[Graf.]

Letter to ——[1] and Pishoure (or Pishour[2]) from Chael. After greeting ⲡⲁⲛⲁ Mercurius, the writer says that his correspondent had been sought in vain at the *τόπος* but that he trusts in God for a reply (*ἀπόκρισις*). If his ⲛⲟⲩϩ has been received, let his messenger take it to El-Lahûn and deposit it with ⲡⲁⲛⲁ Gabriel, for he, the writer, needs it.

ⲥ̊ⲧ̊ ⲟⲩⲟ ϯϣⲓⲛⲓ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲓ ⲛⲟⲩϩⲁⲓ ⲉⲡⲁ | 2 -ⲙⲁⲛⲟⲩϯ ⲉⲓⲱⲟⲩ ⲕⲩ̄ⲣ̄ ⲡⲁⲛⲁ ⲙⲉⲣⲕⲟⲩⲣⲓ ⲉⲣⲉ | 3 -ⲛⲟ̄ⲥ̄ ⲕⲉⲃ[3] ⲉⲃϯϧⲁⲣⲓⲥ ⲙⲉⲃ ⲁⲩⲱ ⲙⲉⲙⲉⲥ | 4 -ⲙⲁⲓ ⲁⲓⲥϩⲁⲓ ⲙⲉⲕ ⲙⲉⲙⲟⲥⲓⲛ ⲉⲧⲃⲉⲙⲁⲛⲟ | 5 -ⲩϩ[4] ⲁⲃⲧⲁⲙⲁⲓ ϧⲁⲃⲛⲧⲥⲟⲙⲟⲥ ⲡⲟⲩⲥⲕ[5] | 6 ⲁϩⲁ ϩⲓ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲉⲙⲁⲓⲟⲩⲧⲁⲧⲃ ⲉⲙⲁⲟⲩ[6] | 7 ⲁϩⲁ ϯⲛⲓⲥ-ⲧⲉⲟⲩ ⲡⲟ̄ⲥ̄ ϫⲉⲩⲁⲗⲙⲏⲟⲩϯ ⲉⲧⲁⲓ | 8 -ⲟⲕⲣⲓⲥ ⲉⲩⲱⲟⲙ ⲁⲕⲟⲩⲁⲓ ⲙⲁⲛⲟⲩϩ ⲧⲉⲓⲧⲟⲩ | 9 ⲙⲉⲃ ⲉⲃⲧⲁ-ⲗⲁⲟⲩ ⲃⲓⲧⲁⲩ ⲁⲉϩⲱⲙ ⲧⲁⲟⲩⲧⲁⲩ[7] ⲧ | 10 -ⲙⲟ ⲧⲁⲧⲁ[sic]-ⲧⲁⲗⲗⲟⲩ ⲁϩⲁ ϯϣⲓⲛⲓ ⲣⲁⲕ ⲡⲁⲥⲁⲓ ⲡⲓⲩⲟⲩ | 11 -ⲣⲉ ⲩⲱⲟⲙ ⲙⲉⲡⲁⲛⲁ ⲉⲧⲧⲟⲙⲟⲥ ⲉⲓ ⲩⲁⲁ ⲙⲟ̄ⲥ̄ ϫⲉⲙⲁⲓⲧ | 12 (*verso*) ⲙⲉⲃ ⲉⲃⲓ ⲕⲉⲧⲧⲉⲃ ⲟⲩⲁⲧⲙⲉⲙⲟⲩϩ ⲉⲙⲙⲉ ⲡⲁ | 13 -ⲛⲁ ⲣⲁⲃⲣⲓ ϩⲓⲙⲟⲙⲓ ⲧⲁⲟⲩⲙⲟϯ ⲧⲁⲟⲩⲛⲟⲩ ⲙⲁⲓ ⲁⲓϫⲓ | 14 -ⲣⲓⲁ ⲙⲁⲟⲩ ⲙⲁⲛⲁⲙⲟⲩ ϯϣⲓⲛⲓ ⲛⲉⲥ[8] ⲧⲓⲣⲟⲩ | 15 ⲟⲩⲁⲓ ϩⲓⲙⲟ̄ⲥ̄.

[1] L. 4 suggests Joseph for the gap in the address, but I cannot read it so.

[2] The only name which seems comparable is ⲡⲓⲥⲟⲩⲣⲁ (*Synax.*, 10th Tybi, Hyvernat, *Actes* 114ff.).

[3] *Cf.* no. 582.

[4] A remarkable use of ⲛⲟⲩϩ Rainer *Mitth.* v. 45.

[5] Presumably = ⲙⲡⲛⲟⲩⲃⲓⲕ (scarcely ⲟⲩⲃⲓⲧⲥⲕ).

[6] For ⲙⲁϩⲟⲩ ?

[7] "And I will send."

[8] For ⲛⲉⲥⲙⲏⲟⲩ ?

The address is ϯ τϣ̀ⲥ ? ⲟⲩⲛⲁⲥⲁⲓ ⲡⲓⲣⲟⲩ-ⲣⲉⲣⲉⲡⲓⲟⲥ̄ ⲕⲉⲛ [ ] ⲥⲓⲧⲉⲛϩⲁⲙⲁ [rest illegible].

593.

Or.4720(34).—Papyrus; complete in width but fragmentary; 3¼×11½ in. The text is at right-angles to the fibres and is written in a small, regular hand with few ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[Graf.]

Letter from Chaêl the wine seller(?)[1] to Ephonychus ⲁⲃⲃⲁⲓⲁⲥ the deacon. The writer seems to narrate his movements and commercial transactions. "The town (*πόλις*)" is mentioned; also Babylon; and the Amir is referred to.

ϯ ⲥⲓⲙⲁⲱⲛ ⲡⲓⲟⲩⲧⲉ ⲡⲉϣⲁⲣⲓ ⲧⲓⲡⲉ[ⲙⲡⲉ ⲁⲧⲣⲱ ⲧⲓ]-ⲡⲣⲟⲥⲕ̆/ ⲛⲧⲉⲕⲙⲟⲧⲉⲥⲁⲓ ⲟⲩⲥⲁⲗⲱⲭ ⲁⲧⲣⲱ ⲟⲩⲁⲓ̈ ⲟ[ⲩⲁⲧ] | 2 ⲕⲁⲧⲁ ⲡⲓⲟⲩ̈ ⲡⲓⲙⲁⲁⲟⲩⲓ ⲡⲓⲙⲓⲥⲁ ⲙ[ⲙⲟ about 5 let.]ⲁⲓⲱ ⲙⲟⲩⲧⲉⲣⲱ ⲙⲫⲓⲁ[2] ⲥⲓⲧⲙⲟⲛ/ ⲁⲓⲣⲱⲙⲓ ⲙⲥⲟⲕ [ⲁ]ϩ[ⲁⲧⲓ] | 3 -ⲡⲣⲟⲥⲕ̆/ ⲡⲛⲁⲕ ⲡⲓⲟⲩⲛⲓⲕ ⲁⲟⲓ-ⲡⲟ̈[ⲙ about 6 let. ⲧⲙ]ⲕⲙⲟⲧⲉⲥⲁⲓ ϫⲃⲁⲓⲧⲓ.ⲗϩ̈ ⲛⲕⲁⲗⲁ[3] ⲙⲡⲉⲧⲣⲟ . . . | 4 ⲥⲓⲙⲁⲃⲓⲙⲟⲛ ϩ . . ⲧⲉⲃⲟⲛⲡⲉⲧⲟ̈ ⲁⲓ-[about 13 let.]ⲙⲡⲁⲛⲉⲣⲁ ⲁⲟⲛⲟⲛ ⲉⲁⲛⲁⲅⲁⲟⲟ[ⲙ . . . | 5 ⲡⲉⲧⲁⲁⲧ ⲕⲧⲣⲟ ⲁⲃⲣⲁϩⲁⲙ ⲟⲩⲁⲧⲉ[about 12 let.]ϯⲥϩⲓⲧ ϩⲱϭⲓ ⲁⲓ̈ⲁⲙⲟⲩⲧⲉⲙ ⲙⲙⲉ[5 or 6 let.] | 6 ⲙⲁ ⲁⲓ ⲧⲙ̈ⲡⲁⲛⲉⲣⲁ ⲃⲧⲁⲁⲧ▮ | 7 ⲟⲣⲙⲉ ⲁⲟⲛⲟⲛ ϫⲓⲧⲕ ⲟⲩⲁⲧⲟⲃ ⲙⲙ▮ | 8 ⲁⲗⲟⲩ ⲛⲁⲙⲟⲣⲡⲉ ⲥϩⲱ ⲙⲙ ⲧⲁⲃⲃ▮

Verso. ϯ ⲧⲥⲃⲉ ⲙⲕⲧⲣⲟ̈ ⲁⲓⲁⲕⲟ̆/ ⲁⲃⲃⲁⲓⲁⲥ [ ]▮ ⲥ]ⲧⲓⲛϩⲁⲙⲁ ⲙⲙⲟ̆ⲙⲡ +

594.

Or. 4720(35).—Papyrus; a dilapidated fragt.; 7½×6½ in. There are two texts; (1) that at right-angles to the fibres being the earlier and written in an extremely cursive, much ligatured hand; while the later text (2) is in a smaller, ligatureless script (*cf.* Crum, *Copt. MSS.*, pl. 2).

[Graf.]

1. Letter. Hardly anything is consecutively legible. The last 3 lines visible seem to be 7 ϫⲟⲩ . ⲃⲓⲟⲥ ⲥ ⲡⲁⲓⲱ ⲡⲁⲓ ⲙ̈ⲡ̈/[1] ⲙ̈ⲕ . ▮ | 8 ⲙⲟⲩⲧⲉ ⲟⲃⲟⲩ ⲟⲕⲥⲉⲓ ϫⲁⲡⲉⲕⲥⲱⲓⲥ[ⲁⲁ] | 9 ⲉⲣⲟⲟⲩ ⲥⲓⲧ . ⲧⲓⲥⲱⲙⲏⲥ ⲟ . ▮

2. Letter dealing with various matters. Something is to be sought and, if possible, sent(?) southwards; the recipient is to bring the baskets (*κόλλαθον*[2]) that are in the threshing-floor and is to fetch the 2 *solidus*-worth of corn deposited with somebody. The writer sends him 2 —[3] and a lectionary[4] and greetings for several brethren.

▮ϫ̈ ⲟⲩⲛⲁⲥⲉⲓ ⲟⲗⲁ▮ | 2 ⲙⲟⲩⲧⲉ ⲙⲉⲧⲟⲃⲁⲕⲁⲓⲟ▮ | 3 [ⲟⲧ]ⲃⲁⲓⲣⲱⲟⲩⲧ ⲙⲧⲥⲁⲕⲓ[ⲁ▮ | 4 ⲡⲁⲥⲟⲛ ϫⲙⲙⲟ ⲥⲓⲥⲟⲩⲧⲛ ⲁⲙ̈ⲧⲣⲟ ⲙⲥⲓⲥⲟⲩⲧⲛ ⲙⲕⲟⲩⲧⲉ ⲙ | 5 -ⲟⲩⲟⲩⲧⲉⲩⲧ ⲥⲓϫⲟⲛ ⲙⲉⲙⲙⲧ ϫⲁⲕⲥⲱ ⲣⲟϥ ϫⲙⲙⲟ ϩⲁ | 6 -ⲟⲩⲣⲁⲟⲙⲛ ⲟⲃⲙⲙⲧ ⲟⲣⲙⲉ̈[7 or 8 let.]ϫⲟⲙⲟ ⲙⲉⲕ | 7 -ϩⲉ ⲣⲟϥ ⲕⲁⲁϥ ⲟⲃⲟⲗ ⲁⲧⲣⲱ [6 or 7 let. ⲕ]ⲟⲩⲁⲗⲟⲩ ⲟⲧ | 8 -ⲥⲓⲧϫⲙⲣⲟ ⲟⲙⲛⲧⲟⲩ [ⲟ]ⲛ̈ⲥⲙⲧ ⲁ̈ⲧⲣⲱ ⲟⲩⲟⲧⲟⲩⲉ ϩⲁ | 9 -ϩⲁ̈ⲧⲥⲙⲛⲧⲟ ⲛⲥⲟⲩⲁⲟⲩⲕⲟⲧⲥⲟ ⲛⲥⲟⲩⲣⲱ ϩⲁⲟⲛ-ⲣⲣⲟ | 10 -ⲙⲟ ⲙⲙⲟⲣⲕⲁ[ⲧⲟ]ⲭⲟ ⲁ[ⲩ]ⲱ ⲟⲙⲥ ⲥⲙⲛⲧⲟ ⲙⲁⲣⲙⲛ̈ⲙⲛ | 11 -ⲧⲉ ⲁ[ⲓ]ⲧⲁⲟⲩⲟⲟⲩ ⲛⲁⲕ ⲛⲥⲟⲩϫⲟⲙⲟ ⲙⲙⲟⲩ ϫⲙⲙⲟ | 12 ⲙⲙ[ⲁ]ⲙⲁ ⲁⲥⲟⲥⲥⲉ[5] ϩⲁⲣⲟⲓ ⲙⲉ-ⲙⲉϥⲣⲙⲣⲟ ⲙⲙⲙⲁ | 13 -ⲙⲁ ⲕⲟⲥⲙⲁ ⲙⲉⲡⲁⲥⲟⲛ ⲙⲉⲣⲕⲟⲩⲣⲟ ⲙⲙⲛⲁⲙⲁ ⲁϥ | 14 -ⲣⲁϩⲁⲓ ⲙⲙⲟϥ-ϫⲙⲣⲟ ϫⲙⲙⲟ ⲛⲁⲕⲁⲣⲟ ϩⲁⲣⲟⲓ | 15 ϯϫⲙⲙⲉⲣⲟⲕ ⲕⲁⲗⲟⲥ ⲕⲁⲗⲟⲥ ⲟⲩϫⲁⲓ ⲥⲓ | 16 -ⲡⲟ̄ⲥ [ⲙ̈]ⲙⲛⲟⲕϣⲩⲗⲁⲙⲁ.

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[1] Possibly an abbreviation for *οἰνοπράτης*.

[2] *Cf.* Rainer *Mitth.* v. 54 where too this seems to be a place-name; also *Aeg. Z.* 1885, 39.

[3] For *κάλαθος*?

[1] A frequent abbreviation for John, *e.g.* Crum, *l.l.* 30, 33 &c.

[2] *V.* Crum, *l.l.* 81.

[3] The word (l. 10) may be ⲙⲁⲣⲙⲁⲛⲧⲉ.

[4] Or other literary work, as Hyvernat, *Album* xxiv, xxvii, xxviii.

[5] *Cf.* no. 547.

595.

Or. 4720(36).—Papyrus; a fragt.; $6\frac{1}{2} \times 6\frac{1}{2}$ in. The text which is written in a clumsy, ligatureless hand, begins parallel to the fibres and is continued on the other side.

[Graf.]

Letter from Chael to the bishop, whom he expresses a desire to see. In l. 13 he begs[1] not to be forgotten. The obscurity of the remainder is probably increased by the writer's carelessness; *cf.* the spelling of the common expressions in ll. 3—7.

ⲡ ⲥⲧ̅ ϯⲯⲩⲏ ⲁⲩⲱ ϯⲡⲣⲱⲥⲕⲩ | 2 -ⲙ ⲙⲡⲟⲩⲭⲟⲓ ⲙⲡⲁϫⲁⲓⲥ ⲡⲓⲱⲧ | 3 ⲁⲩⲱ ⲉⲁⲉⲡϫⲁⲓⲥ ⲡⲟⲩⲙⲛⲩⲥ ⲙⲡⲁⲓ̈ | 4 ⲙⲡⲣⲙⲛⲓⲕⲟⲛ ⲙⲉⲛⲓⲥⲥⲁⲛⲓⲥⲓ ⲥⲟⲩⲛ | 5 ⲉⲙⲉⲥⲁ ⲛⲧⲁⲡⲛⲟⲩϯ ⲧⲓⲡⲓⲧⲁⲓⲁ | 6 ⲙⲉ[ⲓ]ⲧⲉⲙⲡⲥⲟⲩⲙⲛ ⲉⲙⲉⲧ ⲉⲡⲉⲕϩⲁ | 7 ⲁⲗⲗⲁ ⲡⲉⲕⲉⲓⲧ ⲙⲉⲙⲡⲩⲛ ϩⲓ ⲕⲁⲁⲩ | 8 ϫⲉⲗⲓⲉⲁⲡⲁ̈ⲧⲥⲱⲧⲉⲙ ⲁⲓⲉⲁⲡⲉⲧⲉⲁⲓⲉⲃ | 9 ⲁⲗⲗⲁ ⲛⲓϫ . . ⲉⲩ̈ ⲛⲉⲕ ⲧⲉ̈ⲛⲁⲧ ⲉⲕⲯⲩⲏ | 10 ⲛⲉⲱⲟⲩ ⲉ[8 let. ϯ]ⲧⲭⲏ ⲁϩⲁ . . ⲁⲓ ⲁϩⲁ | 11 ϩⲛⲧⲁⲓⲁ[9 let.]ϯⲙⲉⲓⲃ̈ . (*verso*) | 12 ⲙⲉⲙⲉⲥⲁⲛⲉⲓ ⲡⲁⲥⲁⲓ̈ⲥⲓ ⲡⲁⲥⲁⲙ | 13 ϯ-ϩⲟⲓϫ ⲉⲗⲁⲕ ⲙⲡⲉⲗⲉⲁⲡⲁ | 14 -ⲱⲟⲃⲉⲩ ϩⲉⲓ ⲛⲟⲙ ϩⲓ̈ⲙⲉⲓⲏⲕⲉ | 15 -ⲛⲟⲥ ⲟⲩⲁⲧⲟⲩ ⲁⲗⲓ ⲧⲟⲩⲥⲉⲓ ⲯⲁ-ⲣⲁⲕ | 16 ⲧⲁⲓⲁ̈ⲥ ⲡⲉⲕϩⲁⲧⲉ ⲧⲁⲁ . . ⲭⲏ̈ | 17 -ⲱⲟⲩ ⲉ̈ϩⲟⲟⲩ̈ ⲁⲓ ⲙⲉⲧⲁⲙⲉⲥⲯⲁⲗⲗ | 18 -ⲓⲁⲓ ϩⲙⲯ ⲡⲉⲧⲉ-ⲙⲙⲯⲙⲛⲥ ⲉⲕⲟ̈ⲃⲓ | 19 ⲁⲉ ⲧⲉⲗⲗⲁⲓ ⲙⲁⲓ ⲁⲡⲁⲗⲟ-ⲙ . ⲟⲓ̈ ⲉⲧ | 20 ⲧⲙⲃ ⲉⲁⲛⲁⲧⲃⲭⲓ ϩⲁⲃⲃⲉ . . . ⲧⲉ-ⲛⲟⲩⲱⲟ | 21 ϩⲙⲑⲁⲕⲯⲁⲓⲛ ϩ̈ . ⲙⲉ . ⲯⲉⲙⲫⲱⲣⲓ | 22 ⲁϩⲁ ⲛⲉⲓ ⲧⲙⲣⲟⲩ . . . . . ⲙⲁⲕ ϯⲯⲩⲏ[ⲓ] | 23 ⲡⲁⲥⲁⲓ ⲙⲉ

The address is on the *recto*, above l. 1; ⲡ ⲕⲓⲣⲓ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲙ̈ . ⲭⲥ[2] ϯⲁϫⲁⲓⲁ.

596.

Or. 4720(37).—Papyrus; complete; $8\frac{1}{2} \times 3\frac{7}{8}$ in. The text, which is parallel to the fibres, is written in a sloping, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 4, xviii).

[Graf.]

Letter from Matthew to Macarius(?) a monk (*μονάζων*), his "brother." The ⲥⲁϫⲁ[1] need bread. Let Macarius or one of the brethren lend them 20 *λίτραι* making(?) 3 ⲁⲓⲙⲉ of corn, (to last) till Pachons, "when we reap the field. And if you transfer(?) part of their harvest —." He is further to come and fetch some palm-branches and is not to let Phoebamon depart empty. Matthew greets the deacon Shenoute.

+ ⲥⲧⲙ̅ⲡⲱ ⲧⲓⲯⲙⲛⲉ ⲥⲣⲁⲕ | 2 ⲙⲙⲛⲉⲥⲙⲛⲧ ⲧⲙ-ⲣⲟⲧ ⲙⲙ | 3 -ⲛⲉⲥⲁⲛⲁⲓ ⲧⲓⲧⲁⲓⲁ ⲙⲁⲕ | 4 ⲥⲧⲃⲉⲙ-ⲥⲁϫⲁ ϫⲉⲁⲩⲥⲣⲁ | 5 -ⲧⲁⲥⲓⲕ ⲁⲥⲡⲟⲛ ⲁⲛⲁⲧ | 6 ⲕⲁⲓ ⲙⲧⲁⲕ ⲕⲁⲓ ⲟⲩⲥⲁⲓ | 7 ⲟⲩ̈ ϩⲟⲩⲱⲟⲩⲉ ⲙⲁⲓⲧⲣⲉ | 8 ⲡⲁⲥⲓⲕ ⲛⲁⲩ ⲉⲡⲟⲩⲯⲉⲓ | 9 ⲉⲓⲯⲁⲗⲓⲧⲉ ⲙⲙⲁⲓⲛⲉ | 10 ⲛⲥⲟⲩⲁ ⲯⲁⲗⲧⲙⲙⲥⲛ | 11 ⲉⲙⲡⲁⲩⲁⲓⲥ ⲧⲙ-ⲛⲁⲥⲉ | 12 ⲡⲙⲱⲥⲉ ⲯⲁⲗⲟⲩⲥⲉⲟⲩⲧ | 13 ⲉⲡⲉⲧⲙⲛ ⲙⲧⲉⲩⲥ . ⲁⲥⲁ | 14 ⲉⲯⲟⲙⲉ ⲯⲁⲕⲡⲁⲁⲓⲉ | 15 ϫⲉⲙⲕⲁ ⲙⲙⲟⲩⲭⲱⲁ ⲉⲃⲁⲁ | 16 ⲉⲣⲟⲩⲛ ⲧⲯⲙ . ⲁⲙⲟⲩⲟⲩ̈ . | 17 ⲁⲥⲁ ⲁⲙⲟⲩ ⲟⲩⲁⲛ ϫⲉⲙⲕⲉ | 18 ⲕⲁⲙⲃⲓⲧ ⲙⲁ . . . ⲕⲁⲧ | 19 ⲉⲓⲯⲱⲙⲉ ⲉⲧⲁ . ⲉⲧ ⲁⲥⲡⲟⲛ | 20 ⲙⲡⲣⲕⲉ ⲫⲃⲁⲙⲟⲩ ⲉⲃⲁⲁ | 21 ⲙⲁⲧⲁⲁⲁⲩ ⲉⲯⲟⲙⲉ | 22 ⲙⲙⲁⲛ ⲁⲓⲧⲁⲙⲁⲓ ⲁϩⲁ ⲯⲓ | 23 -ⲙⲉ ⲉⲡⲁⲓⲟⲩ ⲡⲁ̅ⲓ ⲯⲉ-ⲙⲟⲩ̈ | 24 ϫⲁⲣⲁⲓ ⲟⲩⲭⲁⲓ ϫⲙⲡⲟ̈ⲥ +

Verso. + ⲙ̈ⲁⲕⲁ̈ⲣⲉ ⲙⲟⲙⲁⲭⲟⲩ̈ [ornament] ⲙⲁⲟⲥⲟⲥ ⲡⲉⲫⲥⲁⲓ.

597.

Or. 4720(38).—Parchment; $10\frac{1}{4} \times 3$ in. There are two texts; that here described written in an irregular, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 2) and often illegible, and that on the other side in a large, clumsy hand scarcely legible at all.

[Graf.]

Letter. The beginning is lost and 3 or 4 lines at the top are illegible.

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[1] The word ϫⲟⲓϫ corresponds to Boh. ϧⲟⲓϫ.

[2] ⲉⲡⲓϫⲥ scarcely possible.

[1] Sa'id. ⲥⲁϫⲟ, generally held to = ⲥⲁϩ teacher; *v.* no. 609.

[illegible]ΠΕΛΟΟΣΚ Η[ι] ϩϵι β ΛΕΚΩΤϵι ΗΗ . ΑΡϢΑΠΟΥ ΝϵΤΗ ΤΑΙΠΟΥ ϩϵΟΥΤΗΑΧ[1] ϵϩΙϵΙ ΚΑΤΑ ζ ΑϩΑ ϵϢΟΟΠ ΑΗΤϵϢΟΟΥ ϵΒΑΛ ΑΠΗ ΠϹΟΥΤΑ ΝϵΙ ΠΑΙ ΑΠϵΑΚ-ΚΟΥΤΟ ΑϩΑ ΠϵΗΤϵΗΠΤΒ ΝϵΗ ΤϵΟΥ . . . ΚΤϵΗΤΗ ΟΥΤΑ . Β . . ϩϵι ΤΑΙΤΑΗΟΤΗ . . ΤϵΤΗΗΙ ΑϩΑ ϢΑ[4 or 5 let.]ϩΗΙ ΑΥϵΡΑΗ . [4 or 5 let.]ϩ ΕΗΤϵΗΗΙϩ ΑϩΑ ΠϵΛΟΟϹ Η ΤΙ ΠΑϢΗΗ ΝϵΝϵϹΗΗϩ ΤΗΡΟϩ ϮϢΗΗ ΟΡΑΤΗ ΚΑΛΟϹ ΑϩΑ ΠΑΤΟΟΥϹ ΕΚ . Η . δ ΛΕΚΩΤϵι ΠϵΟΥΤΑ Φ . Α ΕΗΤϵΗΗϩ ΠΑΗ [Τϵ]ΧΟΡΙΑ ΠΑΤ ϮϢΗΗ ΟΡΑΤΗ ΚΑΛΟϹ ϩϵΑ ϢϵΤ ΑΡΧΟΛΛΙΤΗϹ ΕΤβ ΠΛΕΚΩΤϵι ΛΗΤΟϩ ΠΑΠΑ ΕΗΤϵΗΗϩ[2] ΤΙ ΠΑϢΗΗ ΠΑΗΗΟΤΤΙ ΝΕΚΩΟΗΑ ΝΕΛΛ ΝϵΟΛΑΓΑΡΙ ΑΠΑ ΚΙΡΙ ϢΗΗ ΟΡΑΤΗ ΚΑΛΟϹ ΟΥΧΑΙ ϩΗΟϹ.

598.

Or. 4720(39). — Papyrus; fragmentary; $7\frac{3}{4}\times4\frac{1}{2}$ in. The text is written parallel to the fibres in a much ligatured hand (*cf.* Rainer *Mitth.* v, 51).

[Graf.]

Letter to Ali(?) from Souleiman his father. Little is intelligible beyond a greeting to Kosmi(?) and a request that Mena the workman *ἐργάτης* may be sent. The name Chosroes occurs and may indicate the date of the MS.[3]

ΕΤΗ ΑΠΑΚΗΟ ϹΟΥΤΑΟΗΙ[ΑΗ] | 2 ΕΙϩϩϢΟΗ ΕΙϢΗΗ ΕΚΩΟΟΗ .[4] | 3 ΤΑΥ,Ω . ϩ ΧΟΗΛΑΧΙ ΗΠΑϹ | 4 -ϢϵΗ ΟΥΤΑΑΤΟ ΗΗΗΑ ΗΟΡΚΑΤΗ[ϹϩΗ] | 5 -ΧΟΟϹΡΟΗ ΝϵΗ ΗϵΤΟΚΟΥ | 6 ΤΗΟΡΙΤΗΗ ϢΑΗΤΑΗΟΥ | 7 Β[Α]Α ϹΗΗϵΗΟϹΙ ΠΑΗ | 8 ΛϵΗ ΧΟΛΟϢ ΟΥΤΑΑΤϵ Ιϵ | 9 -Ρ . ΗΟΤΗ ΦΔ ΕΤΒϵΗΗΗΑ | 10 ΛΟΗΗ ΠΕΛΚΑΤΟΧΙ Π[Α] | 11 ϹΑΒΑΛ ΠΑΙ ΑϩΑ Π[3 or 4 let.] | 12 ϹΟΗ ΧϵΗΟΥ . Ι Χ[3 or 4 let.] | 13 ΕΤΗ . . ϢΗ ΑΗΟΥ Η[3 or 4 let.] | 14 [lost] | 15 ΑϩΑ ΧΙΤΑΗϢΗ [3 or 4 let.] | 16 ΗΗΗ ΟΥΤΑΑΤϵϹ ΝϵΗ Η[2 or 3 let.] | 17 ΗΗΗΑ . ϵΙ ΕΡΗϩ. The address is on the other side; ΕΥΗ ΤϵΙϹ Π[Α]Ι ϹΙϹΟ[ΥΑ]ϩΗΗ/ ΝϵΒΙΟΥ.

599.

Or. 4720(40).—Paper; complete; $5\frac{3}{8}\times4$ in. The text is written in a ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xv). On the *verso* are 2 lines of Arabic in different ink.

[Graf.]

Letter written in so unconventional an idiom that its purpose remains obscure. Workmen (*ἐργάτης*) are mentioned and the recipient is asked to bring with him 7 *solidi*.

ΕΥΗ ϮϢΗΗ ΟΡΑΚ ΚΑΛΟϹ ΑϩΟ | 2 ϮϢΗΗ ΠϵϩϹΑ-ΡΙΟΝ ΗΟ[1] ΗΡΗΗ | 3 -ΚΟΗ ΠΑΗΟϹ ΕΗΙΟΥ ΟΤΑΤΑϩ[2] ΟΡϵ | 4 -ΗΗΟϹ ΚΟϵΒ ΑΝΚΟΚ ΕΒΑΛ ΧΟΤ .[3] | 5 ΚΙ-ΤΕΚΤϵ ϩΑΛΟΥΟΛΛΙ[4] ΝΟΡΚ | 6 -ΑΤΟϹ ΑϩΑ ΟΥΤΑΛΟ ΗΗΑΙ ΝΟΡ | 7 -ΚΑΤϵϹ ΤΑΙ[5] ΑΗΟΥ ΝΘ ζ. ΑΘ | 8 -ΚΩΤϵΙ ΠΑΝΑΗΤΙ ΑϩΑ .Ι[6] ΗΠΑΡϵ | 9 ΚΑΙΘ ΟΥΤΚΑΗΚΟΥΙ[7] ΑϩΑ ΟΥΤΗ | 10 -ΑΡϢ ΕΗΤ ΝΕΙ ΤΑϵϵΤ ϹΑΑΙ | 11 ϹΗΠΑΗΗΙ ϮϢΗΗ ΟΡΑΚ ΚΑΛΟϹ | 12 ΟΥ-ΧΟΙ ΠΟϵ Ιϵ ΠΧϵ (*verso*) | 13 ΑϩΑ Ιϵ ΠΑΙ ΓΗΟΡΙΤ ΝΟΟΤ ΕΙΗ | 14 -Οϵ ΠΑΛΗΙΑ[8] ΕΗΗϵ ΟΥΑΗ ΚΑΡϩ | 15 ΠΑΡΙ ΝΕΙ +

The Arabic lines consist of the بسم الله and the name (or merely complimentary epithets) of the recipient. The much ligatured script resembles that of MSS. dated 950—1000 A.D.[9]

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[1] *Cf.* no. 580.

[2] Can scarcely be a name; one must suppose an omission after ΑΗΑ. It recurs above.

[3] *Cf.* Krall, *Rechtsurk.* 20.

[4] Probably nothing after Ι. Presumably a variant of ΚΟϹΗΑ.

[1] Possibly ΗΟ (ἡ *μοναστήριον*).

[2] Presumably abbreviated for ΟΤΤΑΘΗΤϵ.

[3] Perhaps nothing after Τ.

[4] Presumably an Arabic word.

[5] Perhaps a cross and ΑΙ = λοιπόν.

[6] Perhaps ΟΙ and ΠΑΡ, not ΠΑΡϹ.

[7] *V.* Crum, *l.l.* 36, 61.

[8] ἡ Ἀπελοῦν.

[9] *Cf.* Rainer *Mitth.* ii, Taf. iii, 1, 4.

600.

Or. 4720(41).—Papyrus; two fragts.; the larger $2 \times 3\frac{1}{2}$ in. The text began at right-angles to the fibres and is written in a ligatureless hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, v for the type). On the *verso* are traces of large Cufic characters (*cf.* Rainer *Führer* 1894, Taf. iv).

[Graf.]

Letter, probably addressed to an ecclesiastical superior. The writers seem to make a request relating to the belief of some other person. "The Chalcedonians" are mentioned; also, as it seems, the Chalcedonian patriarch Proterius and perhaps the τόμος of Leo.

Fragt. 1 *a*. [illegible]
[illegible] ⲁⲩⲱ ⲧⲉⲙⲡⲁⲣⲁⲕⲁⲗ[ⲓ]
[illegible] ⲥⲁⲓⲏ ⲉⲭⲱⲟⲩ ⲙⲡⲉⲕⲙⲏⲁ
[illegible] ⲡⲉⲃϩⲏⲧ ⲙⲡⲧⲏⲥⲧⲓⲥ ⲧⲏⲣⲟⲩ ⲥⲟ[ⲗⲟⲩ]
ⲡ]ⲣⲱⲧⲉⲣⲓⲟⲩ ⲙⲡⲓⲣ̈ⲏⲛⲏ ⲛ
[ⲭⲁⲗ]ⲕⲏⲇⲱⲛⲓⲟⲩ ⲙⲡⲛⲓⲧⲱⲙⲓⲟⲩ ⲙⲡ

Fragt. 2 *a*. [illegible] ⲁⲧⲓ ⲉⲭⲱⲟⲩ ⲛ
[illegible] ⲙⲡⲛⲓⲧⲏⲥⲧⲓⲥ ⲉⲧⲥⲟ[ⲧⲧⲱⲟⲩ]
[illegible] ⲙⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲙⲡⲛ
[illegible] ⲙⲡⲛⲟⲩⲧ
b. [illegible] ⲁⲛ ⲙⲡⲛⲉϫⲥ
[illegible] ⲙⲡⲛⲏⲁⲃⲓ ⲙⲫⲁⲅⲏⲥ ⲥⲓ

601.

Or. 4720(42).—Papyrus; two disconnected fragts.; each about $6\frac{1}{4} \times 2\frac{3}{4}$ in. The length of the gap cannot be estimated. The text is written at right-angles to the fibres in a thin, ligatureless hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, vi).

[Graf.]

Letter from Paul to his "brother" Basil, asking his help for Papnouthius who desires to enter the monastery. Basil's prayers are also requested.

+ ϩⲁⲧϩⲏ ⲙⲙⲏ ⲙϩⲱⲃⲓ ⲙⲙⲁⲓ ⲧⲓⲫⲏⲙⲓ ⲁⲧ̈ⲉ ⲧⲓⲁⲥ-
ⲡⲁⲥ[ⲓ] [illegible]ⲥⲁⲓⲏ ⲉⲧϩⲁⲗⲃⲟ[1] ϩⲙ̄ⲛ̄ⲟⲥ ⲁⲗⲓ ⲡⲁⲡⲏ ⲟⲩⲧⲏ
ⲁⲗⲓ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ | 2 ⲙⲙⲏⲛⲉⲓⲥⲁⲓⲏ ⲡⲁⲡⲛⲟⲩⲧⲉ ⲡⲉⲓ
ⲛⲧⲁⲃⲓ ⲙⲙⲉⲥⲓ [illegible]ⲧⲙⲟⲧⲙⲟⲟⲩ ϫⲉⲙⲛⲁⲟ ⲛⲁⲟⲩⲏ[2].
ⲧⲁⲗⲉⲃⲕⲉⲉⲃ | 3 ⲉϩⲟⲩⲏ ⲉⲡⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲡⲏ[3]
ⲟⲩⲁⲛⲏⲟ ⲛⲁⲟ ⲛ [illegible]ⲧⲉⲁ ϩⲓϫⲱⲃ ⲙⲛⲁ ⲉⲧⲃⲉⲓ ⲁⲅⲁⲡⲏ
ⲕⲟⲩⲉⲛⲟⲧⲁⲅⲁⲑⲟⲟⲩ | 4 ⲉⲧⲉⲕϯⲧⲭⲏ ⲙⲙⲏⲉⲛⲧⲁ ⲉⲃⲁⲗ
ⲙⲙⲏⲟⲩⲧⲉ ⲁⲧ̈ⲥ [illegible]ⲁⲡⲏ ϩⲙⲙⲉⲕⲣⲱⲙⲁ ⲡⲁⲣⲁⲕⲁⲗ ⲡⲉ-
ϫⲣⲩⲥⲧⲟⲥ | 5 ⲉⲥⲙⲏⲉⲓ ⲉϫⲱⲟⲓ ⲙⲧⲉⲡⲉⲃⲏⲉⲓ ⲧⲁϩⲁⲓ
ⲙⲃⲥⲧ [illegible]ⲉⲓ ⲙⲙⲉⲃⲏⲉⲓ ⲁⲗⲓ ⲡⲁⲡⲏ ⲟⲩ̈ ⲕⲁⲧⲁ
ⲥⲁⲡ | 6 ⲙⲫⲁⲕⲱⲙⲁ ⲉⲡⲟ̄ⲥ̄ ⲁⲗⲓ ⲡⲁⲙⲛⲟⲩⲧⲉ ⲙⲙⲁⲓⲛ-
ⲧⲟⲟⲩ [illegible]ⲟⲩⲏ ⲟⲩⲭⲉⲉⲓ ϩⲙⲡ̄ⲟ̄ⲥ̄ ⲡⲁⲥⲁⲓ ⲙⲙⲉⲁⲓⲧ +

Verso. [ⲧ]ⲉⲉⲓⲥ ⲃⲁⲥⲓⲗⲉⲓⲟⲥ ⲡⲉⲓ[ⲣⲣ] [illegible]ⲙⲙⲩⲟⲩ-
ⲙⲉⲁⲓⲧⲃ ϩ[ⲉ]ⲡⲟ̄ⲥ̄ ϩⲓⲧⲉⲙⲛⲁⲧⲁⲟⲥ ⲡⲉⲃⲥⲁⲓ.

602.

Or. 4720(43).—Papyrus; complete; $7 \times 3\frac{7}{8}$ in. The fibres are at right-angles to the text which is written in a sloping, ligatureless hand, ⲛ and ⲩ being almost indistinguishable. On the *verso* is a complete Arabic text.

[Graf.]

Letter from Abu Isak to Sisinius a priest(?). Beyond a reference to fodder for the recipient's cattle, I can make little of the text.

ϯ ⲉⲧⲏ̈ ⲧⲏⲣⲏⲙ : ⲙⲙⲟⲩⲧⲉ | 2 ⲙⲡⲓⲕ ⲙⲉⲛⲉⲥⲁ-
ⲙⲉⲓ : ⲧⲓⲧⲁ | 3 -ⲙⲁ ⲡⲙⲁⲕ : ϫⲉⲧⲁⲙⲙⲓⲣⲓⲧⲓ | 4 ⲁⲧⲥⲟ
ⲉϫⲏⲓ : ⲧⲉⲙⲟⲩ . . ⲙ . ⲁ . | 5 ⲁⲙⲙⲱⲥ : ⲉⲧⲏ̈ . . .
ⲩⲉⲙ | 6 -ⲙⲟⲩⲧⲉ : ⲙⲙⲉⲛⲟⲩⲙⲟⲩⲧⲁ | 7 ⲕ : ⲙⲁⲙⲁⲩ :
ⲧⲁⲩⲥ : ⲥⲁ- | 8 μ̈ⲉⲧ[4] β : ⲁⲙⲧⲁⲟⲩⲧⲁ : ⲙϩⲣⲏ | 9 ⲙⲙⲉ-
ⲧⲉⲃⲏⲁⲧⲉⲓ : ⲁⲟⲙ ⲡⲁ | 10 -ⲓⲟⲧ : ⲙⲁⲙⲧⲁⲕⲁ ⲙⲉⲕ |
11 -ⲧⲉⲃⲏⲁⲧⲉⲓ : ⲉⲙⲙⲏ : ⲁⲧⲉⲁ | 12 ⲓ : ⲙϩⲁⲟⲧ :

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[1] *Cf.* an expression in Rainer *Mitth.* v. 25.

[2] "Magnates"; *cf.* no. 420.

[3] Ἐπεί.

[4] ? Μέτρον; *cf.* in Krall, *Rechtsurk.* 178, an abbreviation probably identical with this.

ⲡⲁⲓϣⲁⲓ ϫⲁⲛ | 13 -ⲛⲟⲩ ⲙⲛⲧ : ⲛⲉⲓⲕⲱⲟⲩ : ⲉⲙⲉⲥ | 14 -ⲕⲁ : ⲉⲁⲓⲛⲉⲧⲙⲁⲛⲟⲩⲧⲃ ⲧⲓ | 15 β : ⲙⲙⲁⲗ̈ : ⲙⲡⲣⲏ ⲙⲙⲁ | 16 ϫⲁⲓⲧⲉⲓⲧⲟⲩ ⲙⲙⲁⲕ ⲁⲣⲁ . | 17 ⲥⲓ-ϫⲱⲟⲩⲏ[1] : ⲧⲓϣⲓⲙⲓ ⲉⲗⲁⲕ

Verso. ⲥⲓⲥⲓⲙ ⲡⲣⲉϥ̈ ⲥⲓⲧⲉⲙⲁⲛⲟⲩ ⲓ̈ⲥⲁⲕ̈ ?

603.

Or. 4720(44).—Papyrus; a fragt.; $5\frac{1}{2} \times 7\frac{1}{2}$ in. Two *selis*-joins are parallel with the text to which the fibres are at right-angles. The script is slightly sloping, rounded and rarely ligatured. The beginnings of all lines are lost.

[Graf.]

Letter from —— to his "dear son" Cosma and others. A bride is mentioned in l. 2, George the reader in l. 6; but the general purport remains obscure.

[ⲉ ⲕⲟⲥⲙⲁ ⲡⲁϣⲙⲁⲓ ⲁⲣⲁ ⲧⲁ̈ . . . ⲗⲁ ⲁⲣⲁ | 2 [ⲙⲁ-ⲫⲓⲗⲟⲧⲉⲩ ϫⲁⲗⲁⲩ ⲙⲙⲁⲧⲥⲩⲙⲛⲓⲧ | 3 [ⲗⲗⲁ ⲙⲧⲁⲕⲙⲉ ⲥⲙⲥ ⲙⲙⲁ ϫⲱⲟⲩⲙⲁ | 4 [ⲁ̈ⲥⲙ ⲙⲁⲕ ⲙⲧⲣⲙⲙⲁⲧⲉⲩⲙⲁⲓ-ⲉⲁϣⲣⲓⲁ ⲙⲙⲁⲩ | 5 [ⲁⲣⲁ ⲙⲧⲣⲫⲟⲟⲩ ⲙⲧⲙⲙⲁ ⲙⲙⲁⲧ-ⲙⲙⲁ | 6 [ⲙⲙⲟⲁⲥ ⲁⲣⲁ ⲁⲣⲙⲟⲣⲓ ⲡⲁⲫⲣⲟⲩ | 7 [ⲙ̈ⲙⲟ ⲙⲙⲏⲣⲉ ⲛⲉⲣⲱⲟⲩⲙ ⲁⲣⲙ ⲁⲣⲁ | 8 [ⲉ ⲁⲣⲁ ⲁⲙⲟⲟⲩ ⲙⲙⲁⲧⲁⲙⲟⲟⲩ ⲉ̈ⲁⲟ | 9 [ⲉ ⲙⲙⲁⲧⲟⲩⲭⲱⲟⲩⲟ . . ⲙⲁⲓ | 10 [ϫⲁⲁⲥ ⲛⲉⲥ ϫⲙⲙⲁⲓ . ⲉ ⲕⲟⲥⲙⲁ | 11 [ⲁⲫⲟⲣⲁ ⲕ . . ⲛⲉⲙⲟⲩⲟ ⲙⲙⲏⲭⲓ | 12 [ⲙⲣ . . ⲉⲣⲧ̈ ⲟ . ⲥⲱⲧ̈] | 13 [ⲟⲩⲥⲉⲟⲙ ⲙⲙⲏⲙⲟⲩ ⲧⲙⲣⲟⲩ +

Verso. + ⲧⲙⲏⲥ ⲙⲙⲁⲙⲉⲁⲓⲧ ⲙⲫⲙⲁⲓ ⲕⲟⲥⲙⲁ[

604.

Or. 4720(45).—Papyrus; complete; $4\frac{5}{8} \times 5\frac{3}{4}$ in. The text begins at right-angles to the fibres and is continued on the other side. It is written in a sloping, ligatureless uncial.

[Graf.]

[1] *Cf.* no. 591.

Letter from Chaêl to his "dear son" Isaac. The former speaks of going, if he can find none else(?), to the latter and remaining with him till he dies and is buried by him. The rest, except the final greetings, is obscure.

+ ϣⲙⲡⲁⲛ ⲙⲙⲟⲩⲧ ⲁⲛⲁⲕⲙⲉ ϫⲁⲛⲁ ⲉⲣⲱⲙⲙⲉ | 2 ⲙⲁⲙⲉⲣⲓⲧ ϫⲙⲡⲣⲓ ⲉⲙⲥⲁⲕ ϣⲙⲁϫⲙⲧ ⲙⲙ | 3 ⲧⲁ-ⲧⲧⲭⲏ ⲧⲙⲣⲉ ⲁⲙⲙⲟⲛ ⲉ̈ⲣ̈ⲣ̈ⲙ̈ⲙ̈ ⲁⲙⲙ | 4 -ⲟⲩⲧⲉ ⲥⲁⲣⲧ ⲛⲉⲕ ⲁ̈ⲕⲟⲙⲥⲟⲩ ⲁⲙⲣⲓ ⲁⲙⲙ | 5 -ⲟⲩⲧⲉ ⲥⲁⲣⲧⲉ ⲛⲉⲕ ⲟⲩⲟ ⲛⲉⲕ ⲛⲁⲓ ⲉ̈ⲣ̈ⲙ̈ⲙ̈ⲙ̈ | 6 ϫⲁⲙⲟⲛⲁⲗⲟⲩ ⲥⲉⲕ[1] ϫⲁⲁⲓ ϩⲁⲧⲛⲕ ⲧⲁⲟⲩⲟ | 7 ϩⲁⲧⲛⲕ ϫⲁⲛⲧⲁⲙⲟⲩ ⲕⲧⲁⲙⲥⲧ ⲙⲙⲁ | 8 ⲛⲧⲁⲃⲓⲕⲟⲩⲙⲓⲥⲟⲙⲁ ⲛⲁⲧⲧⲁⲕ ⲟⲕ | 9 -ⲁ̈ⲙ̈ⲟⲣϧ ⲟⲣⲁⲓ ϫⲁⲗⲁⲛⲧⲁⲙⲟⲩ ⲛⲉⲧⲣⲁⲣⲉ | 10 -[ⲛ]ⲛⲟⲩⲧⲉ ⲥⲁⲣⲧⲉ ⲙⲙⲁϥ ⲛⲉⲓ ϫⲁⲙⲙⲓⲧϥ ⲧ | 11 -ⲁⲉⲓ ϩⲁⲧⲛⲕ ⲛ ⲙⲙⲁ ⲟⲩⲁⲕⲙⲟⲩ ⲣⲁϥ | 12 ϫⲁⲁⲓ ⲙⲙⲛⲕ ϣⲙⲟⲩⲧⲟⲩ ⲟⲛ-ⲛⲟⲩⲧⲉ (*verso*) 13 ⲧⲓϣⲓⲙⲓ ⲥⲧⲁⲥⲟⲙ ⲕⲁⲗⲟⲥ ⲙⲙⲁ-ⲛⲉⲥ | 14 -ⲥⲉⲓ ⲙⲙⲁⲥⲕⲟⲩⲧⲟⲩⲣⲓ ⲁⲧⲱ ⲧⲧⲁ | 15 -ⲣⲕⲁ ⲙⲁⲕ ⲛⲁⲙⲉⲓ ⲉⲩⲙⲟⲙ ⲛⲉⲕⲕⲟ | 16 -ⲛⲉⲕϩⲁ ϣⲓⲥⲓⲥⲁⲕ ϫⲁⲙⲓⲧⲁⲉⲓ ⲟⲩⲭⲙⲓ | 17 ϣⲙⲡⲭⲁⲥⲓⲥ +

605.

Or. 4720(46).—Papyrus; a fragt.; $9\frac{3}{4} \times 5\frac{3}{4}$ in. The text is at right-angles to the fibres and is written in a clear, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv).

[Graf.]

Letter from —— to ——. The subject is difficult to ascertain owing to the fragmentary state of the text and the peculiarity of the words and forms.

The amount lost at the ends of the lines cannot be estimated.

+ ϣⲙⲡⲁⲛⲟⲩ ⲙⲙⲟⲩⲧⲉ ⲛⲉⲣⲁⲣⲉⲛ ⲁ[| 2 ⲛⲉⲁⲉⲃ-ⲛⲟⲩⲉⲛ[2] ⲁⲣⲁ ⲥⲙⲏ̈ ⲛⲕⲟⲥⲙⲁ[| 3 ⲁⲣⲁ ⲛⲕⲟⲩⲧⲉ ⲁⲣⲁ ⲙⲙⲁⲟ ⲛⲉⲙⲧⲙⲙ ⲁⲧⲁⲙⲟⲩ ϣⲓⲉⲙ[| 4 ⲕⲟⲥ ⲛⲁⲗⲙⲟⲩ ⲁⲗⲗⲁ ⲉ̈ⲕⲱⲙⲥⲟⲩⲣⲉⲙⲁ[3] ⲛⲁⲧⲁⲣⲭⲟⲥ ⲛⲉⲙⲧⲁ[| 5 ⲁⲙ-

[1] *Cf.* the same expression Crum, *Copt. MSS.* 28.

[2] *Cf.* Krall, *Rechtsurk.* 30, 31.

[3] = ⲕⲱⲙⲥⲟⲩⲣⲉⲙⲁ. Presumably ⲧⲁⲣⲭⲟⲥ is his father's name.

ⲙⲙⲟⲓ ⲙⲉⲡⲉⲛⲓⲁⲗⲗⲟⲩ[1] ⲥⲓⲟⲩⲥⲁⲓ ⲁⲛⲧⲁⲩ ⲁⲗⲙⲟⲛⲓ ⲙ[illegible] | 6 ⲡⲟⲩ[λ][2] ⲙⲙⲉⲛⲧⲙⲙ ⲥⲧⲥⲧⲁⲗⲉⲥⲩ ⲥⲓⲧⲉ ⲙⲃⲁⲓⲧⲥ ⲙⲃⲧⲁⲁⲥ ⲉⲃⲁⲁ[illegible] | 7 ⲁⲥⲩ ⲁⲁⲩⲥⲓ ⲡⲥⲧⲉϫⲁⲃⲁⲁ ⲥⲟⲩ-ⲕⲁⲗⲗⲓⲁ[3] ⲉⲙⲉⲙⲩⲭⲓⲧⲫ ⲥⲟⲧⲉ[illegible] | 8 ⲧⲓ ⲙⲁⲃ ⲥⲟⲓ . . . ⲧⲉⲙⲟ[ⲣ] . . ⲧⲉⲙⲙⲉⲥ ⲧⲁⲡⲙ ⲧⲉⲙⲉⲙⲙⲟ[λ] ⲥⲟⲙ | 9 [illegible]κ°/ φλλο ? ϛ μηνα πετρο[ⲩ] | 10 ?

On the *verso* is the address in one line.

606.

Or. 4720(47).—Papyrus; 7 × 4¼ in. There are two texts, the earlier (1), being that at right-angles to the fibres, is written in a ligatured and difficult hand. Only the beginnings of 7 lines are preserved. The later text (2) is complete but not always legible and is written in a smaller hand without ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[Graf.]

2. Letter in which the recipient is commissioned to buy 20 —[4] of bread for 3 *solidi* for the writer and his (?) children, also 6 ϫⲁⲧ, a kor (?)[6] of salt (? fish), a jar of vinegar and a ⲗⲁⲕ[6] of oil. He is also to send the deacon Ammonius and "my father" Victor. The conclusion is obscure.

ⲣ ⲥⲧ ⲧⲓⲣⲓⲙⲓⲙ ⲙⲉⲕ ⲙⲙⲓⲥⲁ | 2 -ⲙⲁⲓ ⲧⲓ ·ⲅ ⲉⲭⲟⲩⲥⲟⲧ | 3 ⲙ[ⲣ]ⲫ ⲙⲁⲉⲓⲕ ⲙⲉⲓⲙ ⲁⲥⲁ ⲙ[ⲣ] | 4 ⲙⲩⲉⲉⲣⲫ ⲁⲥⲁ ϛ ⲙⲩⲁⲧ | 5 ⲁⲥⲁ ⲟⲩⲕⲟⲩⲣⲣⲓ ⲙⲭⲓⲁ | 6 ⲁⲥⲁ ⲟⲩⲣⲙⲉⲉⲥⲧ ⲙⲣⲙⲓⲭ | 7 ⲁϭ[ⲥ] ⲃ ⲙⲗⲁⲕ ⲙⲙⲉⲥ | 8 [ⲁ]ⲥⲁ ⲕⲉ . ⲟ ⲙ[ⲣ] | 9 ⲟⲩⲁⲧⲉ ⲡⲁⲓⲕ ⲁⲙⲙ[ⲟ] ⲙⲁ[ⲣ] . | 10 ⲁⲥⲁ ⲙⲁⲓⲱⲧ ⲃⲓⲕⲧⲱⲣ | 11 ⲉⲡⲉⲥⲏ ⲧⲟⲩⲥⲁⲉⲭⲉⲧⲙⲉⲣⲫ[ⲱ] | 12 . . ⲧⲉⲙ ⲁⲥⲁ ⲙⲡⲁⲙ[ⲙⲓ]ⲧ . | 13 ⲙⲉⲙⲉⲥⲧ ⲟⲩⲭⲁⲓ ⲥⲙⲙⲟⲩ[ⲥ].

[1] Can this be for ⲙⲙⲙⲉⲙⲉⲣⲡⲧ? But the first ⲙ is certain.

[2] I do not know what this abbreviation can represent.

[3] A word ⲕⲗⲟⲩⲥⲓⲁ is in Krall, *Rechtsurk.* 104.

[4] Possibly there is nothing between ⲙ and ⲩ.

[5] *V.* Crum, *l.l.* 22; but *cf.* no. 590.

[6] Presumably the same word as in *Aeg. Z.* 1878, 14.

607.

Or. 4720(48).—Papyrus; a fragt.; 2¾ × 6⅛ in. The fibres are at right-angles to the text which is written in a small, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv for a better specimen of the type).

[Graf.]

Letter. In l. 2, ϫⲁⲓⲕⲁⲧⲁⲛⲓⲧⲁ ⲉⲡⲥⲁⲓ ⲙⲙⲏ ⲡⲉⲧⲣⲟⲥ; l. 4 is [illegible]ⲙⲟⲩ ⲥⲉⲧⲏⲣⲟⲥ ⲙⲉⲍⲟⲩⲙⲓⲥⲓ[1] ⲙⲧⲁⲧⲙⲟⲩ ⲙⲡⲉⲙⲁⲧ[illegible]. In l. 7 ⲙⲙⲏ ⲥⲧⲁⲧⲣⲟⲥ is mentioned.

608.

Or. 4720(49).—Papyrus; a fragt.; 2⅞ × 6 in. The script is of the sloping, ligatureless type of Hyvernat, *Album*, pl. xv. The text is at right-angles to the fibres.

[Graf.]

Letter. Parts of the opening salutations only. It is evidently addressed to a high dignitary, probably a bishop.

1 [illegible]ⲙⲙⲩ ⲙⲉⲟⲛ ⲥⲓⲭⲉⲙⲡⲟⲩⲣⲏⲧⲉ ⲙⲁⲡⲟⲥ-ⲧⲟⲗⲓ[ⲕⲟⲛ] | 2 [illegible]ⲙⲙⲉⲛ ⲥⲓⲟⲟⲩ ⲙⲙⲉⲛ ⲥⲓⲧⲉⲛⲫ̄ⲧ ⲙⲉⲙⲙⲉ[ⲣⲱⲙⲓ] | 3 [illegible]ⲙⲉⲛⲁⲗⲟⲙⲟⲥ ⲙⲙⲟⲩⲧ ⲉⲫⲉⲁ-ⲣⲉⲍ ⲉⲡ[illegible] | 4 [illegible]ⲙⲣⲟⲙⲙⲓ ⲙⲥⲓⲣⲙⲙⲓⲕⲟⲛ ⲙⲧ[illegible]

Verso. ⲣ ⲧⲓⲟ ⲙⲙ[ⲁ][2] ⲙ[ⲣ]ⲙ ⲙⲱ[ⲍ] ϩ ⲟⲉⲟ[ⲍ] ⲡⲙⲙⲕⲱ ⲡⲣⲓ ⲉⲙⲙⲕⲱ[3] [illegible].

The dialect is Bohairic, but for the word ⲟⲩⲣⲙⲧⲉ.

609.

Or. 4720(50).—Papyrus; complete with two distinct but rarely legible texts; 10½ × 6 in.

[Graf.]

[1] For this name *v.* Krall, *Rechtsurk.* 192, Crum, *l.l.* 72.

[2] Really a combination of ⲙ and ⲧ but probably intended for ⲙⲙ. The letters following may = καὶ.

[3] *Cf.* Crum, *Copt. MSS.* 33 (no. xvii). Here ἐν κυριῷ obviously follows the recipient's name.

1. The text parallel to the fibres is here apparently the earlier of the two. It is written in some 19 lines, in a sloping, uneven hand with few ligatures.

Letter beginning ⲁ̀ⲥⲱⲧⲉ ⲙ̀ⲡⲁⲣⲁ ⲡⲓⲡⲉⲧⲣⲟⲥ[ⲓ ⲛ] ⲡⲓⲁⲛⲁⲛⲟⲩⲧ ⲛ̀ⲟⲩⲟⲉ ⲡⲓⲟⲩⲟⲧ ⲛⲁⲣ̀ ⲫⲓⲧ ⲉⲁⲥⲉⲡⲟⲩⲧ. In l. 4 occur the words ⲧⲓ ⲛⲁⲓ $\overset{\text{X}}{\text{ⲁ}}\overset{\text{aa}}{\text{ⲣ}}^{\theta}$ ⲛ̀ⲁ ⲟⲩⲥⲁⲟⲩⲕ.[1] Scarcely anything else is consecutively legible. In the last l. is the word ⲕⲁⲓ̈ⲁⲩⲁ.[2]

2. The later text, also a letter, is in a larger, more regular hand. It begins ⲁ̀ⲥⲱⲧⲉ ⲧⲓ [ⲟⲩⲛⲁⲓ ⲙ̀ⲡ[ⲉⲕ]ⲡⲓⲣⲓⲁⲛⲟⲩⲧ ⲛⲥ[ⲁⲓ]. Only disconnected words or letters are afterwards legible. The address, on the same side and in the reverse direction, begins with ⲁⲡⲟⲁ as in no. 549.

610.

Or. 4720(51).—Papyrus; a fragt.; $3\frac{7}{8}\times5\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping hand with few ligatures.

[Graf.]

Letter. The following is the text, several letters of which are doubtful.

ⲓⲧⲡⲟⲉⲧⲓⲕⲟ[3] ⲛⲉⲓ ⲡⲁⲗⲁⲓⲟⲛ
ⲛⲉⲉⲓ ⲥⲛⲟⲩⲉ ⲉⲕⲁⲣⲱ ⲡⲓⲛⲓ ⲭⲁⲓ
ⲓ̈ ⲓⲧⲟⲟⲩ ⲛⲁⲣⲉⲗⲁⲕ ⲥⲛⲁⲗⲁⲣ . . .
ⲧⲓ ⲥⲛⲁⲗⲁⲡⲟⲩⲧⲉ ⲥⲁⲃⲧⲓ ⲥⲛⲁⲓⲛⲓ
ⲕⲟⲩⲁ̈ⲓⲁ ⲥⲓⲧⲟⲡⲟⲥⲁⲥⲟ[4] ⲟⲩⲭⲟⲟⲩ
ⲛⲟⲟⲩ ?

[1] For ⲁⲣ$^{\theta}$ *cf.* Stern, *Aeg. Z.* 1885, 35, 157, Crum, *Copt. MSS.* 75, Krall, *Rechtsurk.* 27 &c., Wilcken, *Ostraka*, ii, no. 1225.

[2] In Rainer *Mitth.* v. 52 ⲕⲁⲓⲥⲁⲩⲁ. Possibly connected with ⲥⲁⲩⲟ; *cf. Proc. Soc. Bibl. Arch.* xxi. 249. *V.* no. 596.

[3] *Cf.* the δίκαιον in Krall, *Rechtsurk.* 73 &c. and no. 635.

[4] For يحيي.

611.

Or. 4720(52).—Papyrus; a fragt.; $10\frac{1}{2}\times3\frac{3}{8}$ in. The fibres are at right-angles to the text, which is written in a thin, much ligatured hand (*cf.* Rainer *Mitth.* v. 51, which is very similar).

[Graf.]

Letter. There is nothing to remark in the text that remains. It seems to address a superior, l. 11 ⲡⲉⲓⲏⲁⲓⲥ ⲡⲓⲟ[ⲩ]. The address, on the *verso*, is [ⲛⲁⲣ̀ ⲭⲣⲓⲥ̀ⲧ̀ⲟ̀ⲥ ⲉⲡⲓⲟⲩⲧⲉ] + which, being the end of the line, one may take to show the writer's name.

612.

Or. 4720(53).—Papyrus; a very dilapidated fragt.; $6\frac{1}{4}\times8$ in. The text is written at right-angles to the fibres in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv for the type).

[Graf.]

Letter of which only the first 4 of the extant lines are legible. The following greetings can be read; [2ⲟⲩ ⲛ̀ⲥⲱⲟⲩ ⲧⲁⲙⲟⲣⲓⲧ ⲛⲓⲟⲩⲉ | 2 [ⲛⲓⲙⲁⲙⲟⲣⲓⲧ ⲉⲡⲓⲟⲩⲉ ⲥⲁⲓⲛⲓⲟ[1] ⲛⲓⲙⲁⲣⲓⲁ ⲛⲓⲁⲗⲁⲩⲓⲁ ⲛⲓⲁⲕⲟ[ⲃ] | 3 [ⲛ . . ⲟ . ⲛⲓ ⲛⲓⲏⲓⲟⲣⲓⲁ[2] ⲛⲓⲉⲣⲟⲩ . . . ⲁ ⲓⲟ[3] ⲁⲛⲁⲕ ⲁⲡⲟⲩ ⲛⲟⲩⲧⲁⲁⲣ[4] | 4 [2ⲟⲩⲁⲟⲩ ⲕⲁⲗⲟⲥ ⲟⲩⲉⲛⲓⲟⲩ[ⲕⲟ]ⲧⲉ ⲥⲛⲁⲟⲩⲛⲁⲟ ⲛⲓⲁⲓⲟⲩⲧⲉ[5] ⲛⲁⲥⲁⲛ]

613.

Or. 4720(54).—Papyrus; a fragt.; $6\frac{1}{4}\times5\frac{1}{2}$ in. The text is parallel to the fibres and is written in an irregular, much ligatured hand. On the other side is part of an Arabic text.

[Graf.]

[1] Or ⲟⲩⲥⲁⲓⲛⲓⲟ John.

[2] ↑ جورية.

[3] *V.* no. 594.

[4] معقر[ل] بن.

[5] ايوب.

Letter in which taxes (τέλος[1]) and wine are mentioned. The recipient is addressed as "dear brother."

[illegible] ? ⲛⲉⲣⲓⲧ ⲥⲟⲓ | 2 [illegible] | 3 ⲉⲕⲕ . ⲛ . ⲉⲙⲁⲗⲕⲉⲩ[2] ⲉⲙⲙⲁⲓ | 4 -ⲧⲓⲧⲉⲗⲟⲥ ⲉⲣⲟⲧⲛ ⲁⲕⲭⲓ-ⲡⲟⲩⲛ | 5 ⲭⲉⲣⲁⲉⲓ ⲉⲣⲏⲥ ⲉⲧⲟⲡⲓⲡⲣⲉ | 6 ⲁⲓ̄[3] ⲁⲕ-ⲥⲟⲩⲉⲓ[4] ⲭⲉⲛⲩⲁⲛⲉ | 7 ⲛ ⲙⲙⲉⲛⲩⲉⲓ ⲁⲓ̄ ⲡⲁⲥⲟⲙ ⲕⲁⲗⲉ̄ⲧ | 8 -ⲉ ⲧⲓ ⲁⲓ̄ β̄ ⲉⲙⲡⲣⲏ ⲛⲁⲣ ⲉⲥⲁⲓⲉ[5] | 9 ⲥⲙⲏ-ⲥⲁⲓⲉ ⲉⲣⲥⲁⲥⲧⲙⲕ ⲁⲧⲥⲟ | 10 ⲡⲉⲩⲁ[illegible]

614.

Or. 4720(55).—Papyrus; a fragt.; $7\frac{3}{4}\times5\frac{1}{2}$ in. The script is ligatureless and unusually clumsy. It is at right-angles to the fibres.

[Graf.]

Letter. The phrases ⲁⲧⲥⲟ ⲡⲉⲕⲉⲁⲗⲧⲥⲟⲟ-[ⲧⲉⲙ[illegible], ⲁⲧⲥⲟ ⲁⲛⲁⲕ ⲧⲉ ⲡⲁⲣⲕⲟⲩ[ⲣⲓ[illegible], ⲁⲧⲥⲟ ⲧⲁⲓⲉⲥⲧ ⲩⲙⲙⲓ ⲉⲁⲁ[ⲕ[illegible], (*verso*) ⲧⲉⲉⲓⲓ ⲁⲛⲁⲕⲓⲛⲉ ⲉⲁⲭⲁⲣⲓ[illegible] are legible.

615.

Or. 4720(56).—Papyrus; a fragt.; $9\frac{1}{2}\times4$ in. The text is written at right-angles to the fibres in a small, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 4, xviii for a slight resemblance in some letters).

[Graf.]

Letter, addressed to a superior ⲧⲉⲕⲗⲓⲉⲧⲟⲥ̄. Originally in more than 20 lines; only a few words in each are preserved. The following phrases may be noticed. [illegible]ⲭⲉⲧⲓ ⲕ ⲡⲉⲓⲫⲓ[6] ⲙⲡⲓ̄ⲧ ⲁⲓⲧⲉⲣⲣⲟⲥ ⲙ[illegible], [illegible]ⲙ ⲭⲉⲁⲃ ⲛⲁⲓⲙ ⲡⲧⲙⲉⲥ ⲁⲓⲧⲓ ⲓⲇ ⲙⲙⲁ[illegible], ⲁⲍⲁ ⲩⲁⲓⲟⲁⲛ ⲛⲉⲃⲓⲙⲙ ⲙⲉⲕ[illegible], [illegible]ⲧⲓ ⲛⲁⲩⲙⲙ ⲙⲕⲙⲣⲓ ⲟⲟⲧⲣⲓ[7][illegible]

[1] *Cf.* Krall, *Rechtsurk.* 178.
[2] *Cf.* Crum, *Copt. MSS.* 42.
[3] For λοιπόν, as in Krall, *l.l.* 176.
[4] *Sic*, for ⲥⲟⲟⲧⲙ.
[5] Used thus in Crum, *l.l.* 30.
[6] *Cf.* no. 528, problem 26.
[7] Theodorus.

616.

Or. 4720(57).—Papyrus; much torn and dilapidated; $6\times13\frac{3}{4}$ in. The text is written at right-angles to the fibres in a ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3 xiv for the type).

[Graf.]

Letter from Apollo to Apa Julius, the deacon. The contents are difficult to ascertain. The writer appears to ask for the copy of a document regarding trespass; [illegible]ⲙⲁⲛⲟⲧⲃ ⲙⲕⲧⲁ[ⲧ]ⲁ ⲫⲓⲥⲟⲟⲙ (ἴσον) ⲙⲙⲁⲣⲟⲧⲣⲓⲥⲙⲟⲥ (παρορισμός) ⲙⲉⲙ ⲃⲁⲗ ⲧⲁ[illegible]. The text ends (l. 7) with + ⲙⲉⲓ ⲉⲓⲥⲉⲓ ⲙⲁⲁⲧ ⲟⲧⲭ[ⲉⲓ] ⲥⲉⲙⲭⲁⲓⲥ +

617.

Or. 4720(58).—Papyrus; two fragts., if not of the same MS., at least by the same scribe. The script, for most part at right-angles to the fibres, is written in a rarely ligatured hand (*cf.* *Aeg. Zeitschr.* 1885, Taf. 1, iv).

[Graf.]

Letter (or letters) in which the phrases ⲥⲉⲧ ⲡⲉⲕⲩⲙⲙⲓ ⲙⲙⲓ, ⲁⲧⲥⲟ ⲁⲓⲩⲁⲛ ⲟⲧⲕⲉⲣⲓⲁⲕⲓ[illegible], [illegible]ⲙⲟⲧⲭⲉⲓ ⲙⲭⲁⲓⲥ̄ are visible.

618

Or. 4720(59).—Paper; a fragt. of thin, brown material; about $4\frac{1}{2}\times7\frac{1}{4}$ in. The script is large and clear (*cf.* Crum, *Copt. MSS.*, pl. 2 for the type), the lines irregular.

[Graf.]

Letter. Little can be read consecutively. On the *recto* (?) the phrases [ⲙ]ⲟⲩⲧⲥⲏⲓⲥ ⲙⲉⲙⲓⲥⲟⲟⲩ ⲙⲙⲟⲥⲁⲙⲙⲏⲥ, ⲁⲍⲁ ⲡⲁⲥⲁⲕⲙⲓ[1] ⲟⲩⲁⲙⲏ ⲙⲉⲓ, ⲁⲍⲁ ⲓⲥ ⲫⲗⲉⲥⲧⲁⲙⲁ ⲡⲉⲕⲗⲓⲁ[illegible], [illegible]ⲍⲁ ⲁ̄ ⲙⲁ-

[1] ? σακκίον.

[illegible][1] are legible. On the *verso* (?) [illegible][2] [illegible], [illegible][3] [illegible], δ´ [illegible]

619.

Or. 4720(61).—Papyrus; almost perfect; $4\frac{7}{8} \times 2\frac{1}{2}$ in. The text is written parallel to the fibres, in a small, ligatured hand probably identical with that of nos. 621, 622.

[Graf.]

Letter asking the recipient to send Damianus son of Theodorakius to —— son of Gabriel(?). ⲡ [illegible] | 2 [illegible] [illegible] | 3 [illegible] [illegible][4] [illegible] | 4 [illegible] [illegible] | 5 [illegible] [illegible] | 6 [illegible][5] [illegible] | 7 [illegible] + [illegible]

620.

Or. 4720(60).—Papyrus; a fragt.; $7 \times 3\frac{3}{4}$ in. The text, at right-angles to the fibres, is written in a large semi-uncial hand (*cf.* Hyvernat, *Album*, pl. x, except for the ⲙ).

[Graf.]

Letter addressed in the 2nd pers. plur. Its subject cannot be ascertained. The phrase [illegible] occurs. The last line is [illegible]. A seal and papyrus ribband are still attached to the bottom of the leaf, the impression on the former being identical with that on no. 548, doubtless another impression by the same seal.

621.

Or. 4720(62).—Papyrus; complete; $3\frac{1}{4} \times 2\frac{3}{4}$ in. The text is written at right-angles to the fibres in a small, thin character with some ligatures (*cf.* Rainer, *Mitth.* v. 51 for the type). A clay seal and papyrus ribband used for fastening are still attached to the bottom of the letter. On the *verso* is part of a large Cufic protocol.

[Graf.]

Letter in which the writer gives instructions about the payment of a tax (δημόσιον). The details are obscure. It appears to be dated the 7th Tybi, 8th Indiction. A text of a similar class is Bodleian pap. e. 9.

ⲡ [illegible] | 2 [illegible][1] [illegible] | 3 [illegible] [illegible][2] | 4 [illegible]. ικος | 5 [illegible] δημ̣ο̣ ϵγρ μ̣ ν̣ τ ζ ι η.

Above the text is a cross.

The seal shows a cross ✠ with 4 letters in its angles,[3] apparently $\frac{\text{ΓΠ}}{\text{Θ?}}$

622.

Or. 4720(63).—Papyrus; complete but often illegible; $3\frac{5}{8} \times 3$ in. The text is written parallel to the fibres in a small, ligatured hand, similar to that of the last no. This too has still its clay seal and ribband.

[Graf.]

Letter referring to money matters. ⲡ [illegible][4] [illegible] | 2 μβ̄ φ. [illegible] [illegible] | 3 [illegible] [illegible][5] [illegible] | 4 [illegible] [illegible][5] | + | 5 ϵγρ̣ χ̄ ιζ ινδ ?

On the other side are remains of another letter, perhaps in the same hand.

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[1] ابو الفراج. [2] Appears to be a Greek word.
[3] An unidentifiable Arabic word.
[4] *Cf.* nos. 621, 622.
[5] The last letter may be ⲗ.

[1] Perhaps the verb introducing a wish, "it is my wish that." Such a usage is found in several ostraca.
[2] An ostracon uses ϲωρ ⲟⲃⲟⲗ in reference to a tax (v. Crum, *Copt. Ostr.*), though one might here expect a proper name.
[3] ⲙ is the only letter at all certain.
[4] The reading is clear. The prefix is difficult to explain.

The seal shows a male figure with spear in left hand, the right resting on the hip and beside it a star. It probably represents S. George, Theodore or some other military saint.

623.

Or. 4720(64).—Papyrus; complete; $2\frac{3}{4} \times 5\frac{3}{8}$ in. The text, parallel to the fibres, is written by the same hand as no. 624.

[Graf.]

Letter to or from Anatolius the λογογράφος,[1] bidding hand over certain persons to Theodore, the φύλαξ.

+ ϩϵⲙⲙⲁϩⲓ ⲥⲙⲛⲟⲩ̈ ⲛⲉⲙⲉϭⲁ̄ | 2 ⲧⲓ ⲙⲉⲁⲥⲙⲓχ ⲓⲉ̄ⲣ̄ ⲛⲏⲟ̄ⲩ̈ ⲁϩⲁ ⲡⲉⲗⲁⲥⲙⲓ | 3 -χ κερκεσιφ̄[2] ⲃⲟⲟⲩⲧⲣⲓ ⲡⲁⲥⲃⲁⲗⲓⲥ | 4 γρ΄ μ̄ π̄ᵡ ζ ⲓⲛⲇ/ ζ

Verso. + απο το ᾱγ̄ δε̄ς̄ φλ̄ [ ] ανατο̄ λογωγρ̄ +

624.

Or. 4720(65).—Papyrus; complete; $3\frac{1}{4} \times 5$ in. The text, at right-angles to the fibres, is written in a sloping hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, i). *V.* no. 623.

[Graf.]

+ ϩϵⲙⲙⲁϩⲓ ⲥⲙⲛⲟⲩ̈ ⲛⲉⲙⲉϭⲁ̄ | 2 ⲧⲓ ⲓⲟⲩⲥⲧⲓ ⲡⲁⲛⲩⲁⲓⲣⲧⲓ[3] ⲁϩⲁ ⲡⲉⲓⲏⲓ ⲛ | 3 -ⲁⲛⲟⲩ ϩⲉⲩⲟⲓϩ[4] ⲫⲁⲛⲁ ⲓⲟⲩ̈ ⲡⲁⲥⲃⲁⲗⲓⲥ[5] | 4 ⲡⲁⲥⲟ̈ γρ΄ μ̄ π̄ᵡ ζ ⲓⲛⲇ/ ζ

Verso. + απο το ᾱγ̄ δε̣ο̣ φλ̄ [ ]ανατο̄ λογωγρ̄ +

[1] The address is very obscure. I assume it to be intended for ἀπόδος τῷ ἀγαθῷ δεσπότῃ . . . (*cf.* Kenyon's Catal. i. 227), when Anatolius would be the recipient, the writer being unnamed. But ᾱγ̄ is uncertain, also the end of δεσ. Perhaps this and the next no. are orders for the delivery of prisoners (*cf.* Berlin *Aeg. Urk.*, no. 374ff.).

[2] For these two χωρία *v.* Vienna *Denkschr.* xxxvii, 105 and for the second also Berlin *Aeg. Urk.* i and ii, *passim.*

[3] A place-name.

[4] ابو هشام ?

[5] *V.* no. 656.

625.

Or. 4720(66).—Paper; dilapidated; $6\frac{5}{8} \times 4$ in. The text is written in a ligatureless, very clumsy and unskilled hand.

[Graf.]

Letter apparently to Mercurius ⲕⲩⲣⲓ ⲡⲁⲛⲟⲩ̈ ⲡⲁⲡⲁ ⲡⲉⲣⲕⲟⲩⲣⲓ, from an inferior whose name is illegible in the address. The writer salutes also those that are under his authority.[1] What the subject of the letter is cannot be determined. At its close (*verso*) occur the words [ⲕⲧⲉⲡⲁϣⲁⲓ ⲉϥⲓⲁ[2] ⲛⲉⲓ.

626.

Or. 4720(67).—Paper; complete; $4\frac{1}{8} \times 3\frac{5}{8}$ in. The script is ligatureless and clumsy. The form of ⲓ is that described in no. 116.

[Graf.]

Letter to the clergy and "our son" Gabriel from a monastic superior or perhaps a bishop. After an obscure excuse for not having written, he appears to ask that if the σύναξις is not yet over, the blessing (? or eulogiae) may be left for him.

ⲫ ⲉⲧⲁⲓ̈ ϯⲯⲩⲭⲏ ⲛⲁϣⲱⲣⲡ ⲕⲁⲣⲡⲓⲕⲟⲥ ϩⲁ ⲡⲉⲓⲱⲱⲣⲡ ⲣⲁϥⲣⲓ ⲙ̄ⲟ̄ⲥ̄ ⲉⲓⲱⲟⲩ ⲉⲣⲟⲧⲉⲓ[3] ⲁⲡⲟⲓ ⲡⲓϫⲉⲓⲟⲩⲁ[4] ⲣⲟⲩⲥⲓ ⲧⲁⲥϩⲁⲓ ⲛⲓⲟⲩⲧⲉⲓ ⲁⲡⲟⲓ ⲛⲟⲩⲧⲏ ⲙⲏ ϯⲛⲟⲩ ϩⲁ ⲩⲱⲟⲩ ⲛⲛⲁⲧⲟⲩⲥⲙⲁⲣⲓ ϫⲁ ⲡⲉⲓⲱⲟⲩ ⲙⲏ ⲩⲁⲧⲁⲓ ⲟⲩⲁⲁⲓ ϸⲉⲙⲛⲟⲥ̄.

627.

Or. 4720(68).—Parchment; a fragt.; $4\frac{3}{4} \times 4\frac{7}{8}$ in. The text is written in a fairly regular,

[1] *Lit.* "under his shadow ⲉⲩⲗⲁ[ⲓ] ϩⲁⲧⲉⲥⲩⲛⲏⲑⲟⲥ

[2] *Cf.* Rainer *Mitth.* v, 54; and no. 635.

[3] The regular greeting of an ecclesiastical superior to his subordinates.

[4] Presumably a scribe or a messenger is intended.

ligatureless hand. There are traces beneath it of an earlier text, in a hand of Zoega's 2nd class.

[Graf.]

Letter from —— to Mercurius ⲡⲁⲓⲁ ⲡⲁⲣⲕⲟⲩⲣⲓ. Ll. 3-7 are;

3 [illegible]ⲛⲁⲓ ⲡⲁⲥⲁⲓ ϩⲓ ⲡⲁⲥⲁⲩⲁ[1] | 4 [illegible]ⲧⲉⲕⲧⲁⲟⲩ ⲧⲟⲥⲏⲏⲧⲉ ⲡⲟⲩⲁ[ⲓⲏ][2] | 5 [illegible]ⲧⲁⲥⲟⲩⲧⲟⲩ ⲟⲩⲏⲟⲩⲓ ⲓⲧⲁⲓ-ⲟⲩⲁⲓⲏ | 6 [illegible]ⲏⲓⲟⲓ ⲁϩⲁ ⲥⲛⲉⲩ ⲛⲉⲧⲣⲟⲩ[3] ⲛⲓⲕⲓⲕ | 7 [illegible]ⲥⲓⲓ ϫⲟⲉⲓⲟⲩ[4] ⲛⲓⲕ ⲟⲩⲓⲧⲏⲁϩ ⲟⲩⲛⲟⲕ.

628.

Or. 4720(69).—Papyrus; a fragt.; $5\frac{3}{4}\times7\frac{1}{4}$ in. The text, at right-angles to the fibres, is written in an uneven, rarely ligatured hand (*cf.* Crum, *Copt. MSS.* pl. 1, xxviii.) It is not possible to estimate the amount of text lost.

[Graf.]

Letter to —— from Matthew. The contents cannot now be ascertained.

ϯ ⲥⲁⲓⲓ ⲟⲟⲩ ⲧⲓϣⲏⲓⲉ ⲟⲣⲁⲕ[illegible] [ⲓⲉ] | 2 -ⲛⲉⲥⲁⲓⲏⲁⲓ ⲁⲓⲧⲁⲟⲩⲁⲩ ⲛⲓⲏⲧⲟⲓ[illegible] | 3 ⲛⲓⲏⲁⲓϣϥ[4] ϫⲟⲓⲓⲏ ⲟⲩⲁ[illegible] 4 ⲁⲛⲟϩ ⲟⲩⲓϩⲟⲩⲟ ϫ. ⲏⲁⲓⲩⲓ[illegible] | 5 ϣⲁⲧⲧⲁⲟⲩⲁⲥ ⲏⲁⲓ ⲏⲁⲁⲓⲥⲧ[ⲁ] ⲃⲓϣ[illegible] | 6 ⲛⲓⲏⲁⲓϣϥ ⲁϫⲟⲓⲟⲩ ⲟⲩϫⲟⲟⲩⲟ ⲓⲓⲓ ⲧⲩ[illegible] | 7 ⲛⲟⲩϫⲟⲟ ⲛⲓⲏⲧϩⲁⲟⲩⲓⲧⲓⲏⲟⲩ ⲧⲁⲟⲩⲁⲃ[illegible] 8 ⲁϩⲁ ⲟⲩⲁⲓⲏⲁⲃ[5] ⲛⲓⲁⲣⲟⲥ ⲏⲁⲓ ⲧ[illegible] | 9 ⲟⲣⲁⲧⲟⲩ ⲕⲁⲗⲟⲥ ⲟⲩϫⲁⲓ ϫⲓⲏⲟⲥ +

On the *verso* the address; [illegible] ? [ornament] ⲏⲁⲟⲥⲟⲥ ⲉⲗⲁⲓⲥ (ἐλάχιστος).

[1] Presumably for ⲥⲁⲩⲟ, though the possessive pronoun seems strange.

[2] *Cf.* Crum, *Copt. MSS.* 40, 71.

[3] Μέτρον. The following word may be for Sa'. ⲛⲁⲕ, frequent in the ostraca.

[4] Recurs in l. 6. It is not likely to be the ⲟⲩⲁϩ of no. 586 and 630.

[5] Over ⲃ a small mark, ∩ or ∩, possibly indicating a numeral. For ⲛⲁⲣⲟⲥ c. no. 546.

629.

Or. 4720(70).—Papyrus; complete; $5\frac{1}{2}\times3\frac{1}{4}$ in. The text is written parallel to the fibres in a small, ligatured hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, i for a much less even example of the type). Several letters are ambiguous and difficult to distinguish.

[Graf.]

Letter. Something is to be given to ⲏⲁⲓⲁ Nahrau; 11 (head of) cattle appear to be referred to. Beyond that the text is obscure.

ϯ ⲥ̅ⲛ̅ⲟ̅ⲟ̅ ⲧⲓϣⲏⲓⲉ ⲏⲁⲕ | 2 ⲁⲓⲁⲩ ⲏⲁϩⲁⲩ[1] ⲧⲟⲩ-ⲥⲓⲁ | 3 ⲧⲉⲓⲧⲟⲩ ⲏⲁⲓⲁ ⲏⲁϩⲣⲁⲩ | 4 ⲁϩⲁ ⲡⲉⲣⲕⲁ[illegible][2] ⲗⲁⲟⲩ | 5 ϩⲓ ⲓⲁ [illegible] ⲧⲟⲩⲏⲓⲉ ⲕⲧⲉⲓⲧⲟⲩ | 6 ⲏⲁϥ ⲟⲩⲛⲁⲓ [illegible] ϫⲏⲟⲥ +

630.

Or. 4720(71).—Papyrus; a fragt.; $1\frac{3}{4}\times8\frac{1}{4}$ in. The text is parallel with the fibres and is written in an even, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

[Graf.]

Beginning of a letter from Lesôhen[3] to his "dear brother" George, whose son Mena he also salutes. He says that it is two years since he has seen[4] him.

ϯ ϫⲉⲓⲏⲁϩⲓ ⲉⲓⲏⲟⲩⲉⲧⲓ ⲛⲩⲁⲣⲉⲓⲏ ⲁⲏⲁⲕⲓⲏ ⲁⲉⲥⲟ-ϫⲟⲓⲓ ⲉⲓⲣⲉⲓⲏ | 2 ⲉⲏⲁⲓⲏⲁⲓⲧ ⲉⲉⲁⲓ ⲣⲉⲟⲣⲓ ⲕⲁⲗⲟⲥ ⲁϩⲁ ⲧⲓϣⲏⲓⲉ ⲉⲓⲏⲁ ⲛⲉⲃⲣⲏⲏⲁⲓ | 3 ⲕⲁⲗⲟⲥ ϫⲏⲁϩⲓⲧ ⲧⲏⲁϥ ⲛⲉⲏⲧⲁϯⲏⲓϩⲓ ⲧⲏⲁⲥ ⲛⲉⲏⲟⲥⲁⲏⲓ ⲧⲓⲧⲁⲏⲁ | 4 ⲏⲁⲕ ϫⲟⲣⲟⲓ ⲥⲉⲏⲧⲓ ⲏⲁⲁⲏⲏⲓ ⲏⲓⲏⲁϫⲕ ⲟⲩⲧⲣⲟ ⲏⲓⲏⲟ-ⲕⲓⲁϩ ϫⲏⲏ[illegible]. The text is continued on the other side but is illegible.

[1] ? For Sa'id. ⲟⲩⲟⲟⲩ.

[2] Perhaps ⲕⲁⲓⲓ ⲟ-.

[3] A most unlikely name; but there is no doubt as to the reading. ⲛⲉⲓϣⲏⲓⲉ could scarcely be defended.

[4] *Cf.* no. 586 for this word.

631.

Or. 4720(72).—Papyrus; complete; $1\frac{3}{4} \times 3\frac{1}{4}$ in. The text is parallel to the fibres and is written in an even hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv).

[GRAF.]

Letter asking that Abraham son of Yahie يحيى may be sent to the writer with the —[1] which he, the writer, had sent him the (previous) evening.

≠ ⲧⲏⲗⲟⲩⲧ ⲁⲃⲣⲁϩⲁⲙ ⲡⲉⲩϣⲁⲓ ⲓⲁⲓⲉ ⲙⲡⲓ ⲙⲉⲙⲡⲉⲥⲃ-ⲁⲗⲗⲟ[ⲩ] ⲙⲧⲁⲓⲧⲏⲁⲩⲧⲃ ⲙⲉⲙⲏⲃ ⲡⲁⲟⲩϩⲓ.

632.

Or. 4720(73).—Papyrus; two dilapidated fragts.; together about $12\frac{1}{2} \times 10$ in. The text is written at right-angles to the fibres in an even, often ligatured hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv for the type).

[GRAF.]

Letter from Apa Hol[2] to George, — and ἡγούμενος, whose letter he acknowledges ⲁⲉⲓⲭⲓ ⲙⲉⲥϩ[ⲓ ⲙⲡⲉⲕⲓⲏ]ⲉⲧⲉⲙⲟⲩ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲧⲱ ⲉⲧ[illegible] ⲫⲣ. Scarcely two words can be read consecutively beyond this. The writer salutes "our father" ⲡⲁⲡⲁ Marine[3] and the deacon [Phoeb]amon. The address is on the *verso*.

633.

Or. 4720(74). — Papyrus; two parallel fragts.; $14\frac{1}{2} \times 8\frac{1}{4}$ in. The text of 17 lines is written at right-angles to the fibres in a large, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xv for some resemblance in type). The *verso* is blank.

[GRAF.]

Letter from a bishop ⲡⲓⲉⲡⲓ[illegible], named ⲣⲉ[illegible]. After the salutations he informs his correspondents ⲉⲡⲓⲧⲁ ⲁⲉ[1] ⲧⲓⲧⲁ[ⲓⲁ] ⲉⲓⲧⲉⲧ[ⲉⲓⲛ ⲙⲡⲓⲧⲣⲱⲙⲡ]ⲓ that he has learnt that certain persons[2] have ventured (τολμᾶν) to — ⲭⲉ-ⲁⲙⲉⲣⲱⲙ ⲉⲧⲟⲟⲩ ⲛⲉⲓ ⲁⲧⲧ[illegible] [illegible]ⲁϩⲁⲙ ⲉⲓⲙⲓ-ⲧⲟ[illegible] . . ⲧⲟⲗⲙⲟⲙ[illegible] [illegible]ⲉⲧⲃⲉⲫⲱⲃ ⲉⲙⲡⲓⲧⲁⲥ .-ⲉⲙⲡⲓⲥⲁⲙ[illegible]. He threatens them with — in this world and the next ⲉⲃⲉⲣⲱⲙⲡ[illegible] [illegible]ⲉⲃⲁⲁ ϩⲉⲙⲡⲓⲉⲱⲙ(αἰών) ⲙⲉⲙⲡⲉⲧⲙⲓⲧ[illegible].

A postscript is added in the margin about 250 σκεύη of wine; ⲥ ⲁⲡⲁⲓ ⲡⲉⲧⲣⲟⲥ ⲧⲁⲡⲁⲓ ϫⲉⲁⲓⲧⲓⲥ ⲙ̄ⲙ̄ ⲥⲓ; ⲥⲕⲓⲧⲉⲉⲓ ⲙⲡⲣⲡ ⲉⲡⲁⲕⲟⲩ ϫⲁⲡⲁ ⲁⲃϫⲁⲣⲟⲩ ⲃⲁ[3] ⲕⲁⲕⲟⲥ ⲁⲡⲱⲟⲩ (blank).

634.

Or. 4720(75).—Papyrus; $8\frac{1}{4} \times 6\frac{1}{4}$ in. (1) The text at right-angles to the fibres is written in a thin, stiff hand, rarely ligatured; (2) that parallel to the fibres in a coarser hand.

[GRAF.]

Both texts are letters but, though 23 lines of the 1st and over 10 of the 2nd are visible, scarcely anything can be read consecutively. The 1st text begins ⲥ̈ ϩⲙⲡⲁⲥⲏ ⲡⲙⲟ̈ ⲙⲡⲩⲁⲣⲉⲏ ⲁⲡⲁⲕ ⲕⲁⲥⲉⲏ (*cf.* القاسم) ⲥ̈[illegible]

635.

Or. 4720(76).—Papyrus; $8\frac{1}{4} \times 4\frac{1}{4}$ in. (1) At right-angles to the fibres is part of a text written in a much ligatured hand (*cf.* Rainer

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[1] Scarcely ⲁⲗⲗⲟⲩ.

[2] The ο is doubtful. This name is probably to be read in Berlin P. 3226. It would be a variant of ⲱⲗ, Sa'. ϩⲱⲣ.

[3] Μαρῖνος.

[1] Recurs Crum, *l.l.* 41, 48.

[2] Apparently "those who read these (words)."

[3] For ⲉⲃⲁⲁ?

Mitth. v. 51); (2) parallel to the fibres is a more recent, complete text in a hand with few ligatures (*cf.* Crum, *Copt. MSS.*, pl. 4, xvi, though that is coarser).

[Graf.]

1. Letter of over 16 lines of which nothing consecutive is preserved.[1] The following will exemplify the dialect; 1 ⲧⲓⲁⲅⲣⲁⲙⲙⲁ ⲥⲟⲩⲧⲙ ⲁⲁⲃ ⲙⲙ[| 2 ⲙⲙ ⲙⲁⲓ ⲁⲓ ⲭⲁⲛⲕⲟ ⲙⲙⲁ ⲃⲁⲁ[3 ⲥⲭⲏ ⲏⲭⲟⲟⲙⲓ ⲙⲙⲁ ⲟⲁⲥⲏⲧ[| 4 ⲙⲙⲉⲩ ⲁⲥⲁ ⲙⲉⲧⲥⲁⲁⲧⲙ ⲉⲙⲛⲟⲩ[

2. Letter from Thomas a priest to ——, concerning a δίκαιον[2] given him by a third person.

ϯ ⲥⲧⲙ̄ ⲧⲓⲣⲓ[ⲙⲙ ⲙ]ⲁⲕ | 2 ⲙⲙⲥⲁⲙⲁⲓ ⲙⲭⲁⲕ | 3 -ⲭⲙⲙⲁⲥⲭⲁⲓ ⲁⲙⲙⲟⲙ | 4 -ⲣⲟⲙⲙⲙ ⲟⲁⲃⲧⲁⲙⲁⲓ | 5 ⲭⲟ-ⲁⲃⲧⲓ ⲟⲩⲧⲧⲕⲟ | 6 -ⲟⲙ ⲙⲧⲟⲃ ⲙⲁⲕ ⲙⲙ | 7 -ⲙⲁⲩ ⲉⲕⲭⲱⲣⲓⲁ ⲙⲁⲃ | 8 ⲁⲃⲟⲩⲁⲓ ⲥⲟⲧⲟⲕⲁⲙⲁ | 9 -ⲧⲓ ⲁⲙⲟⲙ ⲙⲙⲉⲕⲧⲓ ⲁⲁ | 10 -ⲁⲩ ⲙⲁⲃ ⲁⲕ . ⲁⲭⲟ ⲙⲉⲃ | 11 -ⲟⲩⲓⲭ ⲟⲃⲁⲁ ⲙⲙⲧⲓ | 12 -ⲕⲟⲙⲟⲙ ⲉⲙⲙⲟϥ ⲉⲙⲙⲉ | 13 ⲙⲉⲙ ⲁⲙⲟⲙ ⲙⲙⲉⲣⲕⲁ | 14 -ⲁⲃ ⲟⲥⲧⲟⲃ ⲥ̀ⲭⲟⲙ | 15 ⲟⲩ-ⲭⲟⲓ ⲥⲙⲙⲟⲥ̄ +

636.

Or. 4720(77).—Papyrus; almost complete; $6 \times 6\frac{3}{4}$ in. The fibres are at right-angles to the text which is written in a much ligatured hand (*cf.* Rainer *Mitth.* v. 51).

[Graf.]

Letter from Kyrikos(?) to Severus a deacon. He relates that Shenoute has come and asked for a grain-measure and a — and he begs his correspondent to deliver them to him quickly.

ϯ ⲥⲧⲙ̄ ⲟⲟⲩ ⲧⲓⲣⲙⲙ ⲁⲩ[ⲱ]ⲧⲓ[ⲁⲅⲓⲁⲍⲟ ⲙ-ⲙⲟⲩⲥ] | 2 ⲭⲉⲓ ⲙⲧⲉⲕⲙⲉⲧⲙⲁⲙⲟϥ̄ ⲙⲉⲁⲓ ⲥⲧⲙⲁⲓ .[3] | 3 ⲙⲙⲁⲥⲁ ⲙⲁⲓ ⲡⲁⲥⲁⲓ ⲁⲣⲙⲙⲟϥ̄ ⲙ ⲁⲃ | 4 -ⲟⲧⲧⲓ ⲙⲙⲁⲓ ⲟⲧⲃⲉⲟⲩⲧⲣⲙ ⲙⲙⲟⲩⲭⲟⲙ[1] | 5 ⲧⲉⲫⲭⲁⲣⲉⲁ ⲙⲙ-ⲣⲉⲙ ⲙⲧⲙⲃ ⲉⲃⲁⲁ | 6 ⲁⲟⲙⲟⲙ ⲡⲁⲥⲁⲓ ⲉⲃⲉⲥ ⲟⲧ-ⲃⲱⲧ ⲧⲉⲧⲟⲩ | 7 ⲙⲉⲃ ⲧⲓⲣⲙⲙ ⲙⲙⲟϥ̄ ⲙⲁⲕ ⲟⲧ-ⲭⲉⲓ | 8 ⲥⲙⲙⲟⲥ̄ +

Verso. [ ]ⲥⲧⲙⲣⲟⲥ ⲁⲓ/ ϯ ⲕⲧⲣⲓ[

637.

Or. 4720(78).—Papyrus; complete; $1\frac{7}{8} \times 6\frac{7}{8}$ in. The fibres are at right-angles to the text which is written by the same hand[2] as Crum, *Copt. MSS.*, pl. 2.

[Graf.]

Letter from George to his "God-loving son," the deacon —. The writer is sending some dates. It is not clear whether the 8 sackcloths and the 24 ⲟⲁⲗⲓⲥ mentioned are likewise sent.

ϯ ⲟⲩⲉ ⲙⲙⲙⲛⲛⲙⲙⲙ ⲁⲙⲧⲁⲩⲥⲟⲩ ⲧ . . ⲉ . . . ⲧⲱ . ⲁ̀ . | 2 ⲙⲁⲙⲟⲩⲧⲓ ⲙⲁⲟ ⲙⲟⲩⲁⲧⲙ ⲓⲓ ⲟⲁⲗⲓⲥ ⲕⲁ | 3 ⲟⲩⲭⲟⲓ ⲥⲙⲙⲭⲟⲉⲓⲥ +

Verso. ϯ ⲧⲟⲩⲉ ⲙⲙⲉⲙⲉⲩⲙⲁⲓ ⲙⲁⲙⲟ [space] ⲧⲓ ⲙⲁ[ⲓ]ⲁ . . . . . ⲙ ⲥⲓⲧⲓⲣⲉⲱⲣⲓⲟⲩ ⲥ[ⲙⲙ]ⲟⲥ̄ +

638.

Or. 4720(79).—Papyrus; a fragt.; $6 \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a small, ligatured hand (*cf.* Rainer *Mitth.* v, 51 for the type).

[Graf.]

Letter from David ⲇⲁⲩⲓⲇ داود to his "dear son" ⲣⲙⲡ,[3] but greeting several other persons besides; ⲓⲁⲍⲓⲟ يحيى, ⲁⲃⲇ[ⲁ]ⲟⲙⲁⲣ عبد الجبار, ⲃⲟⲩⲧⲣⲟⲩ,[4] ⲁⲃⲟⲩⲥⲁⲭⲁⲓ ابوالحكم, his "dear

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[1] In l. 13 occurs the word ⲫⲓⲁ; *v.* no. 625.

[2] *V.* no. 610.

[3] Abbreviation for ⲡⲁⲛⲟⲩⲥ.

[1] ? *Χωνίον.*

[2] *V.* no. 529, note.

[3] ? كير [ابو].

[4] For the 2nd ⲟ read perhaps ⲟ. The name may begin with ابو.

sister" ⲁⲓϣϣ أُخْتُهُ, ⲟⲩⲁⲓⲟⲩⲁⲓⲏ or ⲟⲩⲁⲓⲁⲓⲏ *Ἰουλιανός*, ⲁⲓⲣⲏⲏ, ⲡⲓⲏⲁ, ⲥⲧⲁⲧⲣⲉ, ⲁⲡⲟⲙⲓⲉ, his "dear mother" ϩⲁⲛⲉ حَنَّةُ.[1] After these names scarcely anything consecutive is preserved. The address on the *verso* is [ⲧⲉⲓⲉ] ⲡⲁⲓⲡⲉⲁⲓⲧ [ⲙⲡⲉⲓⲏ]ⲁⲓ ⲣⲓⲣ ⲉⲓ ⲁⲗⲟⲟⲗ ⲁⲡⲁⲁⲩⲟⲙⲁⲣ.

639.

Or. 4720(80).—Papyrus; a fragt.; $2\frac{1}{2} \times 7\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a sloping and ligatured hand (*cf. Aeg. Z.* 1885, Taf. 1, iv for the type).

[Graf.]

Letter. Apparently the continuation of another text, though there was nothing here before l. 1 nor after l. 5. It relates to a measure [of grain][2] sent by the writer and to a *καμίσιον*.

/ ⲁϩⲁ ϩⲓ ⲧⲁⲓⲡⲓ ⲁⲓⲧⲓⲁ[ⲧⲥ ⲏ]ⲉⲕ ⲏ▒ | 2 ⲟⲩⲁⲓⲟⲗ[3] ⲭⲓⲧⲟⲩ ⲭⲟⲃ ⲏ ?▒ | 3 ⲃⲓ ⲫⲓⲁ ⲁϩⲁ ⲧⲓⲁⲩⲧ ⲧⲁⲓⲡⲓ ⲡⲉⲓ ⲏ▒ | 4 ⲟⲩⲁⲓⲟⲗ ⲁϩⲁ ⲟⲩⲕⲁⲓⲡⲉⲓ ⲉⲥⲁⲗⲁⲓ▒ | 5 ⲉⲓⲧⲁⲓⲁⲓ ⲭⲁⲡⲥⲟⲩ ⲁⲥⲗⲟⲩⲧⲏ▒

640.

Or. 4720(81).—Papyrus; a fragt.; $5\frac{1}{2} \times 6\frac{1}{2}$ in. The fibres are at right-angles to the text which is written in a large, ligatureless hand.

[Graf.]

Letter beginning ⲫ ⲥⲁⲏⲟ sic ⲧⲣⲱⲓⲏ ⲁⲧ ⲧⲁⲥ-ⲡⲁⲥⲓ▒ | 2 ⲧⲣⲱⲓⲏ ⲉⲛⲟⲩⲭⲉⲓ ⲡⲁⲓⲡⲉⲁⲓⲧ ⲉ▒. There is nothing to remark about the remaining 5 lines.

[1] As *e.g.* in *Urk. Berl. Mus.* (Arab.) no. 11.

[2] Or to the measuring instrument itself.

[3] So spelt in no. 584.

641.

Or. 4720(82).—Papyrus; apparently complete but dilapidated and mostly illegible; $7\frac{1}{4} \times 8\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a sloping hand with some ligatures.

[Graf.]

Letter of which neither the writer nor the subject can be ascertained. Ll. 1, 2 are;

ⲫ ⲟⲩⲁⲏⲟⲱ ⲧⲓⲣⲏⲏⲓ ⲡⲁⲕ ⲡⲏⲏⲓⲥⲁⲓⲁⲓ ⲉⲣⲉⲩⲁⲓ-ⲡⲉⲓⲉⲩⲏⲣⲉ ⲧⲉ ⲡⲏⲭⲁⲉⲓⲥ ⲡⲁⲓⲁ ⲉⲓ ⲡⲁⲕ . . .

Ll. 7, 8 are ⲁⲩⲱ ⲧⲓ ⲋ ϩⲏⲏⲩ ⲏⲓⲣⲉⲓ ⲡⲏⲭⲁⲉⲓⲥ ⲙⲱ ⲁⲃⲁ ⲁⲓⲟⲥⲕⲱⲣ[1] ⲭⲏⲏⲓⲥ▒

642.

Or. 4720(83).—Papyrus; 2 fragts.; the larger $7\frac{1}{4} \times 3$ in. The fibres are at right-angles to the text which is written in a sloping, ligatureless hand (*cf.* Hyvernat, *Album*, pl. x).

[Graf.]

Letter addressed to a superior, ▒ⲉⲧ]ⲧⲁ-ⲙⲟⲩⲧ ⲕⲁⲧⲁ ⲥⲛⲁⲧ ⲏⲃⲓ. No continuous phrase is preserved; but the words ▒ⲁⲓ]ⲙⲟⲓ ⲁⲡⲁⲟⲙⲓ ⲡⲁⲗⲗⲁⲥ ⲉⲧⲥ▒ and ▒ⲧⲁⲕⲭⲓ ⲙⲟⲩⲧⲏⲁⲙⲁ ⲁⲙⲟⲓ ⲁⲃⲱ▒ may be noted.

Verso. The address ⲫ ⲧⲥⲉⲓⲃ ⲡⲁⲟⲥ ⲕ▒

643.

Or. 4720(84).—Papyrus; complete; $4\frac{3}{4} \times 2\frac{1}{2}$ in. The text is parallel with the fibres and is written in a ligatureless hand (*cf.* Rainer *Mitth.* v. 56 for a general resemblance).

[Graf.]

Letter to the deacon(?) Chaêl from the deacon(?) Philotheus. It is concerned with "the answer (sent *or* received) yesterday," but what its purpose is it is difficult to say.

[1] Perhaps the bishop of no. 532.

ⲡ ⲥⲉ ⲧⲓⲣⲏⲛⲏ ⲙⲉⲕ | 2 ⲧⲓⲧⲁⲓⲁ ⲟⲩⲛⲁⲕ | 3 ⲟⲧ-ⲃⲟⲧⲁⲛⲟⲕⲣⲁ̈ⲥⲓⲥ | 4 ⲟⲩⲣⲟⲩⲥⲉ ⲟⲩⲟⲩⲁⲩ | 5 ⲧⲉⲕⲕⲁⲧ-ⲧⲁⲁⲧⲕ | 6 ⲥⲓⲙⲉⲕⲁⲣⲓⲥ ⲧⲉⲕ . | 7 ⲉⲓ ⲙⲉⲓ ⲙⲁⲛⲁⲓⲕⲟ ⲁⲥⲁ | 8 ⲧⲁⲡⲟⲕⲣⲁⲥⲓⲥ ⲟⲩⲛⲧⲁⲕⲭⲉ . | 9 ⲛⲟⲕ ⲉⲣⲁⲥ ⲥⲁⲛⲥⲱⲙⲉ | 10 ⲧⲉⲕⲉⲣⲧⲉⲕⲟⲁⲓ ⲧⲙ | 11 -ⲣⲉⲥ ⲥⲓⲁⲙⲙⲁⲙⲁⲓⲛⲁϭ | 12 ⲡⲁⲣⲁⲟⲩ ⲧⲓⲣⲉϥ ⲟⲣⲁⲕ | 13 ⲟⲩⲭⲉⲓ ⲥⲱⲙⲟⲥ.

Verso. + ⲧⲟⲓⲥ ⲡⲁⲓⲁⲕ/ ⲭⲁⲓⲁ ⲡ ⲡⲁⲓⲁⲕ/ ⲡⲁⲟ ⲟⲃⲟⲥ

At the other end of the *verso* is part of a very illegible wine account.

644.

Or. 4720(85). — Papyrus; complete but often illegible; $8\frac{1}{2} \times 9\frac{3}{4}$ in. The text is parallel with the fibres. On the other side was an Arabic text, subsequently erased. The script is very irregular and often ligatured.

[Graf.]

Letter from Ab — to Pesynthius ⲡⲉⲥⲛⲏⲧ, who in the text is called ⲧⲉⲕⲙⲉⲧⲭⲁⲓⲥ but in the address ⲡⲉⲙⲥⲁⲓ. The writer seems to ask for some honey ⲕⲁⲛⲉⲃⲓⲟ. Only the closing phrases are distinct; ⲥⲟⲙⲟⲧⲥⲟⲩ ⲟⲛ-ⲛⲟⲩⲧⲉ ⲟⲩⲣⲏⲛⲏ ⲛⲉⲧⲛⲏⲟⲩ ⲟⲃⲁⲁ ⲥⲓⲧⲙⲏⲛⲟⲩ ⲟⲩⲭⲉⲓ ⲥⲱⲙⲟⲥ.

645.

Or. 4720(86).—Papyrus; a fragt.; $3 \times 9\frac{3}{4}$ in. The text is written on both sides, beginning at right-angles to the fibres. The script is uneven and ligatureless (*cf.* Crum, *Copt. MSS.* pl. 2 for the type).

[Graf.]

Letter. Little of the *recto* can be consecutively read beyond the following phrases; ⲁⲡⲟ ⲛⲟⲙ δ ⲙⲉⲁⲛ ⲟⲩⲙⲙⲁ ⲛⲟⲩⲟⲩⲧ ⲙⲛⲟⲩⲧⲉⲩⲭⲏ ⲛⲟⲩⲟⲩⲧ, ⲥⲱⲟⲙ..ⲛⲟⲩⲭⲧⲟⲩⲭⲏ ⲟⲣⲁⲓ ⲛⲧⲁⲃ ⲟⲩⲧⲟⲩⲟ ⲁⲥⲁ. On the *verso* the last 5 lines are

3 ⲧⲙⲟⲗⲉ ⲧⲉⲧⲟⲙⲥⲁⲓ ⲧⲁⲣⲓⲭⲓ ⲁⲙⲟⲙⲙ ⲙⲉⲓ ⲁⲥⲁ | 4 ⲁⲥⲁ ⲙⲁⲛⲧⲉⲥⲥⲩⲧⲁⲗⲗ ⲙⲉⲧⲁⲣⲓⲭⲓ ⲥⲁⲓⲧⲉⲓⲧⲟⲩ ⲙⲉⲧⲟⲙⲥ . . ⲙ | 5 ⲁⲥⲁ ⲥⲱⲟⲙ ⲙⲉⲛⲧⲉⲥⲥⲩⲧⲁⲗⲗⲁⲩ ⲥⲁⲓ ⲙⲁⲓ ⲙⲉⲙⲉⲧⲉⲙⲥⲁⲧⲉ ⲥⲁ . . . | 6 ⲧⲥⲩⲙⲙ ⲉⲣⲁⲧⲙ ⲕⲁⲗⲟⲥ ⲟⲩⲙⲥⲱⲙ ⲙⲧⲉⲙⲥⲟⲙ ⲥⲁⲣⲁⲓ ⲥ ⲙⲉⲥⲥⲉⲓ ⲥ ⲙⲉⲥⲥⲱⲙⲣⲓ | 7 ⲟⲩⲭⲉⲓ ⲥⲟⲩⲭⲁⲓⲉⲓ.

646.

Or. 4720(87).—Papyrus; a small fragt.; $3\frac{1}{4} \times 5$ in. The text is at right-angles to the fibres and is written in a sloping, semi-uncial hand.

[Graf.]

Letter addressed to a superior ⲧⲉⲕⲙⲉⲧⲙⲟⲩ. All that can be gathered from the text is the writer's request to be had in remembrance ⲁⲙⲓ ⲛⲁⲓⲙⲟⲩ ⲥⲙⲙⲟⲕ[ⲥⲁⲗⲁ]. The address on the *verso*, + ⲧⲟⲟⲓⲥ ⲡⲁⲧⲉⲧⲟⲩ, appears to be in another hand.

647.

Or. 4720(88).—Papyrus; a fragt.; $4\frac{5}{8} \times 3\frac{1}{4}$ in. The text is at right-angles to the fibres and is written in a clear, ligatureless hand. On the *verso* are the remains of an account.

[Graf.]

Letter; the conclusion and post-script. The latter refers to hay which is being sent,[1] 42 measures of which (?) are to be bought for the writer.

ⲁ ⲧⲙⲁⲥⲙⲙ | 2 ⲡⲁⲓⲁⲕ ⲣⲁⲃⲣⲓ ⲁⲥⲁ | 3 ⲙⲟⲃⲥⲁⲓ ⲧⲓ | 4 -ⲥⲙⲙ ⲣⲁⲕ ⲙⲟⲩ | 5 -ⲭⲁⲓ ⲙⲟⲩ ⲁⲥⲁ ⲙⲁⲩⲟ . ⲥⲙⲣ | 6 ⲥⲟⲙⲧⲟⲥ ⲟⲕ | 7 -ⲧⲁⲗⲁⲥ ⲁⲥⲁ ⲟⲩⲁⲓ $\overline{\mu}$ | 8 $\overline{\beta}$ ⲙⲙⲧⲣⲟ[2] ⲁⲥⲓ ⲧⲁ | 9 -ⲟⲩⲁⲩ ⲙⲉⲓ ⲙⲟⲙⲟⲃ.

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[1] The letter missing in l. 5 may be ϭ or ⲥ. Perhaps ⲙⲡⲣⲕⲁⲗⲁⲥ should be understood, though ⲧⲁⲗⲁⲥ seems to imply a substantive.

[2] Or $\overline{\mu}$ simply = *μέτρον*.

648.

Or. 4720(89).—Papyrus; a very dilapidated fragt.; $2\frac{3}{4} \times 6$ in. The text is at right-angles to the fibres and is written in an even, sloping and ligatureless hand. But very little is now legible.

[Graf.]

Letter dealing, it seems, with money-matters. The following words are visible; ⟦ⲛⲁⲓ ⲙⲙⲏ ⲁⲡⲁ ⲗⲟⲗ . . ⲙⲟⲓⲁⲓ, ⟦ⲧⲟⲩⲧⲙ κατα ϐ̄ ϩⲁⲧⲟⲗⲟⲕⲟⲩ. On the *verso* are traces of the address.

649.

Or. 4720(90).—Papyrus; a fragt.; $3\frac{3}{4} \times 5\frac{3}{8}$ in. Written at right-angles to the fibres in an uneven, ligatureless hand.

[Graf.]

Letter. Of the 3 remaining lines the 1st is illegible. 2 ⲙⲙⲏ ⲁⲓⲙⲟⲛ ⲙⲡⲉⲛⲉⲓ ⲅⲁⲧⲕⲩⲣⲓⲁⲕⲏ ⲏ⟧ | 3 ϩⲉⲧⲩⲫⲃⲙⲙⲙⲙ ⲁⲧⲱ ⲁⲙ⟧. On the *verso*, the end of the address;

⟦ [*ornament*] ϩⲓⲧⲙⲡⲉⲧⲣⲟⲥ ⲡⲉⲁⲙⲭ ?[1]

650.

Or. 4720(91).—Papyrus; a fragt.; $6\frac{1}{4} \times 4\frac{1}{4}$ in. The fibres are at right-angles to the text which is written in a large, irregular hand (*cf.* Crum, *Copt. MSS.* pl. 1, xxviii).

[Graf.]

Letter dealing with commercial matters, l. 1 ⲧⲉⲓⲧⲉⲓⲧⲟⲩ ⲃⲁⲗ and asking for news, l. 4 ϩⲉⲟ ⲡⲉⲕⲩⲙⲏ ⲙⲉⲓ, l. 6 ⲟⲙⲙⲩⲙⲏ ⲧⲉⲕϩⲓⲭⲓ.

651.

Or. 4720(92).—Papyrus; a fragt., complete in width; $3\frac{3}{4} \times 3\frac{1}{4}$ in. The fibres are parallel with the text which is written in a small, cramped hand without ligatures (*cf.* Crum, *Copt. MSS.* pl. 3, xiv for the type). On the other side are the remains of an earlier (? literary) text in another hand.

[Graf.]

Letter addressed to a superior.[1] The 10 lines preserved consist wholly of salutations to the recipient who is called ⲡⲁⲛⲁⲙⲟⲩ ⲛⲁⲣ ⲙⲡⲁⲓ ⲉⲧⲧ ϩⲓⲧⲙⲡⲟⲩ ⲙⲙⲉⲣⲟⲙⲓ. The last phrase is ⲉⲃⲥⲛⲟⲩ ⲉⲕⲁⲙⲉ[2] ⲙⲙⲏ ⲉⲧⲣⲱⲁⲁⲛ ⲙⲉⲕ ⲡⲁⲛⲧⲙⲏ ⲙⲙⲛⲁⲧⲣⲱⲟ[ⲙⲉ] ϩⲓⲟⲩⲥⲁⲓ ⲙⲙⲛⲥⲁ⟧

652.

Or. 4720(93).—Papyrus; 2 fragts. of very light colour; the larger $2\frac{3}{4} \times 5\frac{1}{2}$ in. The fibres are at right-angles to the text, which is written in a very thin, sloping hand with a few ligatures (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi).

[Graf.]

Letter. The fragts. are parallel but do not join. Little can be said of the contents. The document seems to be called *γραμματίον*, ϩⲓ ⲡⲉⲓⲅⲣⲁⲙⲙⲁⲧⲓⲟⲛ ⲧⲁⲁⲃ ⲁⲧⲱ ϭ⟧. In the previous line ⲡⲁⲗⲓⲕⲟⲛ[3] occurs.

653.

Or. 4720(94).—Papyrus; a fragt.; $6 \times 4\frac{3}{4}$ in. The fibres are parallel with the text, which is written in a large, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 1, xxviii for the type).

[Graf.]

Letter referring to some cheese[4] which the writer had reckoned on selling (?) to the

[1] Perhaps ⲁ for ⲭ, with ⲓⲓⲓ following.

[1] His title seems to be *ἄρχων*; *v.* Crum, *l.l.* 24, 75.

[2] Variant of ⲕⲅⲅⲓⲏ=ⲡⲕⲁ.

[3] *V.* no. 610.

[4] *V.* Rainer *Mitth.* v. 32.

recipient ⲧⲓⲧⲁⲓⲁ ⲙⲁⲕ ⲭⲁⲕⲧⲁⲓⲁⲓ ⲟⲧⲃⲏⲕⲉⲣⲁⲓⲏⲓ ⲏⲣⲁⲗⲟⲓ ⲁⲓⲟⲓ ⲥⲓⲭⲟⲃ ⲛⲉⲃ and which he now asks may be returned him ⲁⲓⲏⲟⲓ ⲥⲉⲓ ⲛⲁⲟⲓⲏ ⲁⲃⲓ ⲛⲉⲕ ⲧⲉⲓⲉⲃ ⲛⲉⲃ. The rest is obscure; ⲙⲁⲓ ⲩⲉⲛⲏⲥⲧⲟⲩ ⲛⲉⲃⲉⲩⲉ . . . ⲧⲁⲁⲧ ⲙⲁⲓ[3 or 4 let.]ⲟⲃ ⲛⲉⲃ ⲥⲁⲟⲓⲏ ⲫⲁⲟⲩ ⲩⲁⲓⲟⲩⲁⲓ ⲏⲉⲓ ⲩⲁⲓ[ⲧⲁ]-ⲟⲩⲁ ⲭⲁⲓⲁ ⲟⲃⲓ [ⲛⲓⲉⲃ]ⲥⲁⲓⲟⲩ ⲁⲓⲓ

654.

Or. 4720(95).—Papyrus; a small fragt.; $2\frac{3}{4} \times 3$ in. The text is at right-angles to the fibres and is written in an upright, ligatureless hand, ⲁ having an almost perpendicular back. [Graf.]

Letter from ⲡⲁⲓⲁ Phoebamon, *οἰκονόμος* of the monastery of —— ⲙⲙⲟ, to ——, who is probably a bishop, being addressed as "[supporter?] of the orthodox faith." On the *verso* was the address; [ⲫⲁⲗⲭⲓⲉ]ⲧⲟⲉ ⲫⲟⲓⲃⲁⲙⲱⲛ ⲡⲣ, which shows that he was a priest.

655.

Or. 4720(16).—Papyrus; a fragt. described as no. 548. The present text, which is the earlier of the two upon the papyrus,[1] is written in a large hand with some ligatures (*cf.* Crum, *Copt. MSS.*, pl. 4. xvi for a general resemblance).

Letter, addressed by ⲭⲁⲓⲁ[2] probably to a bishop (*cf.* the epithet *ὁσιώτατος*).

ϯ ⲉⲧⲏ̈ ⲧⲓⲣⲱⲙⲓ ⲁⲧⲣⲱ ⲧⲓⲁⲥⲡⲁⲗⲱ ⲙ̈ | 2 ⲙⲟⲩ̈ ⲡⲟⲥⲓⲱⲗ̈ ⲁⲧⲣⲱ ⲉⲧⲉⲙⲓ | 3 ⲧⲉⲙⲙⲟⲩ̈ ⲙⲉⲙⲣⲟⲙⲓ ⲁⲧⲣⲱ | 4 ⲧ ⲙⲙⲁⲉⲕ ⲧⲙⲣⲟⲩ ⲙⲙⲁ | 5 ⲟⲩ ⲛⲉⲕ ⲭⲉⲗⲓⲉⲗⲗⲁⲧ | 6 ⲟⲩ ⲙⲡⲉⲩⲁⲙⲃ ⲩⲧⲙⲓ ⲙⲙ | 7 ⲙ ⲡⲓⲁⲧⲭ̈ⲣⲥ ⲁⲓⲟⲩⲟⲩⲟⲧ | 8 ⲙⲓⲧⲓ ⲃⲁⲗ ⲙ̈ⲣ ? | 9 ⲙ̈ⲁⲣ ·γ ⲁⲓ

[1] The seal (*v.* no. 548) was clearly affixed after the writing of this text.

[2] This is the last and only legible word in the address, on the other side of the leaf.

656.

Or. 4717(3).—Papyrus. This is described as no. 32 *above*. The present text, which is the earlier and now incomplete, is written at right-angles to the fibres in a regular, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv for a smaller specimen of the type).

[Graf.]

Letter relating apparently to someone in distress, for whom the writer asks help. Line 2 is [ⲕⲟⲩⲧⲭⲁⲓ ⲭⲉⲙⲁⲕⲥⲟⲟⲩⲧⲏ ⲙⲧⲙⲓⲥⲧⲁ[ⲁⲥ-ⲙⲟⲣⲟⲥ]

L. 3 [ⲧ]ⲁⲣⲁⲙⲓ ⲙⲁⲣ ⲥⲙⲉⲣⲥⲣⲓⲥⲉ ⲙⲙⲙⲉⲣⲥⲱⲟⲩ[

L. 4 [ⲥ ⲙⲙⲉⲓⲟⲧ ⲛⲥⲁⲓ ⲟⲣⲟⲩ ⲛⲩⲁⲕⲙⲟⲩ ⲙ-ⲥⲟⲩⲙ]

L. 6 [ⲁⲓ]ⲁ ⲓⲟⲩⲁⲉ ⲡⲣⲉⲣⲗⲁⲁⲓⲥ[1] ⲙⲡⲕⲁⲁⲩ ⲉⲃⲟⲗ.

657.

Or. 4852.—Papyrus; complete; $5\frac{5}{8} \times 7\frac{1}{2}$ in. The text is written at right-angles to the fibres in a clear, ligatureless hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, vi).

Bought in Alexandria.[2] [E. D. Webb.]

Letter, called in the address *πιττάκιον*, in which the recipient is asked to deliver 8 *κόλλαθα* of dried fish *τάριχος* to Victor who is to give them, with 2 artabas of salt, to Isaac and Konou.[3] Victor is further to be told to see to the *διακονία* (of the monastery).

[1] In no. 624 this same official occurs; *cf.* no. 668. The title corresponds presumably to the *φύλαξ*; *v.* Kenyon, *Catal.* ii. 158, Wilcken, *Ostraka* i. 320, Milne, *Hist. of Eg.* 211.

[2] Acquired with Or. 4853.

[3] Possibly for *Κώων*; *cf.* ⲡⲗⲗⲁⲓⲟⲩ, ⲫⲓⲃⲁⲓⲟⲩ. In Or. 4853 it is ⲕⲟⲛⲟⲩ.

[ⲡ ϩⲟⲣ]ⲉⲓ ⲙ̅ⲙ̅ ⲧⲓⲫⲓⲛⲓⲉ ⲉⲧⲟⲧⲛⲓⲉⲧⲛⲁⲓ[ⲟⲩ] | 2 ⲧⲉ ⲛⲉⲟⲩ ⲙⲙⲟⲕ/ ⲛϣⲁⲣⲉ ⲡⲁⲥⲟⲩ ⲃⲓⲕⲧ[ⲱⲣ] | 3 ⲉⲓ ⲙⲡⲓⲧⲉ ⲧⲓ ⲙ̅ ϩⲙⲟⲧⲉ ⲛⲕⲟⲗⲗⲁⲟⲓ ⲛ | 4 -ⲧⲁ-ⲣⲓϫⲓ ⲛⲁϥ ⲫⲧⲟ ϩⲉⲁⲛⲁ ⲓⲥⲁⲕ ⲫⲧⲟ | 5 ϩⲉⲁⲛⲁ ⲕⲟⲛⲟⲩ ⲁϩⲁ ⲉⲣⲧⲟϥ ⲥⲛⲁⲩ ⲛϩⲉ | 6 -ⲙⲟⲩ ⲟⲩⲁ ϩⲉⲁⲛⲁ ⲓⲥⲁⲕ ⲟⲩⲁ ϩⲉⲁⲛⲁ ⲕⲟⲛⲟⲩ | 7 ⲁⲙⲙⲟⲛ ⲛϣⲁⲃⲓ ⲛⲁⲕ ⲧⲁⲁⲩ ⲛⲁϥ ϩⲉⲧⲟⲩ- | 8 -ⲙⲟⲩ ϩⲓϫⲟϥ ⲃⲟⲗ ⲙⲙⲓ ⲫϫⲓϩⲣⲁϥ ⲙⲡⲁⲓ | 9 ⲁⲕⲟⲓⲛⲁ ⲟⲩⲭⲁⲓ ϩⲙⲡⲭⲟⲉⲓⲥ +

Verso, in an unskilled hand.

ⲡⲓⲧⲁⲕⲓ ⲡⲭⲉⲃ (*sic*)ⲙⲟⲩⲧⲉ[1]

A small clay seal with the monogram ⲙ Px Ꝺ M was attached to the papyrus.

658.

Or. 4927(1).—Papyrus; a fragt.; $7\frac{1}{8} \times 2\frac{7}{8}$ in. The text is written at right-angles to the fibres in a small, much ligatured hand (*cf.* Rainer, *Mitth.* v, 51).

From the Fayyûm. [Grenfell.]

Letter; the beginning only. Greetings from ⲡⲁⲛⲁ Isidorus (the writer), Kasem قاسم, Younes يونس, Shoueip شعيب(?), to their "dear brother" Mauei.[2]

ⲙ ϩⲉⲙⲡⲁⲉⲓ ⲙⲡⲙⲟⲧⲧⲓ ⲛϣⲁⲣⲡ ⲁⲛⲁⲕ ⲙⲡⲁⲛⲁ ⲉⲓⲥⲓⲧⲣⲟⲩ ⲉⲓⲥ | 2 -ϩⲉⲓ ⲉⲓϣ[ⲓ] ⲙⲙⲟⲩⲭⲉⲓ ⲡⲁⲩⲉⲁⲓ̈ ⲥⲁⲓ ⲡⲁⲩⲉⲓ ⲕⲁⲗⲱ̄ ⲁⲛⲁⲕ ⲙⲡⲁⲥⲉⲓⲙ ⲉⲙ ⲥ | 3 -ϩⲉⲓ ⲉⲓϣ[ⲓ ⲙ]ⲙⲟⲩⲭⲉⲓ ⲡⲁⲩⲉⲁⲓ̈ⲧ ⲥⲁⲓ ⲡⲁⲩⲉⲓ ⲕⲁⲗⲱ̄ ⲁⲛⲁⲕ ⲛ | 4 -ⲙⲟⲩⲛⲉⲥ ⲉⲓⲥϩⲉⲓ ⲉⲓϣⲓ ⲙⲙⲟⲩⲭⲉⲓ ⲡⲁⲩⲉⲁⲓ̈ ⲥⲁⲓ ⲡⲁⲩⲉⲓ ⲕⲁⲗⲱ̄ | 5 ⲁⲛⲁⲕ ⲛϣⲟⲩⲥⲉⲙ ⲉⲓⲥϩⲉⲓ ⲉⲓϣⲓ ⲙⲙⲟⲩⲭⲉⲓ ⲡⲁⲩⲉⲁⲓ̈ⲉ ⲥⲁⲓ ⲡⲁⲩⲉⲓ | 6 ⲕⲁⲗⲟⲥ ⲁϩⲁ ⲡⲟⲩ-ⲭⲉⲓ ⲛⲉⲃⲓⲏ ⲧⲓⲣⲉⲃ ⲉϫⲙⲟⲩⲕⲟⲩⲓ ϣⲁⲧ | 7 -ⲙⲁⲟ ⲁⲛⲁⲕ ⲙⲡⲁⲛⲁ ⲉⲓⲥⲓⲧⲣⲟⲩ ⲉⲓⲥϩⲉⲓ ⲉⲓϣⲓ ⲙⲙⲁⲧⲉⲓ

Verso. ⲧⲉⲓⲥ ⲡⲟⲩ ⲡⲁⲩⲉⲁⲓ̈ⲧ ⲥⲁⲓ ⲡⲁⲩⲉⲓ ⲡⲥⲟⲩⲣⲓⲕⲉ[3] [ ] ⲥⲓ̈ ⲡⲁⲛⲁ ⲉⲓⲥⲓⲧⲣⲟⲩ.

[1] This place is ϫⲉⲃⲉⲛⲟⲩⲧⲧⲓ in Rainer *Mitth.* ii. 59 and in Greek Σεβεννυτῶν (κῶμη). It is presumably in the Fayyûm.

[2] *Cf.* ⲙⲟⲩⲭⲉⲓ, Krall, *Rechtsurk.* 26. In no. 530 several persons similarly join in greeting the recipient.

[3] This word is below the line. Above the foregoing ⲙⲟⲩ is a letter something like ϫ.

659.

Or. 4927(2).—Paper; complete; $5\frac{3}{8} \times 3\frac{5}{8}$ in. The text is written in an irregular, unskilled hand. On the back is part of an earlier Arabic text.

From the Fayyûm. [Grenfell.]

Letter addressed to a superior. In lines 8, 10 corn is mentioned; in line 13 donkeys. Beyond this it is difficult to describe the contents owing to the irregularities of the language.

ⲡ ϩⲓⲙⲡⲁⲓ ⲉⲙⲙⲟⲩⲧ | 2 ⲛϣⲁⲣⲡ ⲉⲓϩⲱⲃ ⲙⲙⲟ | 3 ⲧⲛⲁⲓ ⲁⲓ̈ⲉ ⲧⲡⲣⲱⲥⲕⲩⲛⲓ | 4 ⲙⲟⲩⲭⲁⲓ ⲡⲁⲩⲉⲣⲓⲧ | 5 ⲉⲙⲙⲟⲧ ⲡϩⲁⲓⲉⲓⲥ ⲧϫⲁⲣⲓⲥ[1] | 6 ⲛⲁⲃ ⲁⲓⲡⲱⲟⲩ ⲁⲛⲏⲓ ⲛⲁ | 7 -ⲁⲓⲙⲓⲣ ⲉⲓⲧⲁⲕⲥϩⲓ ⲛⲉⲓ | 8 ϫⲉⲧⲁⲟⲩⲁⲡ ⲙⲟⲧ ⲧⲁⲡⲱⲧ | 9 ⲙⲉⲃ ⲉⲙⲉⲙⲉⲙⲁⲁⲧ ⲉϥⲛⲏⲙⲓ | 10 ϩⲁ-ⲕⲟⲩⲓⲱⲧ ϫⲱⲙ ⲅⲁⲕ | 11 -ⲟⲩϩⲛ ⲟⲩⲉⲧⲉ ⲙⲉⲃ ⲉⲙⲧⲁ | 12 -ⲕ ⲉⲕⲧⲱⲟⲩ ⲁϩⲁⲧⲣⲱⲙⲓ ⲧ . | 13 . ⲁ ⲁⲓϫⲉ-ⲙⲉⲓⲱ ⲉⲙⲧⲟⲩⲁⲡⲟⲩ | 14 ϩⲟⲩⲕⲁⲓ ⲁϩⲁ ⲡⲉϩⲙⲁϩⲙ | (*Verso*) ϫⲱ ⲡⲛⲁ . ⲧⲁⲓ . ⲃϩ ⲁⲧ ⲧⲁⲛⲁ . .

660.

Or. 4927(3).—Paper; a fragt.; $8\frac{3}{4} \times 7\frac{1}{4}$ in. The text is written in a clear, ligatureless hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xv for a finer example of the type). The ⲛ, ⲩ and ⲙ are however often ambiguous; ϩ resembles that in Ciasca i, tab. iii. On the other side is an Arabic text.

From the Fayyûm. [Grenfell.]

Letter, the first 4 lines of which are all but erased. It begins with ⲥⲧⲙ. The subject of the text is financial; more cannot be said.

4 ⲁⲩⲱ ⲉⲙϫⲉⲣⲓⲁ[2] ⲙⲙⲁϥ ⲙⲙⲁⲩⲟⲟⲩ | 5 . ⲁ . . ⲙ-ⲧⲛⲁⲗⲁⲗⲓϥ[3] ⲙⲁϥ ⲉⲡⲉϥ | 6 ⲅⲁⲙⲧⲉⲡⲟⲥ ⲧⲧⲁⲧⲉⲙ

[1] *Cf.* Rainer *Mitth.* v, 28.

[2] For ⲣⲭⲣⲉⲓⲁ as in Krall, *Rechtsurk.* 37, *Aeg. Z.* 1885, 30, Crum, *l.l.* 32.

[3] From the root علف ?

тнλλλ ιιτ̈ес̈ | 7 єпрєєі єроγн ачω λιλнор єιλq н | 8 єιн̈а ιιλq тωρнιι вλλ ς | 9 ла-ρєпрλλхι ρλγιι ачω | 10 ςογλογκω̄ςι ογςλοιι ιιqιο . λ | 11 ογλιογ ιτοοq̈ ωιιω̄[1] єιλ̄ι ιιιιλ ιλс | 12 ογλιι кєтоγ ιτοοq̈ тλγλγ є | 13 -ф̄ір тєιιλλγ иєςιιві иγιιλ вλλ. There are traces of 2 lines above l. 1.[2]

The Arabic text in 14 lines is the report of a litigation between Severus Ibn Girgis of Tutûn الطوني and 'Ali the Musulmân, slave of 'Abd Allah Ibn Furaig(?) فرج, called Al-Rauḥi الروحى. This too relates to money matters. It is dated [A.H.] 404=A.D. 1013-14.

661.

Or. 4927(4).—Papyrus; a fragt.; $7\frac{1}{2}\times4\frac{1}{2}$ in. The text is written parallel to the fibres in an even hand with some ligatures (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv and vi). On the other side is part of an earlier Arabic text.

From the Fayyûm. [Grenfell.]

Letter, the writer of which asks his correspondent for help or charity,[3] saying he has not visited him for 23 days though he is ill.

+ с̄ѳ̄н ελοτq єиоτсιιηγни н | 2 -таιλ ιιιві ςιιλγ ιιιві ιιτο | 3 ιιιογτι ιιιιιελοιιι | 4 ιι[λ]р̄χ[4] ѳ̄т̄/ ολсιιιογτι ιιτλ̄в | 5 ...ак ѳвοτι ογιιλογ иєςι | 6 ιιιк ѳвκοοк ςλχοι їιογ | 7 -ιιιιιςιιι ιιλλιιιι ιιєιιο | 8 -сλιιєι тιοτсєу τєκτλλλ | 9 ιιιιιοτιιογτ ςιχω ιιві тн | 10 -λογ τοκсλγ-τοιι λλι ιιιοτ | 11 -γιλλοιιιογτι τοοιιq отєк | 12 -+χ̄ ιєроγн λλι ѳιιι ςοι к̄γ н | 13 -ςλογ акат[1] ѳιєγοιιι ιιιογτι | 14 ιιετсλογн хєλι-γλλл иєєγ | 15 єєн ελєιιιογτι єік ιιιλογ | 16 иєєι ςοι иετιιсλгλιιιι ачιιλ | 17 ע ! ςιιкєιιє [3 or 4 let.]ис ιιєιιє

[1] The т not quite certain. The first ω possibly an error for ачω.

[2] Either a postscript or address. The Arabic would thus be the earlier text.

[3] The expressions in ll. 10, 11 are somewhat vague.

[4] This may be ἀρχων; *cf.* the abbreviations in Crum, *l.l.* 23, 75.

662.

Or. 4927(5).—Papyrus; a dilapidated fragt.; about $4\frac{1}{4}\times8$ in. The text is mostly illegible; it is at right-angles to the fibres and written in a rarely ligatured hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

From the Fayyûm. [Grenfell.]

Letter from —— to аполлєιт ابو الليث. What its subject was cannot be determined. One of the phrases legible is λιιοτ єк-ρλό . єιιι[2] λιςιτογ ςιιιλιι

[1] For акклат.

[2] Instead of о perhaps с; after it ι, р or т.

663.

Or. 4927(6).—Papyrus; a small fragt.; $2\times4\frac{1}{2}$ in. The text is written at right-angles to the fibres in a rarely ligatured hand (*cf. Aeg. Zeitschr.*, 1885, Taf. 1, iv).

From the Fayyûm. [Grenfell.]

Letter; the end only.

λιιιλн λιοι ρнс λιοτιτс | 2 λλк λιτι нλєн-γιτом[3] ιιοєнф | 3 тλк ςοτн ιιєктιιι λ2λ | 4 ιοϊ: +

[3] Sa'. ρєqγτορє.

664.

Or. 4927(7).—Papyrus; a fragt.; $3\frac{1}{2}\times5\frac{1}{4}$ in. The text is written at right-angles to the fibres in an irregular, much ligatured hand (*cf.* Crum, *Copt. MSS.*, pl. 4, xvi, though that is in a larger character).

From the Fayyûm. [Grenfell.]

Letter greeting ايوب son of [illegible]. The writer appears to send instructions, but the subject dealt with is obscure. The name on the *verso* is probably that of the writer.

[illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7 [illegible]

Verso. / [illegible].

665.

Or. 4927(8).—Paper; a fragt.; $1\frac{3}{4}\times6\frac{1}{2}$ in. The script is ligatureless (*cf.* Crum, *Copt. MSS.*, pl. 3, xv for the type). The letters н, и, и are quite indistinguishable.

From the Fayyûm. [Grenfell.]

Letter. The dialect is a particularly pronounced example of Fayyûmic.

[illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible]

Verso. [illegible] | 2 [illegible]

666.

Or. 4927(9). — Papyrus; a dilapidated fragt.; $4\frac{1}{2}\times5\frac{1}{2}$ in. The text is written at right-angles to the fibres, in an even hand with some ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

From the Fayyûm. [Grenfell.]

Letter from Damianus Christe[1] to Kasem قاسم son of Abla (? Apollo). Only the opening salutations are preserved.

[illegible] | 2 [illegible][1] [illegible] | 3 [illegible] | Lines 4—7 are mostly illegible.

Verso. [illegible][2] [illegible] + [illegible]

667.

Or. 4927(10).—Papyrus; a fragt.; $4\frac{1}{2}\times5\frac{1}{4}$ in. The text is written at right-angles to the fibres in an even hand with some ligatures (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv).

From the Fayyûm. [Grenfell.]

Letter; the beginning only. It is addressed to a superior [illegible] by Gregory [illegible]. After the preliminary greetings can be read; 4 [illegible] | 5 [illegible] | 6 [illegible]

On the *verso* is part of the address.

Above the text is part of an Arabic protocol in large letters.

668.

Or. 4927(11).—Papyrus; complete; $5\times5\frac{1}{4}$ in. The text is written at right-angles to the fibres in a thin, ligatured hand perhaps identical with that of no. 621 (*cf.* Rainer, *Mitth.* v. 51).

From the Fayyûm. [Grenfell.]

Letter from Tai(?) φύλαξ[3] to Ziad زياد son of 'Abd el-Azîz عبد العزيز. On receipt of it Mathêj[4] is to be sent to the writer and informed that ——.[5]

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[1] Abbreviated from Christodorus or Christophorus.

[1] Neither [illegible] nor [illegible] can be read (*v.* Rainer *Mitth.* v, 25, 27 &c.)

[2] For *υἱὸς*.

[3] *V.* no. 656.

[4] Mr. A. G. Ellis suggests مذحج.

[5] "That there is no ill upon him," *i.e.* perhaps that he is free of blame (ⲉⲓⲭⲱⲕ عليه). The text appears to relate, like no. 621, to judicial matters.

ⲥ̈ⲧⲏ ⲛⲣⲱⲗⲕⲏ ⲛⲁⲥⲭⲉⲓ | 2 ⲟⲩⲁⲁⲧⲉ ⲛⲁⲧⲥⲏⲭ | 3 ⲛⲉⲓ ⲁⲧⲱ ⲧⲁⲓⲁⲕ ⲭⲉ | 4 ⲙⲡⲓ ⲕⲁⲕⲟⲥ ⲥⲓⲭⲱⲕ | 5 ⲡⲁⲣ̈.[1]

Verso (smaller) σὺ ζιαδ ὺ αβδελαζιζ [ ] απο ταὶ φὺ.

669.

Or. 4720(96).—Parchment; $3\frac{1}{8} \times 3$ in.

Letter in the cryptographic script described in Gardthausen's *Griech. Palāogr.* 235 and frequently employed by Coptic scribes.[1] The present text contains several errors in transcription.

	Transcription.
ⲓⲥ̈ⲧⲙⲡⲉⲫⲁⲫⲙⲉ	ⲡ ⲥ̈ⲧⲏ ⲧⲙⲡⲓ
ⲟⲩⲥⲉⲫⲙⲟ̈ⲕⲟ	ⲁⲧⲱ ⲧⲓⲁⲥⲟⲩ
ⲧ̈ⲉⲝⲕⲁⲭⲇⲟⲫ	ⲭⲉ ⲙⲡⲟⲧⲭⲁⲓ
ⲝⲕⲁ̈ⲝⲁ̈ⲫⲙⲁⲭⲧⲓ	ⲙⲡⲁⲛⲁⲙⲟⲧⲧⲓ

On the other side, in uncials of Zoega's 6th—8th class, ⲁⲃⲃⲁ ⲡⲁⲙⲟⲧⲧ.

[1] Presumably a title.

[1] *E.g. Aeg. Z.* 1895, 132 (v. no. 369 *above*), Hyvernat, *Album* lii. 1 (last l.).

LEGAL TEXTS, ACCOUNTS, LISTS, &c.

670.

Or. 4927(12).—Papyrus; a fragt.; $5\frac{7}{8} \times 6\frac{3}{4}$ in. The text is written at right-angles to the fibres in a hand with some ligatures (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv for a slight resemblance).

From the Fayyûm. [GRENFELL.]

Legal document relating to money matters. Two contending parties seem to be referred to. [illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7 [illegible] | 8 [illegible] | 9 [illegible]

671.

Or. 4927(13).—Papyrus; a small fragt.; $1\frac{1}{2} \times 6\frac{1}{8}$ in. The text is written in a ligatureless script at right-angles to the fibres.

From the Fayyûm. [GRENFELL.]

From the end of a legal document of which the last word, *μαρτυρω* + + +, is visible. This is followed by the scribe's signature and the date; [illegible], *i.e.* the 9th Indiction.

672.

Or. 4927(14).—Papyrus; a fragt.; $6 \times 5\frac{1}{4}$ in. The text is at right-angles to the fibres. Of the 8 visible lines 1—4 are written in an even, ligatureless hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv or vi), 5 in another similar hand, 6—8 in small, ligatured characters.

From the Fayyûm. [GRENFELL.]

Legal document containing an undertaking of some sort. The fragt. shows the witnesses' and (l. 8) scribe's names.

[illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 *μακαριῦ* λοδεπροβ[θ][1] *απο* λαυρ̄ *τ̈* *αγι* δε..[2] *μαρτ̊* | 7 [illegible] + *γεωργι νι̊ τ̈* *μακαριω* *σταυρακι* *μαρτ̊* | *blank space* | 8 [illegible] *εκκλ*[σ] *τ̈* *αγι*[ο] *πετρ̈* ?

673.

Or. 4927(15). — Parchment; complete; $6\frac{1}{4} \times 5\frac{7}{8}$ in. The script is clumsy and ligatureless.

From the Fayyûm. [GRENFELL.]

Legal document in which the writer, Agau, makes a statement as to a sale; but the irregularity of the language leaves all details obscure. The MS. is valuable as being dated [A.M.] 703 = A.D. 987.

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[1] Presumably a name and title. λο is on an erasure; *θ* may be a cross.

[2] Should be a female name.

† ⲉⲙⲏ ϩⲙⲡⲣⲁⲛ ⲡⲓⲟⲩⲧⲉ [ⲙ]ⲫⲁⲣⲓ ⲙⲥⲟⲃ | 2 ⲙⲙⲟ ⲁⲛⲁⲕ ⲡⲁⲓⲁ ⲁⲅⲁⲩ[1] ⲧⲁⲓϯ ⲧⲥⲙⲛⲧⲉ̄ ⲙ̄[2] | 3 ⲡⲙⲟⲩⲁⲥ ⲙⲉⲧⲥⲁⲡⲛⲏⲧ ⲛⲁⲡⲁ ⲡⲁⲕⲟⲩⲣⲟ[3] | 4 ϩⲁⲧⲁⲓ ⲙⲧⲁⲣⲓϩⲉ[4] ⲁϩⲁ ⲡⲁⲓⲧⲉⲣⲁⲓ ⲧϩⲓ | 5 -ϫⲟⲟⲃ ⲁϩⲁ ⲧⲁⲓ ⲧⲥⲁⲫⲓⲁ ⲡⲟⲩⲁⲓ[5] ⲁϩⲁ ⲡⲁⲓⲧⲉⲣⲁⲓ | 6 ⲁϩⲁ ⲙⲡⲧ-ϩⲉⲣⲉ ⲁⲓⲧⲁⲩ ⲃⲁⲗ ⲛⲁϥ ϩⲁⲃ ⲗⲉ | 7 -ⲕⲱⲧⲉ ⲟⲩⲟⲛⲁⲥ ⲉⲣⲉⲛⲁⲛⲁⲡⲟⲩϯ ⲙ̄ ⲡⲙⲉⲧⲣⲟ | 8 ⲉⲣⲉⲛⲁⲛⲁ ϫⲁⲛⲁ ⲙ̄ ⲡⲙⲉⲧⲣⲟ ⲉⲣⲉⲡⲁⲣϫⲏ | 9 -ⲗⲓⲁ ⲥⲓⲥⲓⲏⲓ ⲙ̄ ⲡⲙⲉⲧⲣⲟ ⲉⲣⲉⲡⲓⲁ ϩⲟⲧⲙⲥⲓ[6] | 10 ⲙ̄ ⲡⲙⲉⲧⲣⲟ ⲉⲣⲉⲡⲟⲥ ⲓⲍ ⲡⲉⲩⲍ̄ | 11 ⲙ̄ ⲡⲙⲉⲧⲣⲟ ϩⲓϫⲟⲟⲩ ⲧⲙⲣⲉⲓ | 12 ⲕⲁⲧⲁ ⲭⲣⲩ̄ⲟⲛ ϯⲅ̄.

674.

Or. 4721(7).—Papyrus; a fragt.; $3\frac{3}{4} \times 2\frac{1}{2}$ in. The text is written at right-angles to the fibres in different small hands.

[Graf.]

Legal document, witnesses to. Dated the 22nd Phaophi, 9th Indiction. One witness is from Shmoun.

[ⲉⲅ]ⲣ̄ ⲙ̄ ϕⲁⲱϕⲓ ⲕⲃ ⲓⲇ/ ⲉⲛⲛⲁⲓ[| 2 [ⲁⲓ]ⲟⲕ ⲩⲙⲛⲟⲩⲧⲉ ⲙⲫⲓ[| 3 [ⲧⲓⲥⲧⲟⲓϫ[ⲟⲓ] | 4 [ⲧⲏⲟ ⲙ-ⲡⲙⲉⲧⲣⲟ + [| 5 [ⲣⲱⲙⲉ ⲩⲙⲛⲟⲩⲧⲉ ⲧⲟ ⲙⲙⲓ[ⲧⲣⲟ[

Ll. 1 and 5 perhaps in the same hand; l. 3 in clumsy, unskilled characters.

675.

Or. 1028.—Papyrus. Broken off above; $17\frac{1}{2} \times 9$ in. The fibres on the *recto* are at right-angles to the text, written in one column of some 21 lines at unequal intervals with 3 on the *verso*, in a small, ligatured hand. Opposite the text is a column of figures.

From ?

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[1] *Cf.* no. 370.

[2] Presumably for λίτρα.

[3] May be for Macarius or Mercurius.

[4] ? Ταρίχιον.

[5] ⲡⲟⲩⲁⲓ added above the line.

[6] *V.* Krall, *Rechtsurk.* 192.

Accounts. After the remnants (figures) of 5 lines, ending with a total, γι/ ν̣ σ̣κβ, comes an account in 2 lines, ⲡⲉⲛⲧⲁⲓⲧⲏⲥⲓⲥ ⲙ̣ⲡⲕⲁ-ⲧⲁⲛⲟⲥ [about 8 let.] ⲟⲩⲡⲁⲗⲗⲁⲓ̣ ν̣ α ⲉⲧⲓ ⲙⲕⲟⲥⲓⲁ̄ ⲙⲁϫⲱⲣ[ⲙⲟⲩ] ν̣ [α], below this ν̣ δ and further down the total, γι/ ν̣ σ[κ]ϛ. Then follows an account of payments to various persons.

ⲙ̣.† ⲟⲗⲗⲁ̄ | 2 ⲉⲧⲓ ⲙⲡ . . . ⲙⲧⲙⲏⲥⲧⲓⲕ° ν̣ ρκδϛ | 3 ⲉⲧⲓ ⲡⲁⲕⲱⲃ ⲛⲥⲉⲟⲩ ν̣ μϛ | 4 ⲉⲧⲓ ⲙⲡⲁⲓ/ ⲙⲟⲩⲥⲉⲙⲉ ⲣⲣ[ϩⲱⲥ ⲁ]ϫⲟⲧⲙ ⲉⲡⲟⲩⲱⲥ ν̣ β | 5 ⲉⲧⲓ ⲙⲡⲓⲙⲁⲛⲁϩⲱⲣ ⲡⲁⲧⲥⲁⲃ° ⲫⲉⲣϩⲱⲥ ⲟⲩ̈ ⲉⲡⲟⲩⲱⲥ ν̣ α | 6 ⲉⲧⲓ ⲙⲟⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲙⲙⲁⲕⲱⲃ ν̣ β | 7 ⲉⲧⲓ ⲙⲡⲣⲟⲙⲉⲣⲟⲣⲟⲥ ⲧⲁⲗⲏⲧⲉ ⲙⲙⲏ ⲛⲥⲱⲟⲩ ν̣ β | 8 ⲉⲧⲓ ⲙⲙⲉⲧⲣⲟ ⲃⲁⲗ ⲛⲥⲥⲟⲟ[ⲩ] ν̣ α | 9 ⲉⲧⲓ ⲙⲙ . ⲩⲟⲓ . ⲥⲁⲗⲱⲙ ϫⲁⲛⲟⲛⲧⲁⲕⲧⲓⲛⲟ ⲙⲙⲏ ⲁⲓⲥⲧⲟⲩⲏ ⲉⲣⲟϥ̣ ν̣ β | 10 ⲉⲧⲓ ⲡⲁⲛⲟⲙⲉ ⲛⲉⲗⲃⲟ ν̣ αϛ | 11 ⲉⲧⲓ ⲡⲁⲗⲗⲁⲓⲁ̣ⲓ̣ⲟ ⲁⲛⲁ ⲙⲟⲟⲩ ν̣ αϛ | 12 (*verso*) ⲉⲧⲓ ϫⲁⲧⲟⲩⲁⲗⲁⲙⲁⲓⲟⲩ ⲙⲧⲁⲩⲧⲏⲙⲉ ⲙⲁⲩ ν̣ α | 13 ⲉⲧⲓ ⲙⲙ . ⲥ . ⲙ ⲗⲁⲙⲁ̄ ⲡⲁⲛⲁ ⲙⲟⲟⲩ ⲙⲧⲁ̣[8—10 let.]ⲙⲙⲟⲩ̄ ⲁⲓⲥⲧⲟ . ⲉⲣ° ν̣ α | 14 ⲉⲧⲓ ⲙⲕⲟⲥⲓⲁ ⲁⲛⲁ ϫⲱⲣⲙⲟⲩ ϫⲙⲙⲟⲩ̄ ?

676.

Or. 5301(1).—Papyrus; a small fragt.; $1\frac{1}{8} \times 7\frac{1}{4}$ in. The text is parallel with the fibres and is written in a good, semi-uncial hand. *Published* by Crum, *Copt. MSS.* 74.

From the Fayyûm. F. Petrie.]

Account mentioning the name ⲕⲟⲩⲧⲙⲉⲧ and the place Busiris ⲡⲟⲩⲥⲓⲣⲓ. The money is expressed by χ̿ρ̿ χρυσίον.

677.

Or. 5301(2).—Papyrus; two fragts; the larger $4 \times 4\frac{1}{2}$ in. The text is parallel to the fibres and written in clear semi-uncials. *Published* by Crum, *Copt. MSS.*, 75.

From the Fayyûm (Hawara). [F. Petrie.]

Account giving the names of various objects with sums of money $\alpha\overset{\theta}{\rho}$ opposite them. ⲃⲁⲃⲓ-ⲗⲱⲛ seems to be mentioned.

678.

Or. 5301(3).—Papyrus; a fragt.; $5\frac{1}{4}\times4\frac{1}{2}$ in. The text is written parallel to the fibres in a small, ligatureless hand.

From the Fayyûm. [F. Petrie.]

Part of a list.

ⲙⲁ ⲡⲟⲩⲁⲗϩⲣⲏ[illegible] | 2 ⲙⲁ ⲛⲕⲱϩⲃ | 3 ⲡⲥⲟⲩⲁⲓⲟⲩⲧⲁ | 4 ⲡⲓⲥⲥⲏⲧⲱⲟⲩⲁⲩ | 5 ⲙⲁ ⲛⲕⲱⲧ. Opposite 3 and 4 figures are visible; the former seems to have $\overset{o}{\nu}\ \beta$.

679.

Or. 5301(4).—Papyrus; two fragts.; the larger $8\frac{1}{2}\times3\frac{1}{2}$ in. The text, written at right-angles to the fibres, is in a ligatureless, sloping hand. *Published* by Crum, *Copt. MSS.*, 73.

From the Fayyûm. [F. Petrie.]

A list or account (λόγος) of some sort. Debts in *solidi* $\overset{o}{\eta}$ are mentioned.

680.

Or. 5301(5).—Papyrus; a fragt.; $8\frac{1}{2}\times6\frac{1}{2}$ in. The text is written upon both sides in a ligatureless hand. *Published* by Crum, *Copt. MSS.*, 73.

From the Fayyûm. [F. Petrie.]

List or account of an unknown material.

681.

Or. 4927(16).—Papyrus; a fragt.; $4\times5\frac{7}{8}$ in. The text is written parallel to the fibres in a small, ligatureless hand. On the other side is part of an earlier Arabic text.

From the Fayyûm. [Grenfell.]

List of names and sums of money(?)

ⲁⲡⲁ . ⲃ . ⲁⲗⲗ	
ⲉⲡⲱⲕ ⲡⲓⲏⲏⲓⲃ	$\mu\acute{}$ [1]?
ⲁⲡⲁ ⲙⲉⲗⲁ[2]	?
ⲡⲩⲏⲁⲓ ⲉⲗⲉⲱⲧⲓ[3] ⲡⲁⲡⲟⲩⲥⲏⲣⲉ	$\mu\acute{}\ \beta$
ⲡⲩⲏⲁⲓ ⲡⲩⲏ ⲡⲁⲩⲁⲓ	$\mu\acute{}\ \beta$
ⲑ . . ⲏ . . ⲡⲟⲩⲁⲗⲏ	$\mu\acute{}\ \alpha$
ⲥⲟⲩⲁⲉⲏⲓⲁⲛ ⲡⲩⲏ ⲡⲁⲡⲁⲥ ⲣⲱⲥ	$\varsigma\acute{}$
ⲓⲥⲉ ⲡⲩⲏ ⲥⲉⲧⲉⲡⲫⲉⲏ	$\varsigma\acute{}$
[illegible]ⲙⲁⲫⲁⲩ[4] [illegible]	
ⲁⲡⲁⲱ ⲡⲥⲁⲓⲏⲣⲉⲏ [illegible]	

682.

Or. 4927(17).—Papyrus; a fragt.; $7\frac{5}{8}\times3\frac{3}{4}$ in. The text is written parallel to the fibres in an extremely irregular, clumsy hand. On the other side is an Arabic text.

From the Fayyûm. [Grenfell.]

Apparently a list of names.

[illegible]^{5} ⲕⲁⲣⲍⲁⲧⲓⲁ | 2 ⲧⲓⲱ ⲉⲡ . ⲗⲓⲍⲣⲓⲧ | 3 ⲡⲁ-ⲕⲁⲣⲓ | 4 ⲫⲓⲃⲁⲓⲟ . . ⲉⲡⲁⲟⲟⲩ | 5 ⲥⲧⲉⲡⲛⲁ ⲡⲁ . -ⲍⲁⲟ . [illegible] | 6 [illegible]ⲙⲁⲍⲕⲓ ⲕⲓⲣⲓⲁⲕⲏ | 7 ⲡⲁⲟⲟⲩ ⲡⲁⲉⲥⲧⲓ | 8 ⲡⲩⲁⲛⲧ ⲫⲓⲃⲁⲟⲟⲩ[illegible] | 9 ⲕⲁⲏⲁⲥⲧⲓⲁ ⲫⲁⲃⲁⲓⲟ | 10 ⲡⲁⲩⲕⲉⲥ ⲟⲱⲧⲣⲁ ⲥ ⲟ | 11 ⲥ ⲧⲁⲧⲥⲉⲓⲏ.

683.

Or. 4721(8).—Parchment; $6\frac{3}{4}\times1\frac{5}{8}$ in. The script is sloping and ligatureless. [Graf.]

An account. The names and sums are written one below the other; ⲫ ⲡⲁⲓⲧⲁⲁⲭ ϛ$\bar{\gamma}$$\bar{\kappa}$$\bar{\delta}$$\bar{\varsigma}$, ⲡⲁⲡⲁ ⲁⲃⲣⲁⲍⲁⲙ ϛ$\bar{\gamma}$$\bar{\eta}$, ⲡⲁⲓ ⲕⲟⲥⲙⲁ ⲡⲁⲓ-ⲥⲁⲃⲧ ϛ$\bar{\gamma}$$\bar{\kappa}$$\bar{\delta}$$\bar{y}$, ⲡⲁⲥⲁⲙⲩⲏⲟϯ $\overset{\theta}{\alpha\rho}$ αy, ⲁⲃⲱⲛⲁⲍ ϛ$\bar{\gamma}$$\bar{\eta}$, ⲡⲁⲙ λ/ αy $\bar{\gamma}\bar{\eta}\varsigma$.

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[1] *V.* Krall, *Rechtsurk.* 59, 192.

[2] *Cf.* ⲙⲉⲗⲁ, Krall, *l.l.* 98, Crum, *Copt. MSS.* 50.

[3] ? For ⲡⲁⲥⲟⲩⲧⲓⲟⲥ.

[4] *Cf.* Crum, *l.l.* 78.

[5] This sign has the form 4. It may have another meaning here.

684.

Or. 4721(9).—Paper; a dilapidated fragt.; $2\frac{1}{2} \times 4\frac{1}{2}$ in. The script is uneven and sometimes ligatured.

[Graf.]

Accounts of corn, separated by horizontal lines. The first consists of names with figures opposite them. The second is

ⲡⲁⲟⲩ ⲡⲁⲣⲟⲥ ⲧⲁⲓⲧⲉⲓⲧ ⲟⲃⲟⲁ ⲭⲟⲡⲁⲗⲟⲩⲧ

ⲡⲥⲁⲣⲥⲏⲟ · ? ? $\bar{\alpha}\bar{\rho}$ $\epsilon\bar{\gamma}$

ⲡⲁⲗⲕⲱ · α ? $\bar{\alpha}\bar{\rho}$ $\gamma\bar{\gamma}$

On the other side, ⲡⲁⲕⲟⲩ ⲟⲩⲟⲧⲟⲥⲓ η and in another hand [illegible]ⲓⲁ ⲡⲁⲣⲁ ⲡⲁⲡⲓⲟϯ, ⲡⲉⲩϫⲁⲓⲥⲁⲓ $\delta\bar{\eta}\delta\bar{\varsigma}$, ⲡⲓⲁⲭ β $\theta\bar{y}$ &c.

685.

Or. 4721(10).—Papyrus; a fragt.; 2×10 in. (1) Parallel to the fibres are the opening formulae of a letter, written in a sloping, ligatureless hand; (2) At right-angles to the fibres is a line in Greek script and the address presumably of the letter on the other side.

[Graf.]

(2). Account in ——[1] and λιτραι. *Γεωρ* κ/ ιβ λ/ πς χαηλ κ/ ς λ/ ξα πτολ[2] κ/ ς λ/ κε πανεκκλ[3] κ/ β λ/ πζ ουαστα κ/ β λ/ [illegible] σ^{θ} $\delta\bar{\iota}$[4] κ/ ιε λ/ κε.

The address; ⲡ ⲉⲧⲙ̄ ⲧⲥⲟⲓⲥ ⲙⲡⲓ̈ⲡⲣⲓ ⲭⲁⲓⲁ ⲭⲓⲧⲟⲙⲁⲃⲁⲅⲣⲁϫⲓⲁⲛ[5] ⲡⲟⲩⲃⲥⲁⲓ.

686.

Or. 4721(11).—Papyrus; a fragt.; $4\frac{1}{4} \times 6\frac{1}{4}$ in. The text is in a ligatureless hand at right-angles to the fibres.

[Graf.]

Account consisting of proper names, each preceded by ϫ=ὑπέρ and followed by two sums of money. Among the names are ⲟⲁⲕⲓⲁ, ⲡⲁⲣⲁϫ (=ⲡⲁϫⲣⲟⲟϫ) and ⲡⲁⲕⲟϫ ⲥⲙⲟϯ[ⲙ].

687.

Or. 4721(12).—Papyrus; a fragt.; $7\frac{3}{4} \times 4\frac{1}{4}$ in. The text is written at right-angles to the fibres in an irregular, ligatureless hand.

[Graf.]

Account or list consisting of proper names with figures, $\psi\kappa\beta$, $\nu\iota\beta$ &c., opposite them. None of the names is remarkable. ⲡⲉⲧⲣⲟⲟⲩ ⲡⲁⲡⲁ ⲓⲟⲩⲁⲓ occurs; also the place-name ⲧⲁⲓⲟⲕⲓ.

688.

Or. 4721(13).—Papyrus; a fragt.; $4\frac{1}{4} \times 4\frac{3}{4}$ in. There are texts on both sides in the same hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv).

[Graf.]

Accounts.

1. At right-angles to the fibres.

ⲫ ⲉⲧⲙ̄ ⲟⲟ ⲡⲁⲟⲩ/ ⲡⲁⲓⲁⲥⲧⲟ ⲡⲉⲙⲧⲁⲓ[illegible]

$\bar{\iota}\bar{\varsigma}$ ⲟⲩⲁⲛⲥⲓⲁ (erasure)

ⲡⲁⲡⲁⲓⲟϩⲁⲛⲏⲙⲓⲥ · α

Eight lines follow this, each consisting of a name preceded by $\bar{\pi}\bar{\pi}$ and followed by the sum · α. One, Peter, is from ⲡⲟⲩⲁⲉⲓⲧ.

2. Parallel with the fibres, probably by the same hand and apparently complete.

ⲫ ⲉⲧⲙ̄ ⲟⲟ ⲡⲁⲟⲩ ⲉⲙⲉⲙⲧⲁⲓⲧⲟⲟⲩⲃ

ⲉϩⲟⲩ ⲡⲉⲙⲟϥ[1] ⲙⲙⲉⲧⲣ°/ · ⲓϛ

?[2]

[ⲙ]ⲉⲧⲣⲟⲥ ϫ ⲟⲩⲙ̄ $\delta\bar{\iota}\bar{\pi}$ λ ρνα · θ

[1] Perhaps κεράτια; v. Krall, *Rechtsurk.*, Index.

[2] ? Πτολεμαΐος, very rare in Christian texts; *cf.* ⲁⲗⲁⲕⲙⲓⲛ ⲗⲩⲍ. [3] Perhaps -κηλ.

[4] ? Συνσύθιος διάκονος. [5] عبد الرحمن.

[1] Presumably for ⲡⲟⲩⲃ "money."

[2] Two or three cursive letters; perhaps εφλ.

ο$\bar{\mu}$ δ/[1] πας° cαιογια ·α
[ο]$\bar{\mu}$ δ/ ογω̂/ cερηη[2] δι$\overset{\lambda}{\pi}$ κα ·β
[cαη πετρος]

689.

Or. 4721(14).—Papyrus; a fragt.; 5×6½ in. There are two texts, both in ligatureless hands.

[Graf.]

Accounts.

1. At right-angles to the fibres; dates, names and sums of money.

ϭ̈ϭ̈ κθ πεωογ αρκατηc[3] ? μι[
ϭ̈ϭ̈ λ πε$\overset{?}{\text{α}}$ηος[4] αρκατηc δ $\mu\overset{\lambda}{\iota}$[5][
[β πρα$\overset{?}{\text{c}}$τε αρκατηc γ μ[
[$\overset{?}{\text{π}}$..$\overset{?}{\text{ρ}}$αcτε αρκατηc γ [
δ πητι η$\overset{?}{\text{η}}\overset{?}{\text{η}}$ηcτ[
ε πογτωϣ αρκατηc[
ϛ πεωογ αρκατηc[

Along the left margin was a line of Syriac, only a few letters of which remain.[6]

2. Parallel with the fibres; the end of the above account and, in a clearer hand, the beginning of another.

[αηαεα[7][
[— —[
τρηη ογαρας αεο$\overset{?}{\text{γ}}\overset{?}{\text{ω}}$[
ιακωη $\mu\overset{\lambda}{\iota}$ η ·αιχ
coγτφια $\mu\overset{\lambda}{\iota}$ η αιχ[
ρεωρρε $\mu\overset{\lambda}{\iota}$ η ϛ αιχ$\overset{?}{\text{ι}}$...τ$\overset{?}{\text{ϥ}}$ $\mu\overset{\lambda}{\iota}$ α[
ηλογος ηταιά$\overset{?}{\text{κ}}$ος εβολ ε...ϫρηεϫηβεκε ε$\overset{?}{\text{ϥ}}$[

[1] A ligatured abbreviation, possibly for διά.

[2] This name occurs thrice in Krall's *Rechtsurk.*

[3] Ἐργάτης.

[4] Cannot be read otherwise. ? Pesynthius.

[5] Presumably a coin; μιλιαρήσιον?

[6] Syriac fragts. have been found among "Fayyûm" papyri (*v. Aeg. Z.* 1885, 24), but Syriac and Coptic upon the same fragment is unique.

[7] [عبد]

αιϧ ηαϥ ηϥτωτ ηαβο$\overset{?}{\text{ϩ}}$ $\mu\overset{\lambda}{\iota}$ μ
ειϧ ηηερωμε ετκαθαρε ηηειωτ $\mu\overset{\lambda}{\iota}$ ζϛ
[ε]ιϧ ηϩαητοτη παλατ αη[

690.

Or. 4721(15).—Papyrus; complete; 6¾×4¾ in. The text is written in a rarely ligatured hand at right-angles to the fibres. On the other side are remnants of a Greek account.

[Graf.]

Account of money paid to various persons. It consists of names, each followed either by τερϩαη ٥٫٤ or κεc *κεράτιον*[1] in one case κεc cηετ. Among the names are ανα ηηα/ for *Νειλάμμων*, ηαρατ for ηαϩρωοτ, ακατ.

691.

Or. 4853.—Papyrus; probably complete; 5×10½ in. The text is written at right-angles to the fibres in an uneven, semi-uncial hand.

Bought in Alexandria. [E. D. Webb.]

Account of the old and new wine supplied to various persons at Poueit.[2] The months Athor, Choiak, Tybi appear in some entries. On the *verso* is the title of the whole.

ανα κωηογ[3]

+ ηλογος ηηιρη ηταβηοτ ενογαιτ τεωρητ ηηαηογαηογτα ϫηετ ε

+ χαηα π.α.ε. ϩ$\overset{?}{\text{ϩ}}$ογτη τεβϣηαιτ ϫηετ δ

[1] According to Krall, *Rechtsurk*, 170. Stern's note, *Aeg. Z.* 1885, 36, giving a ḳirât as a labourer's daily wage, is confirmed by the instance of κεc in Zoega 91, for the Greek version of which *v.* Clugnet, *Rev. de l'Or. chrét.* 1900, 256.

[2] *V.* Crum, *Copt. MSS.* 66.

[3] *V.* no. 657.

+ πγωι παταοτια[1] ϩοτπ τεϭγπλιτ ϩιωτ δ
+ πεϩιπτ ϣπια ποτπομ χ[2] κωλπις ιῆρ/ β
+ λοτρ[3] α πεϩιπτ ϣῆλ ποτπομ ιη
+ περπομε πιλαϭερα[4] ϣλαϭτα[ϣπ] ιδ
ϫιλκ α πεϩιπτ ϣλοτοϲ πιπια ποτπομ λ ϩιπιχ δ̄ῑ α
τιϭι α πεϩιπτ ϣπια ποτπομ λϩα πχλϭολ λγ πλϣομ πατλϭ α
λπλ ϩλρϣομ ϩιτϣπτκϭλϭτϣε: πλπλ(*sic*) ϛ
Verso. πιηρπ πχομομπε[5] πλπλ κιομοτ πϭαρϣ λϩλ πλπϭϲ +

692.

Or. 5301(6).—Papyrus; a large fragt.; 13¼×10½ in. It is written upon both sides in a rarely ligatured hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv for some resemblance). *Published* by Crum, *l.l.*, p. 63.

From the Fayyûm. [F. Petrie.]

Account of wine supplied to a long list of persons. Several interesting personal and place-names occur. Among the latter are πομπ, τοτπομ تطون or ططون, ποτλϣια perhaps بوط, ποτϣιρε ابوسير, πϭλβτ, λϫϣομπ اللاحون, ϩπηλρω سينرو, ταπϣϣα perhaps طنسا, κοτπ-ϩλρω, πϭλοτϣοκ بلجسوق,[6] ταϭπλϣ دقناش,[7] ϣπϭτοτϩ سمسطوس,[8] ταπομπ.

693.

Or. 5301(7).—Papyrus; three fragts.; the largest 12¾×6⅞ in. The text is written at right-angles to the fibres in a clear semi-uncial. *Published* by Crum, *Copt. MSS.* 68.

From the Fayyûm. [F. Petrie.]

Accounts of wine or oil in which several personal and place names occur.

694.

Or. 5301(8).—Papyrus; a fragt.; 8⅞×4 in. The text is parallel to the fibres and written perhaps in 2 hands, both ligatureless and the second smaller than the first. *Published* by Crum, *Copt. MSS.*, 75.

From the Fayyûm. [F. Petrie.]

Lists or accounts, the upper relating to wine-jars κοῦφον, the contents of which are given in κοτρ/ κοῦρι[1]; the lower regarding δημόσια[2] in grain ϭλτλϥ πϭοτλ, delivered in(?) Heracleopolis ϩιϭϲ.

695.

Or. 4721(16).—Papyrus; probably complete; 7×6⅝ in. The text begins at right-angles to the fibres and is written in a ligatureless hand.

[Graf.]

List of wine in κοῦφα, deposited in the ———[3] of πϭλβτ[4] on the 20th Epiphi, being the vintage season,[5] of the 3rd Indiction. The κοῦφα, of which there was a large quantity, were placed in κάμινοι.

ϯ πλοτοϲ πιπϭκοτφιον ϭιτοοκ ϭιλτ ϩϭιι |
2 -τϭϭκωτ ιπϭλβτ ϩϭπιπκαρπος ῑ̄ πιλ/ |
3 αιπφ ῑ̄ κ

---

[1] This is either the festival at Pataouêl or πγωι (*cf.* Sa'. πγλι) is a man from Taouêl.

[2] Probably for δώ.

[3] Both ι and τ are there. [4] امير.

[5] For χοοομιϲ in this sense *v. Miss. franç.* iv. 734.

[6] This village is placed in the S. of the Fayyûm, 4 hours ride from El-Medînet, by El-Ṣafadi, *Tûrîḫ al-Fayyûm* 82.

[7] *V.* Amélineau, *La Géographie* 121, 207.

[8] Had disappeared in the time of El-Ṣafadi, *l.l.* 18.

[1] Wilcken, *Ostraka* i, 766.

[2] *V. l.l.* 178.

[3] *V.* Crum, *Copt. Ostraca* and Zoega 506.

[4] *V.* Crum, *Copt. MSS.* 54.

[5] *V. Aeg. Z.* 1885, 37, Rainer *Mitth.* i, 17.

4 ⲧⲩⲟⲣⲓⲥ ⲏⲕⲁⲓⲛⲓⲥ ⲕⲟⲩⲫ/ ⲱ̅. Then follow 12 more *κάμινοι* entered in the same way. The total of *κοῦφα* is about 10,440 (in 2 cases the figures are doubtful).

696.

Or. 4721(17).—Papyrus; complete; $5\frac{1}{4}\times7\frac{3}{4}$ in. The text is written at right-angles to the fibres in a clear, ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 3, xiv).

[Graf.]

Account of wine and vinegar[1] in *διπλαῖ*.

ⲫ ⲥⲧⲏ ⲟⲥⲱ	οιν̊ δ̅ι̅	οξυ δ̅ι̅
ⲏⲉⲧⲱⲟⲩ̈ ⲛⲁⲛⲁ ⲓⲟⲩⲁⲓ[2]	με	
ⲓⲱⲥⲏⲫ ⲡⲁⲧⲁⲛⲟⲩⲧ[3]	ρξ	ιδ
ⲓⲱⲥⲏⲫ ⲥ̈ⲥⲟⲩⲧⲥⲉⲓ[4]	ϕ	ιγ
ⲡⲁⲓⲁⲕ°/ ⲭⲁⲛⲁ	ρ/	ζ
ⲥⲁⲓⲟⲩⲧⲓⲁ	ψκβ	καδ υ κγ
ⲉⲏⲟⲭ	σιβ	ιζ
	(a line erased[5])	
	δ̅ι̅ ? κθ	ο οδ[6]

697.

Or. 4721(18).—Papyrus; a fragt.; $4\frac{1}{8}\times4\frac{3}{8}$ in. The text begins at right-angles to the fibres and is written in a ligatureless hand (*cf.* Crum, *Copt. MSS.* pl. 2).

[Graf.]

Account of (or request for) wine, vinegar &c., opening in the form of a letter.

Recto.	*Verso.*
ⲫ ⲁⲣⲓ ⲧⲁⲣⲁⲡⲏ[	[ⲏ]ⲣⲏ ⲛⲉ̈ⲩⲣⲱ
ⲛⲟⲗⲗⲓⲥ ⲏⲥⲏ[ⲟⲩ]	[ⲉ ⲕⲟⲩⲣ/

[1] Above οξυ is a letter like χ.

[2] *V.* no. 687.

[3] Cf. nos. 687, 692.

[4] The first letter may be ⲟ.

[5] Clearly the total, afterwards written below.

[6] The first ο = ὁμοῦ; *v.* Crum, *Copt. MSS.* 80. The letter before *κθ* might be *β*; it could not be *αω*. The first ο must be the measure of the following οδ.

. . ⲧⲟⲩⲟⲁⲓ̈[	[ⲓⲏ
ⲥⲏⲭ ⲏⲃⲉⲣⲓ ⲣ/[1]	[ⲣⲁ
ⲡⲗⲁⲥⲥⲟⲛ ⲣ/ ⲗ·	[
. ⲓⲁ̈ ⲣ/ ⲧ ⲏⲥⲣ	[ⲩⲥⲩ ϯⲗⲁⲭ[2] ⲙ̅ⲃ̅
ⲁⲥⲡⲣⲟⲛ ⲏⲣⲏ ?	ⲣⲉⲣⲱⲏⲧⲥⲓ ⲩⲥⲩ ϯⲗⲁⲭ ⲓⲃ
	ⲕⲟⲩⲥⲓⲥ ⲃ.

698.

Papyrus XXXII (Greek).—This has on the *verso* a text facsimiled in Forshall's *Description*, pl. 6 and transcribed by Wessely in *Wiener Studien* ix. 243 (*v.* also Kenyon's *Catal.* i. 230).

Accounts. They are included in this Catalogue as containing certain Coptic words and phrases, though most of the text must be regarded as Greek. L. 1 is [ⲥⲓ ⲏⲥⲟⲩ̈ ⲏⲟⲩⲉⲓ. After the long blank following l. 13, is the heading of another account, [ⲛⲁⲓⲏ]ⲉ ⲏⲕⲁⲥⲓ ⲏⲧⲁϥⲧⲁⲁⲩ ⲉⲃⲟⲗ "these are the lands which he sold." Further, l. 3 *τζοειτ* (Wessely *πτοεις*)=ⲭⲟⲉⲓⲧ; l. 4 *πτζηρι ὸ ν̊ β* (W. *πειτζηριθα*) = ? ; l. 7 *πμαν* ? (W. *πααν*) = ⲡⲓⲁⲏ- ? (as in ⲡⲁⲏⲉⲥⲟⲟⲩ̈); l. 8 *τζουένωχ* = ? ; l. 12 *πμοη νκερκ* ? (W. *πτολε*), *cf.* *κερκεσουχων νησος*, though the gender of *μοη* is a difficulty. It would therefore appear that the writer transcribed the letter *x* as in Rainer *Mitth.* ii. 56, 57, v. 41, Crum, *Copt. MSS.*, 59. The dialect seems to have a Bohairic tendency though the MS. came no doubt from Middle Egypt.

699.

Or. 5301(9).—Papyrus; a fragt.; $3\frac{3}{4}\times5\frac{1}{2}$ in. The text, at right-angles to the fibres,

[1] The stroke crosses the ⲣ in the MS.

[2] Perhaps the town ϯⲗⲟⲭ ⲙ̅. But what is ⲩⲥⲩ ?

is written in a small, rarely ligatured hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xiv for the type).

From the Fayyûm. [F. Petrie.]

List or account in 2 columns of σκεύη belonging to the deacon Severus. They are to be found, it is stated, under the 17th name,[1] in the 22nd cell.

ϯ ⲥⲧⲏ ⲡⲁⲟⲩⲟⲥ ⲛⲉⲥⲕⲓⲧⲉ ⲙⲙⲁⲓ [ⲥ]ⲉⲥⲏⲣⲟⲥ ⲧⲁ[ ]
ⲁⲣⲁⲟ ⲁⲧⲟⲩⲏⲙ ⲙⲡⲣⲁⲓ ⲓⲍ ⲣⲓ ⲕⲃ ϕⲁⲣⲙ̄ ⲓ[ ]

ⲕⲁⲧⲁⲡⲟⲩⲧⲓ ⲙⲁⲁⲩ[2]	α	ⲁⲗⲁⲩϩⲁⲣⲓ[3]	β
ⲡⲁⲣⲟⲕ[4] ⲙⲁⲁⲩ	α	ⲕⲟⲩⲥⲕⲁⲁ[5]	[ ]
ⲕⲟⲩⲥⲕⲁⲁ ⲙⲃ[ ]	α	ϩⲁⲓⲧⲓ ⲙⲁⲓ[ ]	[ ]α
ⲥⲙⲁⲗⲗⲓⲥ	α	. ⲟⲣⲧⲟϩ .	α

700.

Or.5301(10).—Papyrus; a fragt.; $2\frac{1}{4} \times 9\frac{1}{2}$ in. There are remnants of 2 texts; that parallel to the fibres is written in an even, ligatureless hand.

From the Fayyûm (Hawara). [F. Petrie.]

List of names in 3 columns of which the last is lost. Presumably col. 1 gives place-names all of which seem to be new.

ⲡⲣⲫⲙⲙⲡⲁⲣⲟⲧ	ⲓⲁⲣⲟ [ ]
ⲕⲓ[6] ⲧⲁⲙⲁⲓ	ⲟⲩⲏⲣⲟⲙ [ ]
ⲕⲓ ⲡⲁⲙⲛⲉⲙⲓⲥ	ⲥⲟⲩⲣⲟⲩⲥ [ ]
ⲃⲁⲗⲥⲧⲟⲩⲥⲧ	ⲥⲱⲟⲩ[ⲟⲩⲟⲓⲟⲙ]

[1] The exact meaning is obscure; *lit.* "they are open," so, presumably, they appear, are to be found. But reading ⲣⲁ=ⲣⲟ would give a different sense and increase the difficulty of passive ⲟⲩⲏⲙ.

[2] This may mean "white." *Cf.* ⲁⲗⲩⲥ and ⲁⲗⲁⲩⲥ in Rainer *Mitth.* v, 46. For *καταπότιον* pallium *v.* Du Cange.

[3] Notwithstanding χ, which is almost certain, this is حمري more probably than خمرة, pl. of خمار (*cf. Aeg. Z.* 1885, 118); especially if ⲁⲗⲩⲥ is "white."

[4] Is this an error for ⲡⲁⲣⲟⲥ?

[5] *V. Aeg. Z.* 1885, 41.

[6] This has some resemblance to ⲟⲙ[ⲟⲱⲥ] in Crum, *Copt. MSS.* no. 1.

701.

Or.5301(11).—Papyrus; a fragt.; $9\frac{5}{8} \times 5\frac{1}{2}$ in. There are remnants of 2 texts, both written at right-angles to the fibres. The later is in a clear, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 72.

From the Fayyûm (Hawara). [F. Petrie.]

Account (λόγος) of corn ⲥⲟⲩⲧⲟ and the names of its recipients or buyers. Among the latter, ⲁⲕⲁⲩ[1] and ⲍⲟⲩⲧⲓⲙⲓ.

The latter which is the earlier text mentions the deacon ⲓⲁⲍⲣⲁⲩ.

702.

Or.5301(12).—Papyrus; a fragt.; $5\frac{1}{2} \times 10$ in. The text is written at right-angles to the fibres in a large, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 71.

From the Fayyûm. [F. Petrie.]

List of corn ⲥⲟ[ⲧⲁ]. In l. 5 ⲧⲁⲗⲟⲩⲗⲁⲓⲓ (or -ⲟⲩⲟⲩⲗⲁⲓⲙⲓ) appears to be an Arabic word.

703.

Or. 5301(13). — Papyrus. This MS. is described *above* as no. 543. The present text is begun upon the same side as that and ends upon the other. The script is similar but smaller. *Published* by Crum, *Copt. MSS.*, 70.

From the Fayyûm. [F. Petrie.]

List of ecclesiastical vestments. In l. 7 read ⲙⲓⲥⲧⲁϫⲓ (*μέταξα*). In l. 12 ⲟⲩⲟⲁⲗⲟ is for *velum* (the article being omitted) "for hanging on the door."[2]

[1] *Cf.* ⲁⲕⲁⲩ in no. 673 and ⲡⲁⲕⲁⲩ.

[2] *Cf.* in Lord Crawford's similar *Inventum* ⲡⲟⲩⲧⲓⲁⲟⲙ ⲙⲡⲟ.

704.

Or. 5301(14).—Papyrus; complete with some gaps; $12\frac{3}{8} \times 8\frac{1}{2}$ in. The text is written at right-angles to the fibres in a large, uneven, ligatureless hand. *Published* by Crum, *Copt. MSS.*, 61.

From the Fayyûm. [F. Petrie.]

List of the books which had been punctuated(?) by the writers ⲓⲧⲁⲛⲉⲥⲧⲉⲓ (*στίζειν*) ⲙⲙⲁⲩ. They consist of books from the Old and New Testaments,[1] lectionaries and liturgical works in Coptic, Greek and (perhaps) Syriac.[2] They are written upon papyrus (*χάρτης*) and parchment ⲙⲉⲙⲃⲣⲁⲛⲏ (*μέμβρανον*). Several points however, even where legible, are obscure.

705.

Or. 4721(19).—Parchment; $6\frac{1}{2} \times 3\frac{1}{2}$ in. The script is of Zoega's 9th class.

[Graf.]

List, written mainly in a fantastic script[3] of which I can decipher only the first word. It begins ⲉⲧⲏ̈ ϩⲙⲡⲣⲁⲓ ⲉⲙⲡⲟ̈ⲧ/ ⲙⲡⲣⲟⲣⲓ ⲙⲥⲟⲃ ⲙⲙⲓ ⲓⲉ ⲭⲉ ⲫⲟ/ ⲙⲁⲟⲩ/ ⲉⲙⲉ*ⲭⲟⲟⲩⲟⲙ ⲙ . . ., the peculiarly formed letters beginning at the asterisk. Towards the end, again in plain letters, ⲙⲭⲟⲟⲩⲟⲙ ⲙⲙ̄ⲛ̄/ ⲟⲉⲟⲁⲣ̄.

[1] ⲧⲣⲉ- or ⲧⲣⲁⲅ̈ⲁⲣⲧⲉⲁⲓⲟⲛ is for *τετραευαγ.*; *v.* no. 489. In l. 5 read ⲥⲁϩⲙⲟ̈ⲧⲉ [ⲉⲃ]ⲁⲁ "Four-gospels, excluding Matthew, 2 (copies)."

[2] L. 15 read ⲙⲉⲭⲟⲟⲩⲟ[ⲙ] ⲙⲙⲥⲟⲧⲣⲓⲁⲙ. Syriac fragts. have been found in the Fayyûm; *v.* Stern, *Aeg. Z.* 1885, 24.

[3] Unlike the usual cryptograms, the ordinary sequence of the alphabet appears to be followed, but most of the letters have peculiar, distorted forms.

706.

Or. 4721(20).—Paper; a fragt.; $4\frac{1}{4} \times 6\frac{1}{4}$ in. The script is small, regular and ligatureless.

[Graf.]

List of various articles written in 2 columns.

ⲃⲁⲣⲁⲍ[1] ⲃ̄

ⲁⲙⲟⲩ ⲟⲩⲉⲓⲁ[2] ⲃ̄

ⲉⲧⲟⲩⲟⲙ ⲙⲉⲛⲉⲧⲁⲗⲁⲩ ⲧⲙⲣⲟⲩ ⲏ̄

ⲙⲧⲁⲃ ⲉⲧⲉⲃⲏⲧⲥⲛⲏ[3]

ⲙⲡⲩⲁⲣ ⲁ̄ ⲁ̄

ⲁⲟⲩⲥⲓ ⲙⲧⲁⲩⲉⲓ ⲁⲧⲡⲱⲟⲩ ⲁ̄

ⲙⲙⲥⲟⲟⲩ ⲙⲭⲟⲟⲩⲟⲙ ⲉⲃⲟⲩⲟⲙ

ⲙⲧⲉⲃⲏⲧⲥⲛⲏ ⲏ̄ ⲙⲉⲃⲉⲁⲭⲁ[4] ⲁ̄

ⲉⲧⲁⲃⲧⲁϥⲟⲩⲟⲩ ⲁⲁⲓ ϩⲱⲟⲩⲕⲟ ⲡⲁⲁⲓ

ⲁ̈ⲍⲁ ⲥⲁⲃⲓⲧ[5] ⲓ ⲁⲍⲁ ⲁⲁⲁⲩ ⲙⲉⲁⲭⲁ ⲉⲧⲧⲏⲃ[6] ⲁⲧⲙⲉϩ ⲟⲩⲙⲉⲧⲣⲟⲩ[7] ⲉⲙⲟⲩⲉ ⲁⲍⲁ ⲡⲁⲗⲗⲁⲟⲩⲭⲓⲁ[8] ⲁⲓⲃⲓ ⲏ̄ ⲉϩⲙⲏⲟⲩ ⲙⲙⲡⲏ ⲙⲙⲃ ⲁⲍⲁ ⲉⲃⲟⲩⲟⲩⲧ ⲙⲡⲁⲟⲟⲩ ⲙⲙⲏ ⲙⲉⲙⲃⲓⲁ[9] ⲭⲓⲟⲩⲉⲓⲩ ⲁⲓⲕ ϩⲙⲙⲓϩ ϩⲙⲡⲏ ϩⲧⲁⲣⲓⲩⲓ ⲭⲓⲟⲩⲉⲓⲩ ⲁⲍⲁ ⲙⲡⲙⲟⲩⲙⲙⲏ ⲧⲁⲓϩⲉ ⲡⲉⲃⲃⲉⲁ.

Col. 2. Legible are [ⲡ]ⲉⲁⲩⲙⲡⲣ[10] (twice) ⲁ̄ⲁ̄, [ⲡⲉ]ⲥⲩⲩⲉⲣⲓⲃ[11] ⲁ̄ ⲩⲓⲕⲣⲉ ⲁ̄, ⲙⲧⲁⲃ ⲉⲧⲉⲃⲏⲧⲥⲛⲏ ⲃ̄ after which the name ⲁⲡⲟⲧⲁⲣⲟⲩⲙⲉⲁ[12] ⲙ̄ⲍ̄ has been erased.

[1] *V.* no. 529. But Kircher's word is ⲃⲁⲣⲟⲩ, not ⲃⲁⲣⲟϩ (Peyr.) Here and in 529 it may = ⲃⲁⲣⲁⲍⲉ (Peyr. 92).

[2] ابو جماعة or جمة.

[3] Apparently translating لنفسه (or هو) له; and so twice *below*.

[4] *V.* no. 571 (Crum, *Copt. MSS.* 33), where it appears connected with ⲉⲕⲱⲧ; also Rainer *Mitth.* v, 52.

[5] سعيد.

[6] ? ⲙⲧⲏⲕ. [7] *Μέτρον.*

[8] Title or name? (Names with double article, Rainer *Mitth.* v, 48.)

[9] Sa'. ⲃⲓⲣ; so too ⲃⲉⲁ *below*.

[10] Presumably a name, rather الكبير than الخبير.

[11] الشريف.

[12] *Cf.* Cairo 8025 ⲁⲡⲟⲩⲁⲟⲩⲙⲉⲁ (?ابو اليمن); but that can scarcely be read here.

707.

Or. 4721(21). — Papyrus; complete in height; $9\frac{1}{2} \times 4\frac{1}{2}$ in. The text is written in a very irregular hand at right-angles to the fibres.

[Graf.]

Account of the ⲡⲁⲣⲍⲉ[illegible].[1]

+ ⲡⲁⲟ[illegible] ⲙⲙⲡⲁⲣⲍⲉ[illegible]
ⲧⲕⲧⲣⲓⲁⲕⲏ ⲙⲧⲛⲟ[illegible][2]
ⲡⲁⲛⲁ ⲛⲉⲥⲏⲧⲉ ⲟ[illegible]
ⲛⲁⲥⲁⲏ ⲡⲁⲧⲁ[ⲟ[illegible]
ⲥⲟⲧⲙⲣⲟⲥ ⲡⲣⲉϥϩⲁⲟⲓ[ⲉ[illegible]
ⲁⲥⲡⲁⲕ[3] [illegible]
ⲡⲁⲡⲁⲁⲟ [illegible]
ϫⲁⲛⲁ ⲙⲧⲁⲓⲍⲟⲓ[illegible]
ⲃⲁⲣⲟⲩ [illegible]
ⲙⲟⲩϩⲁⲙⲧ ⲡⲁⲧⲁⲍⲁⲣ[illegible]
ⲕⲟϩⲕⲟϩ [illegible]
ϩⲁⲙⲧⲁⲏ[4] ⲡⲁⲣⲕⲉⲍⲏ ⲙⲧ[illegible]
ⲡⲁⲥⲁⲏ ⲡⲁⲧⲁⲟ ⲟⲩϯ ⲙⲡⲟⲩⲍⲏⲟ . ⲙⲕⲟ[illegible]
ⲁⲡⲟⲩ ϩⲁⲡⲣ[5] ⲙⲍⲟ ⲙⲙⲁⲣⲕⲟⲥ

708.

Or. 4721(22).—Papyrus; almost complete; $4\frac{1}{4} \times 3\frac{1}{2}$ in. The text is written in an irregular, ligatureless hand, parallel to the fibres.

[Graf.]

A list of various iron articles.

Above the text is ⲩⲓ ⲟ[illegible] = *γίνεται ὁμοῦ*,[6] referring to a text preceding that here given.

ϯ ⲉⲧⲟⲩ ⲟⲟ ⲛⲉⲥⲕⲟⲧⲧ ⲙⲙⲁⲓⲛⲓ ⲙⲧⲁⲩⲧⲛⲟⲩⲧ ⲟⲫⲓⲣ[illegible].[7] These consist of ⲙⲟⲩⲁⲗⲟⲁ[8] ⲙⲍⲙⲃⲃⲓ "a —[1] of a plough," ϫⲁⲗⲟⲕ ⲙⲁⲗⲟⲕⲍⲓ[2] "a ring for —," ⲟⲩⲁⲗⲁⲩ ⲛⲉⲃⲓⲧ ⲟⲙⲣⲁ ⲙ ⲡⲙⲓⲣⲕⲟⲥ "some(?) nails for the door of the tower (*πύργος*)," ⲟⲩⲁⲗⲉϫ ⲃ ⲥ ϫⲁⲕⲓ ⲡϫⲁⲓⲙⲓ.[3]

Each article is followed by the figure $\overline{\text{ⲁ}}$. In the left-hand margin is written ⲡⲁⲥⲥⲟⲙ ⲡⲓⲥⲏⲙⲓ.

709.

Or. 4721(23).—Papyrus; broken off above; $3\frac{1}{4} \times 4\frac{1}{2}$ in. The text is written at right-angles to the fibres in a ligatureless hand (*cf. Aeg. Zeitschr.* 1885, Taf. 1, iv).

[Graf.]

Account.

ⲛⲟⲥⲓⲫ ⲙⲁⲧⲁⲟ . ⲙⲓⲣⲉ ⲙⲡⲓⲫⲁⲛⲓ
ⲟ ⲙ̄ ⲁ̄ ⲙⲕⲁⲗⲁ ⲉⲍⲟⲩⲧⲙ $\overline{\text{ⲕⲍ}}$ ⲙⲍⲉⲃⲟⲩⲧ
ⲁⲍⲁ ⲕⲉⲧⲟⲣⲁⲙ[4] $\bar{\beta}$ ⲉⲍⲟⲩⲧⲙ
$\overline{\text{ⲥ}}$ ⲙⲍⲙⲃⲟⲩⲧ . ⲁⲅⲙⲁⲃⲟⲁ ⲙⲙ
ⲟⲙⲃ ⲙⲙ ⲙⲉⲓ

On the *verso* are some large Cufic letters.

710.

Or. 4721(24).—Papyrus; $12\frac{1}{2} \times 6\frac{3}{4}$ in. The text is written at right-angles to the fibres in 2 hands; ll. 1, 2 in a ligatured, "Greek" character, the remainder in a very clumsy, unskilled hand. On the other side was a Greek account.

[Graf.]

Apparently an account.

[illegible]*φων αβδ*[illegible]
[illegible]*ενελ*[illegible] *εν τη πο* ? *δι*[illegible] *αβδελλ*[illegible] *νι* *καις σιρ* $\overline{\text{λς}}$
[illegible]ⲥⲡⲁⲕ ⲙⲟⲩⲧⲥⲓ ⲁⲧⲣ $\overline{\text{ⲕⲏ}}$ ⲥⲟⲩⲧ $\overline{\text{ⲓⲏ}}$ ⲧⲁⲃⲁⲏ $\overline{\text{ⲕⲁ}}$ ⲁⲗⲩⲧ ⲙⲁⲡⲁⲗⲩⲧⲧⲓ\

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[1] ؟

[2] This line may be complete or Ⲡⲟⲧⲕⲟⲟⲧⲧ might be read.

[3] Perhaps to be read with the next, اصبغ بن علي

[4] حمدان

[5] ابو جار

[6] *V.* Crum, *Copt. MSS.* 69.

[7] Probably nothing after p. A place-name, "the street"; *cf.* ⲫⲓⲁ.

[8] ؟

[1] ⲙⲗⲁⲗ is a wooden handle, so scarcely possible here.

[2] ؟

[3] Perhaps "2 beds and a razor for ——."

[4] Instead of ⲙ perhaps $\overset{\circ}{\text{ⲙ}}$.

[illegible]ⲕⲁⲧⲁⲗⲁⲧⲏ ⲁⲧⲣ ⲙⲏ ⲩⲁⲧⲏⲁⲛⲁⲩⲧⲏ\
[illegible]ⲏ ⲙⲍ ⲣ ⲥⲁⲓ ⲁⲧⲣ ⲕⲏ ⲙⲍ ⲁ ⲥⲁⲓ
[illegible]ⲁ]ⲧⲣ ⲍ ⲩⲁⲛⲁⲛⲁⲟⲩⲧⲏ\
ⲥⲟⲩ ⲓⲍ ⲁⲧⲣ ⲍⲓ ⲁⲍⲁ ⲍⲏⲁⲙⲏ ⲁⲍⲁ ⲟⲩⲭⲏ
ⲁ ⲩⲏ ⲕⲃ ⲓⲑ
ⲁⲧⲣ ⲍ ⲁⲓⲧ ⲓⲏ ⲙⲉⲁⲧⲁⲃ ⲍⲁⲁ ⲙⲁⲓⲧ\

(BLANK.)

711.

Or. 4927(18). — Papyrus; complete but sometimes illegible; $4\frac{3}{4} \times 4\frac{1}{2}$ in. The script is remarkable, being an early, fifth-century uncial, like Rainer *Führer* (1894), Taf. vi, Rossi, *Papiri ... di Torino*, I. i, Tav. iii or, in the ω especially, the "Pistis Sophia" (Hyvernat pl. ii). ⲩ has the peculiar Mid. Egyptian form (*v.* no. 498).

[GRENFELL.]

Account of various payments.

ⲕⲁⲣⲧⲏⲏ[1] ⲙⲙⲏⲣⲡ ?, ⲟⲩⲍⲉⲥⲧⲏⲥ ⲙⲙⲉⲍ ?, ⲟⲩⲁⲥⲕⲁⲥ ⲙⲭⲁⲣⲧⲏⲏ[2] ₣ⲁⲣⲁ?, ⲣⲉⲫⲧⲱⲃⲓ ₣ ⲥ, ⲍⲉⲙⲁⲁⲕⲁⲏ[3] ⲙⲙⲉⲥⲙⲁⲩ ₣ ⲣⲍ, ⲗⲁⲡⲁⲛⲏⲥ ₣ ⲥⲍⲥ, ⲁⲡⲁ ⲁⲓⲱⲛ[4] ₣ ⲣ, ⲡⲁⲩⲁⲓ ₣ⲁⲧⲙⲁ, ⲟⲩⲥⲁⲓⲧⲓ ⲙⲙⲏⲣⲡ ₣ⲁⲧⲁⲓ, ⲩⲁⲙϯ ⲙⲁⲁⲕⲩⲛⲟⲥ ⲙⲙⲏⲣⲡ ₣ⲃⲩ, ⲟⲩⲙⲟⲩⲍ ⲉⲡⲭⲁⲓ ₣ⲁⲥⲓ, ⲁⲓⲏ sic ⲛⲉⲧⲣⲟ ⲍⲟⲗⲟⲕⲟⲧⲓ ⲙⲅ, ⲁⲩⲱ ₣ ⲣ ⲩⲩⲙⲏ.

Of the signs preceding the numbers ₣ is the coin, the others = 1000, 2000 and 3000.

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[1] Καρύινα.

[2] Χάρτης cannot be read. Δεκάς is connected perhaps with the division of a volume so named; *v.* Suidas, s.v.

[3] ? Δεκάνη. [4] *Cf.* ⲓⲱⲛ, Krall, *Rechtsurk.* 18.

BOHAIRIC MANUSCRIPTS.

BIBLE.

712.

Or. 422. — Paper, in modern binding; $11\frac{1}{4} \times 8$ in.; foll. 364, in quires of 12 foll. each. The first quire-number preserved is $\overline{\text{ι}}$, the last $\overline{\text{λλ}}$. For the script *cf.* Hyvernat, *Album*, pl. liii. 2. Initials, stops, superlinear marks—especially in passages where God speaks—the letters ⲫ, ⲃ, ⲍ are in red. The Arabic text has no colours. The beginning of each book is headed by an ornament of plaited pattern in red, green and yellow. Worms have eaten deeply into the volume in several places.

From Nitria. [Tattam.]

The Pentateuch, incomplete, in Coptic and Arabic. This MS. was collated by Lagarde with Wilkins's text for his edition: *Der Pentateuch Koptisch*, 1867, where it is fully described, pp. i—xxxviii, 504. It is dated on fol. 63*a* (*v.* Lagarde p. iii); بلغ مقابلة وتصحيحا معارضا بالاصل فى تاسع وعشرين من بابة سنة ⲣⲁⲡⲑ (*sic*) والمجد لله دائما ابدا, *i.e.* A.M. 1109 = A.D. 1393.

The volume was presented to the monastery of Anba Abshai ⲁⲃⲃⲁ ⲁⲃⲥⲁⲓ in the Nitrian desert, as the note, written frequently at intervals of some 20 foll. by later hands, shows; وقفا مابدا لدير القديس انبا ابشاي.

The MS. now begins with Genesis i. 1—4, 7—10, this fol. having been recently found among the fragts. Or. 1242.

Exodus begins on fol. 63*b*, Leviticus on fol. 154*a*, Numbers (i. 17) on fol. 220*a*, Deuteronomy on fol. 305*a*.

The lacunae are (*cf.* Lagarde p. iv); Gen. i. 10—vii. 16, viii. 5—xiv. 1, xiv. 13—xix. 37, xx. 13—xxv. 26, xxx. 22—xxxi. 5, xxxiv. 25—xxxv. 4; Num. i. 1—17; Deut. xxviii. 23—38, xxviii. 53—xxix. 6, xxxi. 26 to the end.

A few variants of the Coptic are noted (by the original scribe); fol. 203*b* وفى نسخة اخرى هكذا, fol. 229*a* فى نسخة. On fol. 279*a* a more exact translation of the Coptic is added; نص القبطى.

In the margin of fol. 253*b*, in another hand; يا كبيكج يا كبيكج احبس قومك القراطة[1].

713.

Or. 5638(1). — Paper; two consecutive leaves, paged on *rectos* $\overline{\text{α}}$, $\overline{\text{ϛ}}$ and in later ink, *ρβ*, *ργ* (in the cursive numerals); $9\frac{1}{4} \times 6\frac{3}{4}$ in.

[1] Mr. A. G. Ellis has found يا كبيكج on the title-page of more than one MS., *e.g.* Add. 19,360. *Cf.* Horner's Gospels I. xcviii, and Zotenberg's *'Alâ al-Dîn* 36.

The text is written in one column of some 28 lines in a rather uneven hand (*cf.* Hyvernat, *Album*, pl. lii. 2) with Arabic opposite it. The letters ⲫ, ⲗ and abbreviating lines are in red. The Arabic has no colours. No enlarged initials are visible.

From Dair al-Baramûs, Nitria.

[Middlemass.]

Deuteronomy v. 23—vi. 3 (with gaps in vv. 26, 30, 1) with an Arabic translation. The version is very peculiar, differing constantly from Wilkins's and Lagarde's text. In secondary details it sometimes agrees with the Sa'idic (Ciasca) but on the whole it is independent. The beginning of v. 29 it omits while before vi. 3 it inserts the Decalogue.[1] The following is the text;

(v. 23) ⲟⲩⲟⲉ ⲁⲧⲉⲧⲉⲓⲏ ⲅⲁⲣⲟⲓ ⲙⲁⲣⲭⲱⲛ ⲙⲡⲉ ⲙⲫⲧⲁⲛ ⲛⲉⲙⲙⲗⲗⲁⲟⲓ ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲥⲏⲙⲙⲉ ⲡ̅ⲥ̅ ⲡⲉⲙⲛⲟⲩⲧ ⲁϥⲧⲁⲙⲟⲛ ⲉⲙⲉϥⲥⲱⲟⲩ ⲟⲩⲟⲉ ⲁⲛ-ⲥⲱⲧⲉⲙ ⲉⲙⲉϥⲥⲁϫⲓ ⲗⲉⲛⲟⲙⲛⲧ ⲙⲙⲩⲭⲣⲱⲙ ⲟⲩⲟⲉ ⲗⲉⲛⲏⲁⲓⲉⲥⲟⲟⲩⲧ ⲁⲛⲟⲙ ⲭⲉⲉⲩⲱⲟⲩ ⲁϥⲭⲁⲩⲥⲁϫⲓ ⲛ-ⲭⲉ ⲫⲧ ⲛⲉⲙⲟⲩⲧⲣⲱⲙⲓ ⲙⲙⲉϥⲱⲟⲩⲗ ⲭⲉ ⲟⲩⲟⲉ ⲁⲛⲟⲙ ⲙⲙⲉⲛⲙⲟⲩ ⲟⲩⲟⲉ ⲙⲙⲉⲙⲩⲭⲣⲱⲙ ⲉⲩⲣⲱⲕⲉ ⲙⲙⲟⲙ ⲉⲩⲱⲟⲙ ⲁⲣⲉⲩⲧⲉⲙⲉⲥⲱⲧⲉⲙ ⲉⲧⲥⲙⲏ ⲙⲡⲉ ⲡ̅ⲥ̅ ⲡⲉⲙ-ⲛⲟⲩⲧ ⲧⲉⲙⲏⲁⲩⲟⲩ ⲁⲛⲟⲙ (26) ⲭⲉ ⲙⲙⲁ ⲫⲏ ⲉⲧⲥⲱ-ⲧⲉⲙ ⲉⲧⲥⲙⲏ ⲙⲡⲉ ⲡ̅ⲥ̅ ⲫⲧ ⲗⲉⲛⲟⲙⲛⲧ ⲙⲙⲩⲭⲣⲱⲙ ⲉⲩⲱ[2]

(27) ⲥⲱⲧⲉⲙ ⲛⲁⲟⲕ ⲉⲙⲉⲁⲭⲓ ⲙⲫⲧ ⲟⲩⲟⲉ ϩⲱⲃ ⲙⲙⲉⲛ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲕ ⲁⲛⲟⲙ ⲧⲉⲙⲣⲓ ⲙⲙⲟϥ (28) ⲁϥⲥⲱⲧⲉⲙ ⲙⲡⲉ ⲫⲧ ⲡⲉⲧⲉⲙⲉⲁⲭⲓ ⲉⲧⲉⲧⲉⲙⲭⲱ ⲙⲙⲟⲥ ⲙⲙⲏ ⲙⲉⲭⲉ ⲡ̅ⲥ̅ ⲙⲙⲏ ⲭⲉⲁⲓⲥⲱⲧⲉⲙ ⲉⲙⲉⲁⲭⲓ ⲙⲡⲉ ⲙⲁⲁⲟⲥ ⲉⲧⲁϥⲭⲱ ⲙⲙⲟⲥ ⲛⲁⲕ (29) ϩⲟⲓϩⲉⲓ ⲙⲁⲟⲩ ⲉⲟⲣⲟⲧⲉⲣϩⲟϥ ⲙⲙⲟⲓ ⲟⲩⲟⲉ ⲙⲧⲟⲩⲁⲣⲉϩ ⲉⲙⲁⲓⲧⲟⲗⲏ ⲉⲣⲉⲡⲓⲥⲧⲙⲁⲛⲉϥ ⲅⲱⲟⲙ ⲙⲁⲟⲩ ⲛⲉⲙ-ⲛⲟⲩⲧⲏⲣⲓ (30) ⲟⲩⲟⲉ ⲙⲁⲟⲕ ⲕⲭⲱ ⲙⲙⲟⲥ ⲙⲁⲟⲩ ⲙⲧⲟⲩⲧⲁⲥⲟⲟ ⲉⲡⲟⲩⲙⲁ ⲙⲅⲱⲟⲙ ⲉⲕⲟϩⲓ ⲙⲁⲟⲕ ⲙⲙⲁⲓⲙⲁ ϩⲓⲙⲁ ⲙⲧⲁϥⲥⲃⲱ [ⲛⲁⲕ ⲙⲙⲁ]ⲥⲟⲟⲩⲛ

(31) ⲟⲛ ⲉⲑⲛⲁⲧⲙⲏⲥ ⲙⲁⲟⲩ ⲛⲟⲩⲕⲁⲣⲱⲛⲱⲙⲁ (32) ⲙⲁⲟⲕ ⲁⲥ ⲛⲁⲙ̅ⲥ̅ⲁ ⲧⲙⲣⲟⲩ ⲁⲣⲉϩ ⲉⲫⲛ ⲉⲧⲁϥ-ⲧⲙⲏⲧⲟⲩ ⲛⲁⲕ ⲧⲙⲣϥ ⲙⲡⲉⲛⲟ̅ⲥ̅ ⲡⲉⲕⲛⲟⲩϥ ⲟⲩⲟⲉ ⲙⲛⲉⲣⲣⲓⲕⲓ ⲥⲁⲃⲟⲗ ⲙⲙⲁⲟⲩ ⲛⲟⲩⲙⲛⲁⲓ ⲟⲩⲁⲁ ⲭⲁⲟⲩ ⲁⲗⲗⲁ (33) ⲕⲁⲧⲁ ⲫⲣⲏϥ ⲉⲧⲁϥϥ ⲛⲁⲕ ⲡⲭⲉ ⲡⲟ̅ⲥ̅ ⲡⲉⲕ-ⲛⲟⲩϥ ⲛⲟⲩⲓ ⲛⲓⲏⲧϥ ⲟⲣⲉϥⲙⲧⲟⲛ ⲙⲙⲁⲕ ⲉⲣⲉⲡ-ⲡⲉⲟⲛⲁⲓⲉϥ ⲅⲱⲟⲙ ⲛⲁⲕ ⲉⲕⲉⲅⲱⲟⲙ ⲛⲥⲁⲙⲙⲏⲩ ⲛⲉ-ⲥⲟⲟⲩ ⲥⲓⲭⲉⲙⲛⲓⲕⲁⲥⲓ ⲟⲛ ⲉⲧⲉⲕⲉⲣⲕⲁⲣⲱⲛⲱⲙⲁ ⲙⲙⲟⲥ (vi. 1) ⲛⲁⲓⲓⲉ ⲙⲡⲉⲥⲟⲟⲩⲛ ⲛⲉⲙⲛⲏⲧⲟⲗⲏ ⲟⲛ ⲉⲧⲁϥ-ⲧⲙⲏⲧⲟⲩ ⲛⲁⲕ ⲡⲭⲉ ⲡⲟ̅ⲥ̅

ⲛⲁⲧⲁⲓⲉ ⲡⲉⲕⲛⲟⲩϥ ⲛⲉⲙⲧⲉⲕⲙⲁⲩ ⲟⲩⲁⲉ ⲙⲡⲉⲣⲓⲟ-ⲧⲉⲃ ⲟⲩⲁⲉ ⲙⲡⲉⲣⲙⲟⲛⲕ ⲟⲩⲁⲉ ⲙⲡⲉⲣⲟⲙⲟⲩⲧ ⲙⲡⲉⲣ-ⲉⲣⲉⲙⲟⲩⲧⲙⲏ ⲉⲧⲥⲙⲏ ⲙⲙⲉⲕⲩⲫⲓⲣ ⲟⲩⲁⲉ ⲛⲉⲫⲉⲥⲉ ⲟⲩⲁⲉ ⲧⲉⲫⲧⲉⲃⲏⲏ ⲟⲩⲁⲉ ϩⲓ ⲙⲙⲉⲧⲉⲙⲧⲁϥ (3) ⲥⲱ-ⲧⲉⲙ ⲡⲙ̅ⲥ̅ⲁ ⲁⲣⲉϩ ⲉⲙⲁⲓ[sic]ⲧⲟⲗⲏ ⲉⲣⲉⲡⲓⲥⲟⲛⲁⲓⲉϥ ⲅⲱⲟⲙ ⲛⲁⲕ ⲟⲩⲟⲉ ⲛⲧⲉϥⲙⲁⲓ ⲙⲙⲁⲟⲕ ⲉⲙⲁⲩⲱ ⲕⲁⲧⲁ ⲫⲣⲏϥ ⲉⲧⲁϥⲭⲟⲥ ⲛⲭⲉ ⲡⲟ̅ⲥ̅ ⲡⲉⲕⲛⲟⲩϥ ⲙⲡⲉⲕⲓⲟϥ ϩⲟⲡⲟⲥ ⲛⲧⲉϥϥ ⲛⲁⲕ ⲛⲟⲩⲕⲁⲓ ⲉϥⲃⲉⲃⲓ

[1] Prof. Swete and the Rev. A. E. Brooke have examined the text. Its readings are unknown to them (except for a chance coincidence with certain Greek cursives). The former suggests a service-book or—if such existed—an anthology as the origin of the MS. Several of the readings are grammatically impossible.

714.

Add. 14,740B, foll. 1, 2.—Paper, dilapidated; $6\frac{5}{8} \times 4\frac{5}{8}$ in. The text, in one column of 19 lines with Arabic opposite it, is written in a small hand (*cf.* Hyvernat, *Album*, pl. i.). Initials, stops &c., the letters ⲫ, ⲗ are in red.

Psalms v. 10—vii. 4 with an Arabic version. The Psalms are without titles.

715.

Or. 1242(2) and Add. 19,902, foll. 29—32.—Paper; (1) two connected, and four single leaves, all fragmentary, (2) four complete leaves bound in a vol. of fragts. A complete leaf, $9\frac{5}{8} \times 6\frac{3}{4}$ in. The text, in one column with Arabic opposite, is written in 19 lines of an even hand (*cf.* Hyvernat, *Album*,

pl. liv. 1 for ⲓⲓ, ⲓⲓ; otherwise our script is much better than this). Titles, initials, stops, the letters ϕ, ϧ are coloured red; larger initials and accompanying scrolls red, yellow and green(?). The Arabic has no colours.

From Nitria. [Chester, Yatman.]

Psalms with an Arabic translation. In Add. 19,902 Ps. xvii. 15—44 are complete, but the sequence of the foll. is 2, 1, 4, 3. In the other the following are more or less complete; xxxiv. 26, 27, xxxv. 2, 3; xli. 5—xlii. 3; xliii. 20—xl, title; xlvii. 7—xlviii. 10; cvi. 18—25.

716.

Or. 1241(2).—Paper; two not consecutive leaves; 10½×7⅝ in. The text, in one column of 20 or 21 lines, is written in a good hand (*cf.* Hyvernat, *Album*, pl. liii, 1 or 2). Initials, stops &c., the letters ϕ, ϧ are in red.

From Nitria. [G. Chester.]

Psalms lxx. 8—18, lxxi. 10—18.

717.

Add. 14,740B, foll. 3—5.—Paper, dilapidated. Fol. 4 is last of quire $\overline{\text{ϛ}}$., fol. 5 first of $\overline{\text{ϐ}}$. Around the quire-ornaments are $\overline{\text{ⲙⲙ}}$ $\overline{\text{ⲭⲙ}}$ and $\overline{\text{ⲛⲁⲓ}}$ $\overline{\text{ⲙⲙⲏ}}$; 6⅞×5¼ in. The text, in one column of 16 lines, is written in a regular hand (*cf.* Hyvernat, *Album*, pl. liv. 2 for a partial resemblance). Initials, stops &c., the letters ϕ, ϧ are in red.

Psalms lxxxiv. 4—10, lxxxv. 5—lxxxvi. 1. The Psalms are without titles.

718.

Or. 5452.—Paper; 48 leaves, paged (on *versos*) $\overline{\text{ⲧⲁⲁ}}$—$\overline{\text{ⲥⲙⲏ}}$, but with many lacunae and irregularities; 7⅜×5¼ in. The text, in one column of 23 lines, is written in a peculiar, artificial hand (*cf.* Hyvernat, *Album*, pll. i and liii. 2 for ordinary examples of the type). Titles, smaller initials, pagination, stops, the letters ϕ, ϧ, smaller scrolls &c. are in red, rarely in yellow; large initials and scrolls—the latter sometimes interesting—are in red, yellow and black.

[Horner.]

Psalms ci. 21—cii. 6, cv. 27—cvi. 30, cvii. 7—cxvii. 25, cxviii. 6—cxxvi. 1, cxxvii. 6—cxxxiv. 12, cxxxvii. 1—cxxxix. 8, cxlii. 7—cxlvi. 10. Each Psalm has its number in cursive as well as in uncial figures.

719.

Add. 14,740A, foll. 1, 2. — Parchment; two complete leaves, ruled for alternate lines and paged $\overline{\text{ⲥⲙⲍ}}$., $\overline{\text{ⲥⲙⲏ}}$; [$\overline{\text{ⲥⲟⲁ}}$], $\overline{\text{ⲥⲟⲛ}}$ (the first and last of quire $\overline{\text{ⲓⲍ}}$.); 11¼×7¾ in. The text, in one column of 27 lines, is written in a square, regular hand (*cf.* Hyvernat, *Album*, pl. xxx). Headings, numbers, stops, the letters ϕ, ϧ, are in red; elaborate scrolls quire-ornaments and larger initials in red, green and yellow. The beginning of the quire has the words $\overline{\text{ⲓⲍ}}$ $\overline{\text{ⲭⲍ}}$, the end $\overline{\text{ⲕⲏ}}$ ⲟ $\overline{\text{ⲟⲥ}}$.

Psalms cxi. 1 ⲱ ⲟⲩⲏⲁⲧⲫ—cxii. 5 ϩⲁⲧⲏⲛⲟ-ⲛⲁⲓ ⲉⲃⲟⲗ ϩⲁ, cxviii. 44 ⲛⲟⲥ ⲛⲥⲛⲟⲩ—64 ⲛⲁ-ⲧⲥⲁⲃⲟⲓ ⲉⲣⲱⲟⲩ.

In the lower margin of p. $\overline{\text{ⲥⲙⲍ}}$. is a subsequent reader's note; بسم الرب الرؤوف الرحيم الازلى القديم يا رب اغفر ذنوب القارى المسكين العارق فى بحار خطاياه وسامحه بالرحمة امين.

720.

Or. 5638(2).—Paper; two connected and one single leaf, the former transferred from

the fragts. Or. 1242, paged (on *versos*) ⲡⲓⲏ̅, ⲡⲓⲑ̅, ⲥⲟ̅; $6\frac{7}{8}\times5\frac{1}{4}$. The text, in one column, with Arabic opposite it, is written in a neat, even hand (*cf.* Hyvernat, *Album*, pl. liii, 2). Head-lines, stops, the letters ⲫ, ⲃ, ⲍ are in red. An initial ⲁ has the form of a bird, in red, black and yellow, much as in Hyvernat, liv. 2. The Arabic has no colours.

From Dair al-Baramûs, Nitria.

[Chester, Middlemass.]

Psalms cxvi. 2, ⲧⲙⲉⲟⲩⲙⲛ—cxvii. 6, ⲭⲉ; cxix. 1, ⲃⲉⲓ—7, ⲥⲟⲩⲟⲥⲧ;[1] cxxx. 1, ⲟⲓⲥⲓ—cxxxi. 2, ⲓⲁⲕⲱⲃ with an Arabic translation.

721.

Or. 1242(3).—Paper; two connected leaves, paged (on *versos*) ⲓ̅, ⲓⲁ̅; 7×5 in. The text, in one column, with Arabic opposite, is written in an uneven hand (*cf.* Hyvernat, *Album*, liv. 1, 2). Initials, head-lines, stops, the letters ⲫ, ⲃ, ⲍ and the opening words of a section are coloured red. The Arabic has no colours.

From Nitria. [Chester.]

Psalms cxviii. 6, ⲉⲭⲉⲓⲛ—12, ⲙⲟⲥ̅; *ib.* 35, ⲟⲓ—40, ⲙⲉⲟⲩⲙⲛ, with an Arabic translation.

722.

Add. 19,902, fol. 2.—Parchment; a complete leaf, the last of quire ⲙ̅; $7\frac{1}{4}\times5$ in. The text is written in one column of 18 lines in a heavy, even hand (*cf.* Hyvernat, *Album*, pl. i. or liii. 2). Initials, stops &c., the letters ⲫ, ⲃ, ⲍ are coloured red.

From Cairo. [Yatman.]

Psalm cxxxvii. 2—8.

[1] Ps. cxviii was not in its usual sequence (*cf.* Lagarde's Cod. R.). Possibly from a Service-book; *cf.* Or. 427.

723.

Or. 1241(3).—Paper; a leaf, paged (on *verso*) ⲡⲓⲃ̅; $6\frac{1}{2}\times5$ in. The text is in one column of 15 lines, written in a regular hand (*cf.* Hyvernat, *Album*, pl. 1). Initials, stops &c., the letters ⲫ, ⲃ, ⲍ are in red.

From Nitria. [Chester.]

Psalm cxli, 2—7.

724.

Add. 18,997.—Paper, a bound volume of 165 foll. in 17 quires, paged (on *versos*) ⲁ̅—ⲣⲝⲉ̅; a leaf $6\frac{3}{4}\times4\frac{1}{2}$ in. The text, in one column of 21 lines with Arabic opposite it, is written in a small, neat hand (*cf.* Hyvernat, *Album*, pl. lv. 2 for the type). Initials, ornaments, stops &c., the letters ⲫ, ⲃ, ⲍ are in red. Around the quire-ornaments is ⲓⲥ̅ ⲭⲥ̅ ⲡⲥ̅ ⲟⲥ̅. On the fly-leaf is a cross of plaited pattern having ⲁ̅ and ⲱ̅ above and below it, the four words as above in its angles and ⲭⲉⲣⲉ ⲙⲓⲭⲁⲏⲗ at its sides.

[Mileisen Arnold.]

I. Foll. 2*a*—49*b* Proverbs, from i. 1 to xiv. 26*a*, with an Arabic version.[1] (The latter is described by Rieu in the *Arabic Catalogue* as no. DCCXCIV.) The colophon in Arabic fol. 49*a* is by the scribe ابراهيم ابو طبل ابن سمعان الخوانكي,[2] attached to the church of Mercurius Abû Sifain in Cairo. The date of completion was the 24th Babeh, A.M. 1512=A.D. 1796.

II. Foll. 49*b*—165*a* Job, complete. The text is preceded by a note with Arabic

[1] Lagarde's MS., dated 1792 (*Psalt. Vers. Memph.* v), Bsciai's (*Kitâb ṣudûr il-amthâl*, Rome 1886) and Bouriant's, dated 1794 (*Rec. de Trav.* iii. 129) all end at this verse. Lagarde's MS. is by the same scribe as ours; so too that of the Apost. Canons printed by him (*Aegyptiaca* 238).

[2] On the last word *v.* Lagarde, *Psalt.* 155 and Stern in *Lit. blatt f. or. Philol.* i. 212.

translation (called here تقدمة); ⲡⲭⲏⲙⲉⲣⲟⲙⲟⲩ (=الجواب) ⲉⲧⲃⲏⲏⲧⲟⲩ ⲟⲛⲟⲩ ⲓⲃ ⲡⲭⲏⲙⲉⲣⲟⲙⲟ ⲙⲡⲉ ⲓⲟⲩ ⲙⲁⲉⲓⲁⲫ ⲓⲏ ⲃⲁⲗⲁⲁⲁ ⲓⲏ ⲥⲟⲫⲁⲣ ⲃⲏ ⲙⲁⲓⲟⲥ ⲟ ⲡⲭⲏⲙⲉⲣⲟⲙⲟ ⲙⲡⲉ ⲫⲏ ⲁⲣⲉⲁⲛⲓ ⲛⲉⲙⲟⲩ ⲁ ⲛⲁⲓ ⲧⲙⲉⲣⲟ (*sic expl.*).[1]

The Bohairic version, which does not show the peculiar characteristics of the Sa'idic, was published by Tattam from similar MSS. one of which is now in Lord Crawford's collection.[2]

An Arabic colophon, fol. 165*a*, states that this 2nd part of the MS. was finished on the 11th Hatûr of the same year; while on fol. 165*b* another says that it was written at the expense of the deacon and learned doctor, Yûsuf, son of Elias el-Birmâwi,[3] of Cairo.

The text of both books is here and there supplemented in the margin by variants (نسخة اخرى) in another hand, by more exact renderings of the Coptic (ق), or by alternative Arabic words (fol. 66*b*).

725.

Or. 423.—Paper, modern; 63 foll.; 9¼×7 in. The text, in one column with Arabic opposite it, is written in a quite modern hand.

[Tattam.]

Proverbs from i. 1—xiv. 26 (*v.* no. 724) with an Arabic version.

In the margin are variants in Tattam's hand and at the end he states that Mr. Schleintz's copy was collated at Malta and contained no more.

[1] *V.* Tattam's *Job*, 182.

[2] This MS. is of about the 13th cent. Its text of Proverbs also ends—as far as the original scribe was concerned—at xiv. 26. It is therefore not unlikely that the other known copies were made from it.

[3] Presumably from برما, a village near Tantah.

726.

Or. 1319.—Paper, a bound volume; 220 foll., in 22 quires + 5 foll., paged (on *versos*) ⲁ—ⲥⲕ; 17×11 in. The text, in one column of 33 lines with Arabic opposite it, is written in a good, regular hand (*cf.* Hyvernat, *Album*, pl. lv. 2 for an inferior example of the type). Initials, stops &c., the usual letters are in red. Larger sections have plaited or scroll ornaments in several colours. On foll. 1*b* and 97*b* are full-page pictures of the prophets.

[Sir Ch. A. Murray.]

Isaiah foll. 2*a*—97*a*, Jeremiah 98*a*—194*b*, Lamentations 194*b*—203*b* and Baruch 204*a*—212*a*, Epistle of Jeremiah 212*a*—216*a* with Arabic versions. (The Arabic is described by Rieu in his *Supplement*, as no. 3.)

The Coptic text was written (*v.* fol. 217*a*) by the deacon John son of (ⲫⲁ-) Solomon, schoolmaster (ⲣⲁⲫⲧⲉⲙⲟ ⲙⲡⲉ ⲡⲁⲁⲙⲟⲣⲧ) in Cairo; the Arabic by John ⲓⲱⲁ son of Michael, priest of the church of the Virgin in ⲧⲁⲣⲁⲃⲓⲁ[1] ⲡⲣⲁⲛⲟⲟⲥ حارة الروم at Cairo, the MS. having been completed on the 24th Mechir, A.M. 1522=A.D. 1806. The expense was borne by ⲁⲑⲁⲛⲁⲥⲓⲟⲩ الانجد[2] Athanasius, bishop of Apotheke-Abûtîg ⲧⲃⲁⲕⲓ ⲙⲡⲁⲁⲣⲭⲏ ⲁⲡⲟⲑⲏⲕⲁⲙⲉⲛⲟⲩ ابو تيج, whose name and monogram (consisting of the بسم الله &c.) terminate the colophon.[3]

727.

Add. 14,740A, foll. 26—28.—Paper; 3 almost complete leaves, fol. 26, the last of

[1] † Intended as a phonetic transcript of حارة.

[2] Probably a title of respect; *cf.* τιμιώτατος, ⲧⲓⲙⲓⲟⲧⲧ. It often occurs; *e.g.* Zoega 192, Horner's *Copt. Ver. of N. Test., Gosp.* i, pp. lxxxvii, xci.

[3] This colophon is identical with one in a 13th cent. MS. in Cairo (*v.* Horner, *l.l.* lxxxvii) from which, with alterations in the names, it was probably copied.

quire ⲕⲁ, being paged ⲥⲓ on *verso*, fol. 27 ⲥⲓⲁ on *recto*;[1] $10\frac{3}{4}\times7\frac{1}{4}$. The text, in one column of 21 lines, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, stops &c., the letters ϕ, ϧ are in red. Around the quire-marks is ⲣⲣ ⲭⲧ ⲧⲥ ⲟⲥ.

From Nitria.

Isaiah xlii. 11—31 ⲛ[ⲧ]ⲟⲩⲭⲟⲓ, the version being substantially that of Tattam. After the text, on fol. 28*b*, was a blank space — whence it is probable the leaves are from a lectionary — which was used by the original scribe for a cryptographic colophon,[2] dated A.D. 1347, of which the transcription is; 1 [ⲁⲓ]ⲟⲕ ⲡⲓϩⲏⲕⲓ ⲥⲧⲁϥⲥϧⲁⲓ ⲅⲁⲃⲣⲓⲏⲗ | 2 [ϧⲙ̄ⲡ]ⲟⲣⲓ ⲛⲧ[ⲟ]ⲕⲕⲁⲛⲓⲁ ⲛⲧⲉ ⲡⲓ | 3 [ⲙ̄ⲡⲛⲩ]ϯ ⲥⲟⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲡⲁⲕⲁⲣⲓ ϧⲉⲛ | 4 [ⲙ̄ⲡⲧⲱ]ⲟⲩ ⲙ̄ⲡⲛⲓⲧ ⲥⲟⲃⲉϥϯ ⲛⲁⲓ ⲛⲁϥ | 5 ⲭ̄ⲣ ⲙⲡ ⲁϫⲓ.

728.

Add. 14,740A, fol. 29.—Paper; a very illegible fragt.; $5\frac{1}{2}\times8\frac{3}{4}$ in. The text, in one column with Arabic opposite it, is written in a heavy, regular script (*cf.* Hyvernat, *Album*, pl. lii. 2 for a general resemblance and specially for ⲁ, pl. l for square ⲙ and ⲣ with horizontal stroke at base). The tail of ⲩ is straight. Initials, stops &c., the letters ϕ, ϧ are coloured red. The Arabic has no colours.

Ezekiel xlvii. 2—6. The Bohairic version differs considerably from Tattam's[3] and appears to coincide with no available Greek, Latin or Syriac text, nor with the Sa'idic; while the Arabic is neither an exact translation of this Coptic nor identical with any of the known Arabic versions.

Recto.

ϯⲡ]ⲣⲁⲓ ⲉⲧ[5 or 6 let.]	
ⲉ̀]ⲁ ⲛⲉⲓⲉⲃⲧ	الى المشرقي
ⲟⲩⲟⲩ ϩⲓⲛⲏⲟ ⲓⲉ ⲡⲙⲙⲟⲟⲩ	والى الما
ⲁⲩⲱⲙ ⲙⲙⲟϥ ⲉⲛⲉⲉⲓⲧ	?
ⲥⲁⲡⲓⲥϕⲓⲣ ⲉⲧⲉⲁⲟⲩⲓ	?
ⲛⲁⲓ (v. 3) ⲁϕⲣⲓϯ ⲙ	? يخرج
ϕⲙⲟⲓⲧ ⲉⲃⲟⲗ ⲙⲙⲟⲩ	هكذى فى
ⲣⲟⲙⲓ ⲙⲛⲉϥⲙⲃⲟⲗ ⲟⲩⲟⲩ	الطريق الرجل
ⲛⲉⲟⲩⲱⲙ ⲟⲩⲱⲓ ϧ[ⲉ]ⲙ	قدامه وبيده
[ⲧⲉϥⲭ]ⲁ	القصب

Verso.

(v. 5) ⲟⲩⲟⲩ ⲁϥⲱ̈ⲓ ⲕⲉⲫⲟ ϧⲉⲙ	مسّاح الف
ⲙⲙⲟⲩⲙⲥⲱⲣⲉⲙ ⲙ	با]ع وصرت
ⲛⲉϥⲣⲱϧⲉⲙϧⲟⲙ ⲙⲙⲁ	فى لجة لا
ⲙ̄ ⲭⲉⲁϥⲟⲩⲁⲓ ⲙⲁⲉ ϕⲙ	يستطيع عبورها
ⲁϕⲣⲓϯ ⲙⲙϩⲁϯ ⲙⲟⲩ	الان الما ارتفع
ⲙⲟⲩⲙⲥⲱⲣⲉⲙ ϕⲁⲓ	كثيرا جدا
ⲉⲧⲉⲙⲥⲉⲛⲁϣⲥⲉⲙϥ ⲁⲙ	وعظم الوادى لا
(v. 6) ⲟⲩⲟⲩ ⲛⲉϩⲁϥ ⲙⲙⲛ ⲭⲉⲁⲕ	يقدر احد يجوزه
ⲙⲁⲓ ⲙⲡⲙⲓⲣⲓ ⲁϕⲣⲱⲙ	وقال لى رايت
	يا ابن الانسان

729.

Or. 1314.—Paper; a bound volume, 252 foll. in 25 quires and 3 foll., paged ⲁ̄—ⲥⲙⲏ; $12\frac{3}{8}\times9\frac{1}{2}$ in. Foll. 1—9 are a modern renewal. The text, in one column of 23 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 2). Several lines at the beginnings of books, initials, stops &c., the letters ϕ, ϧ are in red. Elaborate ornaments at the beginnings of books with accompanying floral scrolls are in red, yellow, blue and black. The Arabic has no colours. On fol. 163*b* is a full-page coloured geometrical cross, surrounded by ⲁ̄ and ⲱ̄ and ⲡⲓⲥ ⲡⲭⲥ ⲣⲥ ⲟⲥ.

[Sir Ch. A. Murray.]

[1] Because this is the first leaf of a quire.

[2] The system is the usual one (*v.* Gardthausen, *Gricch. Paläogr.* 235). In l. 4 ⲁ is used for ϕ and in l. 5 ϯ should be corrected to ⲣ, to give ⲭ.

[3] For this version, itself quite peculiar, *v.* A. Schulte, *Die kopt. Uebers. der 4 gr. Proph.* (1892), 9.

The twelve Minor Prophets and Daniel with Arabic translations (the latter and the Arabic colophons are described by Rieu in his *Supplement* as no. 2).

Hosea fol. 3*a*, Amos 29*b*, Micah 51*a*, Joel 67*a*, Obadiah 77*b*, Jonah 81*a*, Nahum 88*a*, Habakkuk 94*b*, Zephaniah 102*b*, Haggai 111*b*, Zechariah 118*a*, Malachi 152*a*.

Daniel fol. 164*a*, *begins*; ⲙⲡⲣⲟⲫ ⲁⲙⲱⲥ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲡⲣⲟⲫⲏⲧⲏⲥ &c.[1] (as in Tattam, *Proph. Maj.* 356). After ... ⲙⲛⲉⲣⲙⲁⲟⲩⲟⲛ the note هذا ما وجد فى نسخة عربى وهو غير موجودا فى القبطى وقد اخرجناه من العربى قبطيا كما هو. The book is divided as follows;

History of Susanna fol. 164*b*, 2nd vision 172*a*, 3rd vision 175*a*, 4th vision 182*b*, prayer of Azarias 186*b*, 5th vision 194*a*, 6th vision 200*b*, 7th vision 205*a*, 8th vision 209*b*, 9th vision 214*b*, 10th vision 218*a*, 11th vision 223*a*, 12th vision (Bel) 234*b*, 13th vision 237*b*, 14th vision 240*a*.[2]

The Minor Prophets are *published* by Tattam (1836), Daniel by Bardelli (1849) and Tattam (*Proph. Maj.* 1852). *Cf.* also Quatremère in *Not. et Extr.* viii and A. Schulte in *Theolog. Quartalschr.* lxxvii. The text of the Minor Prophets is divided into sections, *e.g.* Hosea, at iii. 1 (numbered $\bar{\text{x}}$), iv. 1, 9, 15, v. 1, 8, vi. 4, vii. 13, viii. 2, 13, ix. 5, 11, x. 1, 8, xi. 1, 9, xii. 4, xiv. 2. Liturgical lessons are sometimes noted in Arabic by a later hand, *e.g.* foll. 71*a*, 72*b*, 73*b*, 74*a*, 75*b*, 133*a*, 134*a* and *b*. In Daniel a number of passages are given in the margin from the Greek (ز or زيمى), *e.g.* foll. 188*b*, 196*b*, 198*b*, 199*b*, 204*b*, 205*a*, 213*b*, 215*a*; also some closer renderings of the Coptic (ق) and some Coptic variants (نسخة اخرى); *v.* foll. 177*a*, 190*b*.

The present MS. is that from which Quatremère's no. 2=Bardelli's A, was copied. (*Cf.* the Arabic colophon Quatremère 225 with that in Rieu, *l.l.* 5, col. 1 *inf.*). The identity of the Coptic texts can be seen from Quatremère's selected readings, *l.l.* 234 ff. For the identity of the Arabic (of the Prophets at any rate), *v. l.l.* 237 ff.

The following dates are found in colophons; (1) fol. 162*a*, the Prophets were finished the 15th Mesori, A.M. 1089=A.D. 1373. A reader ⲙⲓⲭⲁⲏⲗ ⲙⲁⲣⲓⲛⲁⲥ ⲧⲉ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ added his name here in A.D. 1461. (2) fol. 252*a*, the Coptic of Daniel on the 9th Hathor A.M. 1090=A.D. 1374 by ⲡⲉⲧⲣⲟⲥ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲧⲟⲩ ⲡⲟⲛⲁⲭ ⲉⲗⲁⲭⲓⲥⲧⲟ ⲁⲃⲁ ;[1] the Arabic on the 10th Tybi of that year. The book was presented (foll. 162*b*, 252*b*) to the monastery of S. Anthony in the desert (here دير) of el-'Arabah by Athanasius, bishop of Apotheke-Abutig, who prays ⲁⲣⲓ ⲫⲙⲉⲩⲓ ⲙⲟⲥ ⲙⲙⲓⲭⲁⲏⲗ ⲛⲉⲙⲙⲁⲣⲉⲛⲛⲟⲩ ⲕⲩⲣⲓⲁⲕⲟⲥ ⲛⲉⲙⲛⲟⲙⲓⲛⲓⲟⲥ ⲛⲉⲙⲛⲟⲩⲧⲉⲣⲡⲓ ⲙⲓⲭⲁⲏⲗ ⲙ̅ⲡ̅ⲟ̅ ⲙⲛⲟⲩⲧ ⲙⲙⲟⲥ ⲙⲡⲣⲟⲩⲱⲛⲓ ⲙⲙⲟⲧⲛ̀ⲧⲣⲓⲁ ⲛ̀ⲛⲓⲙⲡⲣⲟⲥⲫⲟⲣⲁ ⲙⲙⲁⲣⲟⲩ ⲁⲩⲱ ⲛ̀ⲛⲓⲙⲁⲅⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙⲙⲁⲣⲟⲩ ⲁⲙⲏⲛ ⲛ̀ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲁⲓ ⲛ̀ⲧⲉ ⲥⲟⲩ ⲁ̅ⲫ̅ⲥ̅, *i.e.* A.D. 1794.

730.

Add. 14,740A, foll. 3, 4.—Parchment; a complete leaf the first of a quire, paged $\overline{\text{ⲡⲏⲟ}}$, $\overline{\text{ⲡⲑ}}$, and a fragt.; 12×8½ in. The text, in one column of 27 lines divided into paragraphs, is written in a square hand (*cf.* Hyvernat, *Album*, pl. xxx). Initials, stops &c., the letters ⲫ, ⲓ, ⲍ are in red. Around the quire-mark is ⲙⲁⲓ ⲙⲡⲓ ⲫⲏ ⲟⲩⲟⲍ ⲙⲁⲓ ⲁⲙⲏⲛ.

[1] *Cf.* A. Schulte, *l.l.* 82.

[2] The text of this curious addition in Tattam 386, also in Woide, *Appendix &c.* *V.* Schulte *l.l.* 84. The date of composition might be estimated by the account of the conquest of Egypt by the 'Turks' (1 Mamlukes).

[1] Δοῦλος. *Cf.* خادم Horner's Gospels i. lvii, lxv.

Daniel iii. 11—17, 26—29. The text frequently coincides with Bardelli's Cod. E (*Daniel Copto-Memphitice*, 1849).

731.

Add. 14,740A, fol. 30. — Paper, complete, the first of quire $\overline{\text{ⲁⲙ}}$., paged (*on verso*) $\overline{\text{ⲧⲓⲁ}}$; $11 \times 8\frac{1}{4}$ in. The text, in one column of 20 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, stops &c., the letters ⲫ, ⲩ are in red; the quire-ornament in red, yellow and green.

The Song of the Three Children, ver. 64—Daniel iii. 24, with an Arabic translation. The version has some of the characteristics of Bardelli's Codex E.

732.

Add. 5995.—Paper, a bound volume; foll. 233, paged [$\overline{\text{ⲁ}}$]—$\overline{\text{ⲥⲁⲙ}}$; $15\frac{1}{2} \times 10\frac{1}{8}$ in. The text, in one column of 31—33 lines with Arabic opposite it, is written in a relatively small, rather unsteady hand (*cf.* Hyvernat, *Album*, pl. lv. 1, 2nd page). Several foll. are later restorations. Initials, stops &c., the letters ⲫ, ⲩ, ⲍ are coloured red.

From Nitria. [Maj. General Turner.]

The four Gospels with an Arabic translation. Fully described by Horner as D_4 = Gregory no. 9, and the Arabic by Rieu as no. DCCXCV.

Mark begins on fol. 71*a* (with the original head-piece), Luke on fol. 111*a*, John on fol. 182*a*.

An Arabic colophon on fol. 233*b* states that the book was repaired in A.D. 1776 and that its original date was over 400 years earlier.

733.

Or. 3381.—Paper; a bound volume; foll. 298 (of which 1, 178—218, 293—298 &c. are more recent additions) paged [$\overline{\text{ⲃ}}$]—$\overline{\text{ⲧⲕ}}$; $12\frac{7}{8} \times 9\frac{1}{2}$ in. The text, in one column of 25 lines, is written in a large, heavy hand (*cf.* Hyvernat, *Album*, pl. lii. 2, lv. 1). Smaller initials, stops &c., the letters ⲫ, ⲩ are in red; larger initials and scrolls in red, green and yellow, so too the elaborate ornamentation on the title-pp. of each gospel.

From Luxor.[1] [J. D. Geden.]

The four Gospels (without Arabic). Fully described by Horner as A_1 = Gregory no. 14.

Mark begins on fol. 87*a*, Luke fol. 139*a*, John fol. 230*a*.

An Arabic note, fol. 85*b*, contemporary with the original scribe(?), states that the book belonged to Rafael Gabriel of Edfu الادفوى. Its most recent restorations (*v.* fol. 297*b*) were by Moses, a monk of Dair as-Suryân and at the expense of a bishop Athanasius in A.D. 1793.

734.

Or. 1315.—Paper; a bound volume; foll. 447, each gospel having independent quiring and pagination; $13\frac{1}{4} \times 9$ in. The text, in one column of about 22 lines with Arabic opposite it, is written in a peculiar hand (reproduced in Kenyon, *Our Bible and the Ancient MSS.*, pl. xvi; *cf.* Hyvernat, *Album*, pl. l, the work of the same scribe). Some initials and ornaments are in red, green and black; the rest with stops &c., the letters ⲃ, ⲟ, ⲥ, ⲫ, ⲯ, ⲩ, ⲍ, ⲭ, ⲱ are coloured red.

[Sir Ch. A. Murray.]

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[1] So Mr. Geden's note on the fly-leaf.

The four Gospels with an Arabic translation and preceded by the Eusebian sections and canons. Fully described by Horner as E_1 = Gregory no. 11; the Arabic also in Rieu's *Supplement* as no. 6.

Matthew begins on fol. 17*a*, Mark on 141*a*, Luke on 219*a*, John on 352*a*.

On fol. 447*b* a short colophon gives the date of writing: the 14th Mechir A.M. 924 = A.D. 1208. On foll. 137*b*, 218*b*, 350*b* is repeated a dedication of the book to the church of S. George بو جرج at Dair aṭ-Ṭîn دير الطين[1] in A.D. 1257.

735.

Or. 1001.—Paper; a bound volume; foll. 264, paged [ⲁ]—ⲥⲝⲁ; 9⅝ × 6⅝ in. Foll. 1—10 are a later addition. The text, in one column of 32 lines with Arabic opposite it, is written in a small, neat hand (*cf.* Hyvernat, *Album*, pl. liv. 2 which is very similar). Smaller initials, stops &c., the letters ϕ, ϳ, are in red; larger initials, accompanying scrolls, quire-ornaments in red, yellow and brown (=green). Some letters at the beginning of the gospels &c., are gilt.

[N. Nassif.]

The four Gospels with an Arabic translation. Fully described by Horner as E_2.

Mark begins fol. 79*a*, Luke fol. 127*a*, John fol. 207*a*.

Passages omitted by the Coptic version are generally added from the Greek (يوناني or رومي) in the margin in Arabic. Quotations from the Old Testament are noted in Arabic; also, in later ink, some liturgical lessons.

On foll. 77*b*, 125*b* are notes with the signature of Athanasius bishop of Apotheke-Abutîg, who had the volume repaired and presented it to the monastery of S. Anthony, in the desert of Al-'Arabah, in A.D. 1792. The first note states that the original date of the MS. was A.M. 908 = A.D. 1192, a date clearly too early for the script.[1]

736.

Or. 425.—Paper; a bound volume; foll. 166; 10 × 7¼ in. The paging is in confusion.[2] The text, in one column of 33 lines with Arabic opposite it, is written in a good but somewhat uneven hand (*cf.* Hyvernat, *Album*, pl. lv. 1). Smaller initials, stops &c., the letters ϕ, ϳ, are in red; larger initials, quire-ornaments &c. in red, yellow and green.

From Nitria.[3] [Tattam.]

The Gospels with an Arabic translation and various liturgical tables by the same scribe (*v.* under Liturgical MSS.). Described minutely by Horner as H_2 = Gregory no. 6. It is a copy of MS. no. 1 at the Institut catholique, Paris (Horner's H_1); *v.* Hyvernat pl. i and with that *cf.* fol. 74*a* of our MS.

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[1] Horner would identify this with a church on the lake of El-Ḥabash, near Old Cairo (*v.* Abû Ṣâliḥ 131, 309).

[1] The words تاريخ هذا الكتاب الاول appear, in the same (? Athanasius') hand, on fol. 264*b* as نسخه كتاب الاول, which are equally obscure.

[2] Foll. 2—4, as now bound, are pp. (on *versos*) ⲥⲓⲓ—ⲥⲕ, while foll. 5, 6 are presumably ⲁ, ⲃ, since fol. 7 is ⲅ. Thence, with some repetitions, the numbers are consecutive to fol. 112 = p. ϥⲁ. Foll. 113—115 = pp. ⲥⲓⲓ—ⲥⲕ (*sic*); foll. 116—124 are pp. ⲥⲕⲅ—ⲥⲙⲁ. Foll. 125—152 are pp. ⲓ—ⲙⲟ; foll. 153—155 pp. ⲟⲍ—ⲟⲟ; foll. 156, 157 pp. ϥ, ϥⲁ; foll. 157 A and B (pp. 1) were recently inserted from Or. 1242; foll. 158—164 are pp. ϥⲓⲁ—ϥⲓⲍ. Hence it is clear either that two original MSS. were confused together by a careless copyist or that parts of two independent copies (by one copyist) are here bound together. An obscure Arabic note on fol. 163*b* seems to support the first supposition.

[3] This is proved by the known provenance of Or. 1242 (*v.* last note).

At foll. 7-8, 10-11, 24-25, 63-64, 73-74, blank spaces coloured yellow correspond to the gilded illustrations of the Paris MS.

Mark begins on fol. 74*a*, ends fol. 112*b*.

From Luke i. 1 to John xix. 5 is missing (after fol. 112*b*).

The Gospels are preceded by tables of the Eusebian sections and canons, in uncials and (foll. 3*b*—5*a*) in the cursive numerals.

Fol. 116*b* has an Arabic colophon (*v.* Horner p. xcix) claiming peculiar purity for the text of the MS., which is said to be free from foreign influences. Fol. 163*b* has a long note showing that the liturgical matter was written in A.D. 1308. The long prayer on fol. 164 is printed by Horner p. cxlvi.

737.

Or. 1316.—Paper; a volume in oriental binding; foll. 250, paged ⲃ̄—ⲥⲝ̄; $11\frac{3}{4}\times 8$ in. The text, in one column of 36 lines with Arabic opposite it, is written in a neat hand (*v.* Hyvernat, *Album*, pl. xlvii. 2). Initials, stops &c. (also in the Arabic) are in red. There are numerous illustrations copied from European and Indian(?) models[1] and gaudily coloured and gilded.

[Sir Ch. A. Murray.]

The four Gospels with an Arabic translation, followed by the Eusebian sections and canons and by tables of lessons (*v.* under Liturgical MSS.). Fully described by Horner as H3 = Gregory no. 12. The Arabic is described in Rieu's *Supplement* as no. 9.

Mark begins on fol. 68*a*, Luke fol. 112*a*, John fol. 183*a*.

The MS. was dedicated (*v.* fol. 1*b*) by John, 105th Patriarch, to the church of the Virgin and S. George in the lower (السفلى) Ḥârat ar-Rûm, in Cairo, in A.M. 1447 = A.D. 1731.

738.

Or. 1317.—Paper; a volume with binding worked elaborately in coloured silks and gold thread; foll. 410 paged ⲁ̄—ⲧⲓⲏ̄; $7\frac{3}{4}\times 4\frac{3}{8}$ in. The text, in one column of 25 lines with Arabic opposite it, is written in a small, neat hand (*cf.* Hyvernat, *Album*, pl. liv. 2 for some resemblance). There are numerous rough pictures in bright colours. Larger initials, stops, the frame surrounding the text &c. are gilt; other initials, stops, the letters ⲫ, ⲃ, ⲉ are in red. Opening lines of sections &c. are in red and yellow.

[Sir Ch. A. Murray.]

The four Gospels with an Arabic translation, preceded by tables of the Ammonian sections and canons. Described by Horner as S = Gregory no. 13; the Arabic in Rieu's *Supplement* as no. 10.

Matthew begins fol. 11, Mark fol. 132, Luke fol. 202, John fol. 323. On fol. 410*b* is the signature of Peter, the 109th patriarch, to whose "cell" the book belonged, and the date A.M. 1532 = A.D. 1816.

739.

Or. 4928.—Papyrus; a number of very small fragts.; the largest about $4\frac{3}{4}\times 3$ in. The script, in one column of ? lines, is written

[1] *V.* colophon fol. 230*a* وقد شوهنا صور ... من نسخ افرنجى وهندى (*lit.* "we have disfigured ...."). The majority are coarse copies of Tempesta's woodcuts (*Evang. sanct. arab.*, Rome 1590). A few however are clearly not European (on foll. 4*b*, 5*a*, 7*b*, 15*a*, 16*b* ?, 18*a*, 51*b*, 59*a*), one being reproduced by Hyvernat, pl. xlvii. 2; while those on foll. 58*b*, 59*a* are identical with pictures in the MS. at the Institut cath. (= Horner H1, *v.* Hyvernat, xlix and *cf.* the same scene in Hyvernat i. and xlvii. 2).

in a square hand similar to those of the earlier parchment MSS. (*cf.* Hyvernat, *Album*, pl. xl. 1 for a general resemblance). One fragt. shows part of a quire-ornament and the words ⲛⲁⲓ ⲛⲓⲏ. Lord Crawford's collection contains other small fragts. from the same MS., apparently the only extant papyrus MS. in uncials in this dialect.

[Grenfell.]

The Gospels. One fragt. shows S. Matthew xxi: 9.

ⲁⲙⲏⲛ ⲛ
ⲉⲧ ⲏⲭⲱ ⲛ
ⲱⲥⲁⲛⲛⲁ
ⲛ ⲛ
ⲛⲉⲓⲁ̄

another has S. John x. 21, 22; 34, 35.

Recto.	*Verso.*
ⲭⲱ ⲛⲉⲓⲱ	ⲥⲥⲓⲏⲛⲟ
ⲛⲓⲏⲟ ⲥⲟⲩⲟ	ⲟ ⲁⲛⲟⲕ ⲁⲓ
ⲛⲓⲏⲭⲟⲓ ⲛ	ⲩⲧ: ⲛ
ⲃⲁⲁ ⲛⲣⲁⲓⲏ	ⲟⲥ ⲛⲓⲏⲭⲟ
ⲩ ⲟⲧⲁⲓⲏⲁⲩ	ⲧⲉⲩⲟⲓⲛ ⲥⲁⲣ
ⲧⲫⲣⲟⲧⲟ	ⲛⲧⲟ ⲧⲣⲣⲁ
ⲛⲓⲏⲥ ⲓⲥⲏⲓⲛ	ⲟⲩ ⲧⲟⲩⲃ
ⲉⲥⲟⲗⲟⲓⲛ	ⲛⲟⲩⲥ

One of Lord Crawford's fragts. has S. Matthew xxi. 14, 23, 24.

740.

Add.14740A, fol. 9.—Parchment; a fragt.; $12\frac{1}{2} \times 9\frac{1}{4}$ in. The text, in one column, is written in a regular, rather thin hand (*cf.* Hyvernat, *Album*, pll. xviii bottom or xxiii, except for ⲛ). The lines are alternately in black and red. Probably belonged to the MS. of the Curzon *Catena*[1] (*ed.* Lagarde, *Catenae &c.* 1886).

Probably from Nitria.

S. Matthew, table of κεφάλαια for. The *verso* as now bound should be the *recto*. The titles can be checked by those found throughout the text of S. Matthew as published; and with these they seem to correspond about as closely as do the tables for SS. Mark and Luke with their texts.

741.

Add. 14,740A, foll. 31—35. — Paper; 5 fragmentary leaves, paged (on *versos*, the alternate numbers only) [ⲛ̄]—ⲓϛ̄; full size $13\frac{1}{2} \times 10\frac{1}{4}$ in. The text, in one column of 21 lines, is written in a good hand (*cf.* Hyvernat, *Album*, pl. l, especially for ⲁ, ⲛ, ⲣ, ⲫ). Smaller initials, headlines, stops &c., the letters ⲣ, ⲫ, ϩ (not ⲫ) are coloured red; larger initials and quire-ornaments red, yellow and green.

S. Matthew ii. 8—16; 16—iii. 4; 4—14; 15—iv. 9; iv. 10—21. Described by Horner, *Gospels* I. cxxv. The Eusebian canons are called ⲕⲁⲛⲱⲛ in the margins, the Ammonian sections صغر.

742.

Or. 1241(4).—Paper; 19 foll., paged ⲝ̄, ⲝⲃ̄, ⲁϫⲁ̄—ⲁⲟⲓⲍ̄, ⲁⲡⲁ̄—ⲁⲟⲏ̄, [ⲁⲣⲓⲑ̄], ⲁⲣⲓϛ̄, the numbers (alternate only) being on the *verso*; $9\frac{7}{8} \times 6\frac{1}{2}$ in. The text, in one column of 26—29 lines, is written in a rather small hand (*cf.* Hyvernat, *Album*, pl. lv. 1). Initials, stops, the usual letters are in red on foll. 1, 2; the rest has rarely any colour.

From Nitria. [G. Chester.]

S. Matthew v. 36—vi. 14, S. John ix. 16—xi. 50, xii. 20—xv. 14, xviii. 31—xix. 2. Described by Horner, *Gospels* I. cxxiii.

No. 756 is a leaf of the same MS.

[1] *Cf.* Horner's *Gospels* I. xxxvii ff.

743.

Add. 14,740A, foll. 38, 39.—Paper; two complete leaves, the last of quire $\overline{\text{ι}}$ and first of $\overline{\text{ια}}$, paged (on *versos*) $\overline{\text{ιι}}$, $\overline{\text{ιιλ}}$; $11\frac{1}{8} \times 7\frac{7}{8}$ in. The text, in one column of 21 lines, is written in an irregular hand (*cf.* Hyvernat, *Album*, pll. lii. 2, liii. 2 for the type). Headlines only are coloured red. The quire-ornaments are accompanied by $\overline{\text{ιτ}}$ $\overline{\text{χτ}}$, $\overline{\text{κϛ}}$ $\overline{\text{ϞΟϹ}}$.

S. Matthew x. 17—31.

744.

Add. 14,740A, fol. 40.—Paper; a leaf, 1st of quire $\overline{\text{ϛ}}$, paged ? $11 \times 7\frac{7}{8}$ in. The text, in one column of 21 lines, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liii. 2 for a better example of the type). Initials, stops &c., the letters ϕ, ϸ are in red.

S. Matthew xii. 33—39.

745.

Or. 1241(5).—Paper; a single leaf, paged (on *verso*) $\overline{\text{ρλλ}}$; $10 \times 6\frac{3}{4}$ in. The text, in one column, is written in an even hand (*cf.* Hyvernat, *Album*, pl. liv. 2). Initials, stops and (presumably) the letters ϕ, ϸ are in red; so too the alternate lines of the *verso*.

From Nitria. [G. Chester.]

S. Matthew xxviii. 19 ϣⲟⲟⲧⲁⲃ to end. On the *verso*, in large, ornamental uncials, is ⲉⲧⲁⲣⲭⲁⲓⲟⲛ ⲭⲱⲛⲓⲥ ⲕⲁⲧⲁ ⲡⲁⲧⲟⲩⲟⲛ ⲉⲓ ⲉⲓⲣⲏⲛⲏ ⲧⲟⲩ ⲕⲩⲣⲓⲟⲩ ⲁⲓⲏⲏ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ (*sic*) $\overline{\text{πλ}}$ ⲥⲧⲓⲭⲓⲟⲥ $\overline{\text{βϯ}}$ ⲁⲓⲏⲏ. These numbers of *κεφάλαια* and *στίχοι* do not, it seems, agree with those in any other MS.

746.

Or. 1241(6).—Paper; a single leaf, paged (on *verso*) $\overline{\text{ριι}}$; $12\frac{1}{2} \times 9\frac{7}{8}$ in. The text, in one column of 26 lines, is written in rather thick characters (*cf.* Hyvernat, *Album*, pll. l, liv. 1). Smaller initials, stops &c., the letters ϕ, ϸ are coloured red; larger initials and scrolls red and yellow.

From Nitria. [G. Chester.]

S. Mark vii. 36—viii. 17. The Ammonian sections and the Greek chapters ($\overline{\text{κλ}}$=viii. 11, $\overline{\text{κϐ}}$=viii. 13 *sic*) are marked.

Described by Horner, *Gospels* I. cxxiv.

747.

Add. 14,740A, foll. 36, 37.—Paper; a leaf and half a leaf, the latter in 2 fragts.; the former paged $\overline{\text{ριιλ}}$ on both sides, as the first, the latter $\overline{\text{ριι}}$ (on *verso*) as the last of quire $\overline{\text{ιϐ}}$; now $13\frac{1}{2} \times 10$ in. The text, in one column of about 25 lines, is written in a good, rather large hand (*cf.* Hyvernat, *Album*, pl. lii. 2). Smaller initials, headlines, stops &c., the letters ϕ, ϸ are in red; larger initials and quire-ornaments in red and yellow. The margins are covered with scribbling, trials of the pen in Coptic and Arabic and rough geometrical ornaments.

S. Mark xiv. 47—49, 51—56, 58—61, S. Luke i. 15—17, 20—22.

748.

Add. 14,740A, fol. 41.—Paper; a leaf, the last of quire $\overline{\text{κϐ}}$, paged (on *verso*) ?. The text, in one column of 21 lines, is written in a fairly even hand (*cf.* Hyvernat, *Album*, pll. lii. 2, liv. 2). Initials, stops &c., the letters [ϕ,] ϸ are coloured on *recto* red; not on *verso*.

S. Mark xvi. 9—18.

749.

Add. 14,740A, foll. 42, 43.—Paper; 2 fragmentary leaves, fol. 1 the 1st of quire $\bar{\text{A}}$, paged (on *versos*) $\overline{\text{ϭϧ}}$, $\overline{\text{ιϧ}}$(*sic*); $7\frac{5}{8}\times5\frac{1}{2}$ in. The text, in one column of about 15 lines, is written in an irregular hand (*cf.* Hyvernat, *Album*, pll. li. 1, lv. 2). Initials, stops &c., the letters ⲫ, ⲯ, ϩ are coloured red.

S. Luke iii. 19—25, iii. 37—iv. 5. The sections and canons are marked.

750.

Add. 14,740A, fol. 5.—Parchment; two fragts.; the larger 6×8 in. The text, in one column, is written in a square hand (*cf.* Hyvernat, *Album*, pl. xxxii). Initials and stops are coloured red.

S. Luke viii. 2—7, 8—10, 13—18. Described by Horner, *Gospels* I. cxxv.

751.

Or. 1242(4).—Paper; a single leaf, paged (on *verso*) $\overline{\text{ριιι}}$; $5\frac{1}{4}\times4$ in. The text, in one column of 18 lines with Arabic opposite it, is written in a small hand (*cf.* Hyvernat, *Album*, pll. i or liii. 2). Initials, stops and the usual letters are in red.

From Nitria. [G. Chester.]

S. Luke xxiii. 29—33, with an Arabic translation. But the text differs widely from the received nor do Horner's variants show any like it. The paging shows that it is not from a copy of all four Gospels.

29. ϩⲓⲛⲓⲙⲉ ⲥⲉⲛⲓⲟⲩ ⲉϫⲱⲧⲉⲛ ⲟⲩϫⲉ ϩⲁⲛⲉϩⲟⲟⲩ ⲉⲧⲣⲉⲡⲁⲕⲁⲣⲓⲍⲓ ⲙⲙⲟⲓⲉⲓ ⲙⲡⲁⲥⲣⲓⲛⲓ ⲙⲡⲓ ⲉⲧⲟ-ⲙⲙⲟⲧⲣⲉⲃⲟⲕⲓ ⲟⲩⲁⲁⲩ ⲙⲙⲟⲧⲛⲓⲥⲓ ⲟⲩⲁⲁⲩ ⲙⲙⲟⲧⲣⲩⲙⲡⲏ ⲟⲩⲁⲁⲩ ⲙⲙⲟⲧⲣⲟⲗⲗⲁⲙⲓ 30. ⲥⲟⲣⲟⲧⲛⲟⲥ ⲙⲙⲓⲧⲟⲟⲩ ⲥⲟⲣⲟⲧⲣⲉⲓ ⲉϫⲱⲟⲩ ⲙⲉⲓ ⲙⲙⲁⲗⲗⲏⲫⲟ ϩⲓⲙⲁ ⲙⲧⲟⲧ-ϩⲟⲃⲥⲟⲩ 31. ⲓⲥϫⲉⲙϥⲁⲓ ⲁⲩⲁⲓⲕ ⲙⲙⲏⲣⲉ ⲉⲧⲁⲓⲕ ⲓⲉ ⲟⲩⲛⲟ ⲉⲧⲟⲩⲁⲓⲕ ⲙⲫⲏ ⲉⲧⲣⲱⲟⲩⲟⲟⲩ [32 *omitted.*] 33. ϩⲟⲧⲁⲛ ⲉⲧⲁⲩⲉⲓⲕ ⲉⲙⲕⲣⲁⲙⲛⲟⲛ ⲉⲧⲟⲩⲛⲟⲩⲧ ⲉⲣⲟⲕ ϫⲉⲙⲡⲣⲟⲙⲣⲱⲙⲁ ⲁⲩⲧⲁϩⲟ ⲙⲙⲏⲣⲉ ⲙⲧⲉ ⲙⲡϧ ⲁⲩⲁⲣⲕ ⲉϩⲣⲁⲓ.

752.

Or. 426.—Paper; a bound volume; foll. 146, paged; $9\frac{3}{4}\times6\frac{1}{2}$ in. The text, in one column of 20 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, *Album*, pl. 1). First lines and a few quire-ornaments are in red.

[Tattam.]

S. John, from i. 23, with an Arabic translation. The book contained nothing before this, fol. 1 being p. $\bar{\text{ι}}$. Fully described by Horner as T = Gregory no. 7.

The gospel is followed (fol. 139 ff.) by liturgical matter.

753.

Or. 3367(3) (partly formerly Or. 3579).—Parchment; foll. 11, several complete, paged (on *versos*, the alternate numbers only) $\overline{\text{ριιι}}$, $\overline{\text{ριϛ}}$, $\overline{\text{ριιϛ}}$, $\overline{\text{ριιι}}$, $\bar{\text{ϛ}}$, $\overline{\text{ϛϐ}}$, $\overline{\text{ϛϡ}}$, —, —, $\overline{\text{ϛιϛ}}$, $\overline{\text{ϛιιι}}$ (*r.* and *v.* of same fol.), —, —; $4\frac{1}{4}\times5\frac{1}{4}$ in. The text, in one column of 13 or 14 lines, is written in a fine, even hand (*cf.* Hyvernat, *Album*, pl. xviii bottom, though in many points it is even more like the Sa'id. hands of Zoega's 6th class). ⲫⲧ has the line above it. On several pp. the text has been re-inked. Head-lines (sometimes 3 together), paging &c. are in red. There are interesting illuminations in the margins.

From Akhmîm. [H. Wallis and Budge.]

S. John xii. 34—40, xvi. 6—xvii. 24, xviii. 11—17, xx. 25—31. Described by Horner,

Gospels I. cxxiv. On fol. 10*a*, the 1st of quire ī, is ["Jesus Christ have ?] mercy on the humble (ἐλάχιστος) Makari[us], the deacon," who was presumably the scribe.

The illuminations[1] are; fol. 6*b*, for xvii. 1, a beardless figure with cruciform halo, head bent far back and right hand in gesture of blessing and above, in sky, a half halo; fol. 10*a*, for xviii. 11 or 15, a beardless figure with cruciform halo and right hand raised stands beside a bearded, seated figure also with hand raised; fol. 11*b* (imperfect), for xx. 26, two standing, haloed figures. Of these the 1st is probably Christ, the 2nd ? Christ and Peter, the 3rd ? Christ and Thomas. The colours are red, yellow and green.

754.

Or. 5639.—Paper; a single leaf; $8 \times 6\frac{3}{8}$ in. The text, in one column of about 16 lines, is written in an uneven hand (*cf.* Hyvernat, *Album*, pl. lii. 1). Initials, stops, the letters ⲫ, ⲩ, ⲍ are in red.

From Nitria. [Middleman.]

S. John xxi. 1 [ⲥⲕⲁⲓ]ⲗⲁⲙⲃⲁⲛⲉⲓ — 7 ⲍⲁⲣⲱ-ⲧⲉⲓ. Apparently from a Lectionary, since an ornament after the text shows the end of a section.

755.

Or. 1241(7).—Paper; a single leaf, the last of quire $\overline{\text{ⲕⲑ}}$, paged (on *verso*) $\overline{\text{ⲥⲫ}}$; $13\frac{3}{4} \times 9\frac{1}{2}$ in. The text, in one column of 26 lines, is written in a bold hand (*cf.* Hyvernat, *Album*, pl. lii. 2). Smaller initials, stops &c., the letters ⲫ, ⲩ are in red; larger initials, scrolls, quire-ornaments in red, green and yellow.

From Nitria. [G. Chester.]

S. John xix. 11—23. Described by Horner, *Gospels* I. cxxiv.

756.

Add. 14,740A, fol. 44.—Paper; a leaf, paged (on *verso*) $\overline{\text{ⲁⲣⲕⲁ}}$; $10\frac{1}{2} \times 7$ in. This is a leaf from the same MS. as no. 742.

From Nitria.

S. John xix. 39—xx. 12. The canons and sections are marked.

757.

Or. 1240*a*.—Paper; an imperfect leaf; complete size $14 \times 10\frac{1}{2}$ in. The text is in 5 columns, the Coptic being in 51 lines of a small, regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, head-lines, stops, the letters ⲫ, ⲩ, ⲍ are in red. The Syriac is in a fully cursive, western hand; in the Ethiopic *m* and *'ain* are angular.

From Dair al-Baramûs, Nitria. [G. Chester.]

S. John's Gospel i. 31—45 in Ethiopic, Syriac, Coptic, Arabic (Karshuni) and Armenian, the Arabic and Syriac changing places on the *verso*.[1]

There is nothing remarkable in the Coptic text. Of the Ethiopic scarcely a complete word is legible, but it appears to correspond to Platt's text. The Armenian too is scarcely

[1] The style seems not oriental like that of Hyvernat pl. xlviii. All figures are booted, it appears.

[1] Similar polyglott MSS. of the Gospels are in Oxford (*v.* Horner, *Gospels* I. ccxxvi), of the Pauline Epp. in the Ambrosian and of the Psalter in the Barberini Libraries (*v.* Revillout, *Rapport sur une mission &c.* 1878, p. 6).

visible. Mr. A. G. Ellis holds it to have corresponded to the ordinary printed version. The Arabic is simply a version of the Coptic; the Syriac is the Peshitta. In the last two only there is at ver. 35 the rubric الاحد الاول ⲉⲡⲓⲕⲩⲣⲓⲁⲕⲏ ⲙⲙⲉ ⲛⲧⲉ ⲡⲓⲃⲁⲡⲧⲓⲥⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲧⲉ ⲡⲓⲁⲛⲁⲫⲟⲣⲁ ⲙⲡⲓⲥⲁⲛⲧⲁⲗⲓⲟⲛ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲙⲁⲧⲑⲁⲓⲟⲥ للعطاس القداس "The first Sunday after the Baptism; the Anaphora, 3rd (lesson)"[1] and at ver. 44 a similar rubric—the Syriac being written in full—for the 4th lesson. Short sections also are marked in the Syriac apparently at verses 32, 33, 34, 38, 42, 43 and the synoptic correspondents are indicated in the lower margin.

758.

Or. 424.—Paper; a bound volume; foll. 217, paged (on *versos*) $\bar{\text{A}}$—$\overline{\text{CIK}}$; $10 \times 7\frac{1}{2}$ in. (foll. 1—90 are smaller, having been cut). The text, in one column of 33 lines with Arabic opposite it, is written by the scribe of no. 736 *above* and has similar ornamentation and also yellow spaces at the principal divisions of the book, doubtless in imitation of more costly illuminations.

[Tattam.]

S. Paul's Epistles, the Catholic Epistles and the Acts with Arabic translations. To be described by Horner as A1 = Gregory no. 4. It is the MS *t* of Lagarde.

Romans begins on fol 3*a*, 1 Cor. 26*a*, 2 Cor. 49*b*, Gal. 64*b*, Ephes. 72*a*, Phil. 80*a*, Col. 85*b*, 1 Thess. 92*a*, 2 Thess. 97*a*, Hebr. 99*b*, 1 Tim. 117*a*, 2 Tim. 123*a*, Tit. 127*a*, Philem. 129*b*, Ja. 133*a*, 1 Pet. 139*a*, 2 Pet. 145*b*, 1 Jo. 149*b*, 2 Jo. 155*b*, 3 Jo. 156*b*, Ju. 157*a*, Act. 159*a*.

On fol. 130*b* is an Arabic note by the scribe of the MS.; this (copy of the) Epistles was written from a MS. declaring itself to be a copy of one in the hand of John bp. of Samanûd, known as As-Samanûdî; while the MS. whence that was copied was in the hand of the Patriarch Gabriel, then a simple priest. It was provided for by Abû Shâkir b. as-Sannî al-Râhib b. al-Muhaddib, called also b. al-Rišah,[1] and was completed in A.M. 966 = A.D. 1250. The present MS. was completed by Yûnus called Abû Sa'id b. Said ad-Dâr b. Abû 'l-Faḍl, on the 9th Babeh, A.M. 1024 = A.D. 1308.

On fol. 217*b* is a similar note in the same hand; this (copy of the) Acts was made from a MS. copied from one in the hand of Jurjah b. Saksîk, the well-known (المشهور) scribe, and was itself written by "the poor monk," Gabriel,[2] being provided for by "the above-named shaikh" (*i.e.* Abû Shâkir) and completed in A.M. 966 = A.D. 1250. The present MS. was completed by the above Abû Sa'îd, 15 days later than the earlier part of the same (24th Babeh).

759.

Or. 1318.—Paper; a bound volume; foll. 294, paged (on *versos*) [$\overline{\text{KA}}$]—$\overline{\text{TKI}}$;[3] $10\frac{1}{2} \times 7$ in. The text, in one column of 21 lines with

[1] These divisions correspond to those in the London edit. of the Peshitta N.T., 1816, and do not indicate that the fragt. is from a Lectionary.

[1] Which copy was that written in 1250 for Abû Shâkir? If, as is likely, that by Gabriel, then the latter must be the 79th Patriarch, 1268—1271. But if that by As-Samanûdî (presumably the well-known grammarian whose date is still uncertain), Gabriel would be either the 70th or the 57th Patriarch. Abû Shâkir, the author of the *Chronicle*, is named as here by Abû 'l-Barakât (*v.* Paris Arab. Cat. no. 203 also Dillmann's Brit. Mus. Ethiop. Cat. no. 36).

[2] The epithets seem strange in a quotation, especially if this be the same Gabriel who afterwards became Patriarch. MS. Curzon 125 (13) is stated, p. 164, to be a copy of this Gabriel's text.

[3] On *rectos* the foll. have another pagination in cursive figures, differing but slightly from that on the *versos*.

Arabic opposite it, is written in a peculiar, somewhat uneven hand (*cf.* Hyvernat, *Album*, pl. liv. 2 for a plainer specimen of the type; *cf.* also lii. 1). The ⲁ and ⲕ have a horizontal stroke across the top (*cf. ib.* pl. i). Initials, stops &c., the letters ⲫ, ⲃ, ⲍ are in red; quire-ornaments and headings to each book in red, yellow and green.

[Sir Ch. A. Murray.]

S. Paul's Epistles with an Arabic translation. To be described by Horner as H = Gregory no. 5. The Arabic is also described by Rieu, *Suppl.* no. 12.

Romans now begins at ch. v. 15. 1 Cor. begins on fol. 24*b*, 2 Cor. 100*b*, Gal. 139*b*, Eph. 158*b*, Phil. 179*a*, Col. 193*a*, 1 Thess. 206*b*, 2 Thess. 219*a*, 1 Tim. 226*a*, 2 Tim. 241*b*, Tit. 252*b*, Philem. 259*a*, Heb. 262*a* (to xiii. 21).

The MS. is dated, on fol. 261*b*, in Choiak A.M. 1132=A.D. 1416.

At iv. 14 (fol. 271*a*) is a note that "this is the first prologue ابرلاغن read at the (consecration of) patriarchs and bishops.[1]"

760.

Add. 14,740A, fol. 6.—Parchment; a leaf, ruled for alternate lines, the first of quire ϙ, paged ⲙⲁ, ⲙⲃ; 14×10½ in. The text, in one column of 38 lines, is written in a square but somewhat uneven, crabbed hand (*cf.* Hyvernat, *Album*, pl. xli. 2 for a certain resemblance). Initials, stops, the quire-ornaments, scrolls, the letter ⲫ are in red. In top margin are the words ⲭⲱ ⲙⲡⲛ ⲥⲃⲟⲗ.

2 Corinthians iv. 2—v. 4.

[1] *V.* Tuki, *Euchol.* i. ⲟⲁ, ⲣⲁⲙ.

761.

Add. 14,740A, fol. 7.—Parchment; an incomplete leaf; 11½×7¼ in. The text, in one column of more than 35 lines, is written in a small, square hand (*cf.* Hyvernat, *Album*, pl. xxii top). A head-line is in red.

Ephesians ii. 10—19, 21—iii. 11. In ver. 16 ⲥⲁⲣⲝⲟⲥ is written simply by ⲥ.

762.

Add. 14,740A, fol. 8.—Parchment; a fragt.; 7½×10 in. The text is written probably by the scribe of no. 760.

Thessalonians iii. 3—6, 11—iv. 1.

763.

Or. 1242(5). — Paper; two leaves, fol. 1*a* paged ⲙⲏ; 6¾×5 in. The text, in one column of 15 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, *Album*, pl. liv. 2). Larger initials and scrolls are in red and yellow; the rest, with ⲫ, ⲃ, ⲍ, in red.

From Nitria. [G. Chester.]

The Revelation ii. 5—8, 18—20 with an Arabic translation. The text is practically that of Tattam (1852). Variants of the Arabic from another copy (ج = نسخة) are occasionally added.

LECTIONARIES.

764.

Add. 5998. — Paper; a bound volume; foll. 249, paged (on *versos*) ⲃ to ⲥⲙϙ; 11⅛×7¾ in. Many foll. have been renewed by a later hand. The text, in one column of 19 lines, is written in a regular, heavy hand (*cf.* Hyvernat, *Album*, pll. lvi. 3 or lv. 2). The later hand is similar though less regular. Titles,

initials, stops &c., the letters ⲫ, ⲓ, ⲍ are in red; larger initials, ornaments at beginnings of sections red, green and yellow.

Lectionary or κατὰ μέρος قطمارس for the Sundays of Thoth to Mechir. The lessons appear to be identical with those in Yûsuf Ḥabashi's tables (*v.* no. 767). On fol. 241*b* are lessons for the occasional 5th Sunday if it fall within the first 6 months; ⲧⲕⲧⲣⲓⲁⲕⲏ ⲙⲙⲁⲍⲱ ⲓⲙⲏⲛ ⲙⲙⲁⲃⲟⲧ ⲙⲧⲉⲩⲟⲟⲣⲓ ⲡⲣⲟⲡⲏ (*cf.* no. 765).

Phaophi begins on fol. 35, Athor fol. 70, Choiak fol. 114, Tybi fol. 160, Mechir fol. 204.

On fol. 248*a* a verbose colophon in the original hand states that the MS. was written in A.M. 1256=A.D. 1540, at the expense of John of Taha الطحاوي, and on fol. 247*b* (by the later hand) it is said to have been renovated at Dair Abû Makâr (presumably in Nitria) in A.M. 1252, which may perhaps be corrected to 1452=A.D. 1736.

765.

Add. 14,765.—Paper; a bound volume; foll. 139; 14¾×9¾ in. There are many lacunae and the paging (on *versos*) is often not preserved; fol. 2*b* is ϭⲁ (*cf.* fol. 85) which probably shows that parts of an earlier vol. are bound with this, while 14*b* is ⲡⲏ; fol. 135*b* is ⲥⲙⲏ. The text, in one column of 26 lines, is written in a large, regular hand (*cf.* Hyvernat, *Album*, pl. liii. 2). Titles, initials, stops &c., the letters ⲫ, ⲓ are in red; quire- and sectional-ornaments in red, green and yellow.

[Payne and Foss.]

Lectionary or κατὰ μέρος containing now the lessons for the 3rd and 4th Sundays of Payni (foll. 1—6), the week-days of Mesore (foll. 7—64), the "Little Year" النسي (foll. 64—98), the Sundays of Mesore (foll. 98—129) and that, should it occur, of the "Little Year" (fol. 129). On fol. 138 is a part of the lessons for a 5th occasional Sunday in the first 6 months (=no. 764, fol. 241). The lessons appear to be identical with those in the tables of Yûsuf Ḥabashî (*v.* no. 767). The Gospel references are the Ammonian sections, those in the Epistles and Acts correspond to the red figures in no. 736.

On fol. 139*a* is the scribe's colophon stating that the MS. was written in A.M. 1095=A.D. 1379, for the library (خزانة) of S. Mary's church in the Ḥârat ez-Zuwailah in Cairo, to which it was presented by the priest of the church, Sa'd Ibrahim, called Ibn al-Lakfî (اللكفي). The scribe's name appears to be given in clearly written Coptic; [ⲁⲛⲟⲕ]ⲡⲓϩⲓⲕⲓ ⲡⲓⲕⲟⲣⲓⲉ ⲡⲓⲁⲗⲁ ⲓⲉⲣⲉⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲧⲣⲱⲛ ⲛⲁⲓ ⲛⲁⲩ ϥⲟ.

766.

Or. 1241(8).—Paper, parts of 3 leaves, paged (on *versos*, alternate numbers only) ⲓ, ⲓⲃ, ⲓⲥ; 8½×5½ in. The text, in one column of about 17 lines, is written in a small, irregular hand (*cf.* Hyvernat, *Album*, pl. i for a resemblance in some letters). Initials, head-lines, stops &c., the letters ⲃ, ⲫ, ⲭ, ⲓ, ⲍ, ⲟ are coloured red.

From Nitria. [G. Chester.]

Lectionary or Directory of lessons for Saturdays and Sundays, the text of the Psalms only being given while the other lessons are merely indicated by their section-numbers; *e.g.*

ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲙⲁⲍⲃ ⲙⲧⲫ ⲟⲩⲟⲟⲩⲧ ⲡⲙⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲓⲁ ⲁ ⲃ ⲕⲁⲑⲟⲗ ⲁ ⲓⲁ ⲓⲃ ⲡⲣⲁⲝⲓⲥ ⲣⲍ. ⲣⲑ ϯⲁⲛⲟⲥ: [ⲕⲍ.] *i.e.* The 2nd Saturday in Thoth; 1 Tim. §§. 1, 2; S. James §§. 11, 12; Acts §§.

107—109; Ps. xxvii of which the text of verses 6 and 8 are given.

These lessons will be found in the table no. 736, f. 124.

767.

Add. 5996.—Paper; a bound volume; foll. 360, paged (on *versos*) ⲓ̅ to ⲧⲝⲁ. The text, in one column of 29 lines, is written in a large, even hand (*cf.* Hyvernat, *Album*, pl. i or liii. 1 for the type). Several foll. are restored by a much later hand.[1] Initials, head-lines, stops &c., the letters ⲫ, ⲓ, ⲉ are in red; scrolls, quire-ornaments &c. in red, green and yellow.

From Nitria.

Lectionary or κατὰ μέρος for week-days throughout the year, giving also the festivals and commemorations.

The sections are always doubly indicated; for the gospels they correspond (1) to the Coptic chapters generally as in Horner's edition, (2) to the Ammonian sections; for the Pauline and Catholic epistles and Acts, (1) to the black, (2) to the red numbers in no. 736.

Phaophi begins on fol. 52*a*, Athyr 76*b*, Choiak 137*b*, Tybi 161*b*, Mechir 228*a*, Phamenoth 237*a*, Pharmouthi 251*a*, Pachon 271*a*, Payni 300*b*, Epiphi 318*b*, Mesore 342*a*, the Little Month 359*b*.

When compared with the published lists, the lections of this MS. are found usually to correspond with the كتاب دليل السنكسار القبطى of the hegumenos Yûsuf Habashî (Cairo, 1894) which is that now in use in the patriarchal church at Cairo, while they differ in most cases from Lagarde's *Orientalia*, from Mai, *Vet. Script. Nov. Coll.* iv, no. xv (as regards the Gospels), and from Or. 425, foll. 124—118.

The book belonged to Dair Anba Bishoi in Nitria (*v.* foll. 1*b*, 360*b*).

[1] A colophon, fol. 359*b*, names the restorer; Mukarram, pupil of Ibrahîm the scribe (ناسخ) in Ḥârat er-Rûm, who worked at the cost of Athanasius, bishop of Manûf, and the year; A.M. 1291=A.H. 1189. But these do not coincide; probably the latter (= A.D. 1775) is correct.

768.

Or. 1321.—Paper; an incomplete volume but in oriental binding; foll. 104, paged (on *versos*) ⲥⲝⲁ—ⲧⲝⲉ. The text, in one column of 27 lines, is written in a regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, head-lines, quire-ornaments, stops &c., the letters ⲫ, ⲓ are in red.

[Sir Ch. A. Murray.]

Lectionary or κατὰ μέρος for week days, originally throughout the year (*cf.* the number of foll. in Add. 5996), but now only for the 27th Pharmouthi till the year's end, with the festivals and commemorations. These correspond with those in Add. 5996 except in some of the days on which the lessons proper to other dates are prescribed; in these the selections sometimes differ from those of the other MS. The initial and final words of each lesson are added in the margin in Arabic.

Fol. 97*b*, after the end of the "Little Year," are lessons for "the 5th Sunday, when it occurs in the 1st six months of the Coptic year,"[1] and (fol. 101) for "the 5th Sunday of the 2nd six months of the Coptic year." These lessons are (1) *Even.*, Ps. ix, Mt. xiv. 15; *Morn.*, Ps. xxx, Mk. vi. 35; *Synax.*,

[1] هذا الفصول تقرا فى الاحد الخامس اذا اتفق وقوعه فى السنة شهور الاولة من السنة القبطية. *Cf.* Add. 5998, foll. 241*b* ff.

1 Cor. xiv. 18, Ja. v. 1, Ac. xxiv. 1, Ps. xxx, Lu. ix. 12, (2) *Even.*, Ps. ix, Lu. xiv. 16; *Morn.*, Ps. xxx, Mt. xvi. 5; *Synax.*, Gal. i. 11, Ja. v. 9, Ac. xx. 6, Ps. xxx, Mk. viii. 10.

Fol. 104*a*, the scribe's colophon, stating that this 2nd part of the festivals of the Coptic year, together with (بما فيه من) the extra Sundays which necessarily occur in the year, was finished in Pachon A.M. 1063 = A.D. 1347. It was copied by order of the priest Mufaṣṣal, servant of the church of S. Michael at the Head of the Canal (براس الخليج), outside Cairo[1] (بظاهر مصر), and presented to that church.

769.

Add. 14,740B, foll. 6—26.—Paper; 20 leaves,[2] foll. 12—16 having the paging (on *versos*) ⲓⲃ—ⲓⲋ; 9½×6 in. The text, in one column of 19 or 20 lines, is written in a fairly even hand (*cf.* Hyvernat, *Album*, pl. liii, 1 or 2). Initials, head-lines, stops &c., the letters ⲫ, ⲩ, ϩ are in red; quire-ornaments in red and yellow.

From a Lectionary, partly at any rate for week-days in Thoth; foll. 6—16*b* give the lessons for the 1st and 2nd days (*cf.* Ḥabashi's tables, p. ٣) and foll. 24—26 for the 7th and 8th, though the latter differ from the lessons found elsewhere. The lessons on the intervening foll. are f. 17, Ac. xv. 22—26, Ps. xcviii; f. 18, Mt. xix. 28 or Lu. xxii. 30, Ps. iii, Mt. xxv. 14—22; f. 19, Heb. xiii. 16—21; f. 20, Lu. xi. 45—51, Ps. civ; f. 21—23, Mt. xvii. 1—5, Heb. xi. 17—34 and those on foll. 24—26, Ac. xxviii. 19, 20, Ps. cxviii. 46, Joh. x. 1—16, "The 8th Day"—Ps. civ, Lu. xi. 45.

[1] This church is mentioned in similar notes in the Curzon MS. of Encomiums on S. Michael, *ed.* Budge, p. xi (A.D. 1209) and in the Gospels Paris no. 59 (A.D. 1229, *v.* Horner I. xciii). The list of churches appended to the *scalae* also contains it (*v.* Amélineau, *Géogr.* 577). It seems likely to be the church formerly in the Hamra quarter, and stated by Abû Ṣâliḥ, f. 37*b* (*ed.* Evetts and Butler, *cf.* p. 122) to have been the patriarchal 'cell' from A.D. 1131. The Curzon Lectionary for Sundays in Lent was presented as late as A.D. 1743 to the Church of M. 'to the south of Old Cairo' قبلى مصر القديمة.

[2] Foll. 14 and 23 are parts of one leaf.

770.

Or. 1241(9).—Paper; 2 leaves, paged (on *versos*) ⲧⲁ, the 1st of quire ⲁⲁ, and ⲧⲓ; 10×7 in. The text, in one column of 19 or 20 lines, is written in a rather uneven hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Smaller initials, head-lines, stops &c., the letters ⲫ, ⲩ are in red; larger initials and quire-ornaments in red and yellow.

From Nitria. [G. Chester.]

From a lectionary for the days of the year. Preserved are parts of the lessons for the 22nd and 23rd Mesore (*cf.* Lagarde, *Orientalia* 36).

771.

Or. 1241(10).—Paper; 19 leaves, paged (on *versos*, alternate numbers only) ⲥⲓⲃ, the 1st of quire ⲙⲍ,—ⲥⲁϛ; [ⲥⲓⲏ]—ⲥⲓⲗ; [ⲥⲟⲗ], ⲥⲟⲃ; [ⲥⲟⲍ], ⲥⲟⲏ; ?, ?; [ⲥⲫⲣ], ⲥⲫⲗ; 11×7½ in. The text, in one column of 24 lines, is written in a rather heavy hand (*cf.* Hyvernat, *Album*, pl. l. for ⲙ and ⲣ). Initials, head-lines, stops &c., the letters ⲫ, ⲩ, ϩ are in red; scrolls and frames at head of chief sections, red and yellow.

From Nitria. [G. Chester.]

From a Lectionary for week-days and Sundays in Lent. Preserved are consecutive parts of the lessons for Thursday and Friday of the 5th week, the 5th Saturday of the 40

days and the 5th Sunday of the same,[1] corresponding generally with those of Lagarde, *Orientalia* 13. But foll. 16—19 (not all consecutive) have lessons not identical with any of Lagarde's, though the paging shows that they must belong to the subsequent days in Lent. The section-marks used for the Gospels=Horner's large Coptic chapters, for the Epistles and Acts=the black numbers in Or. 424, though not exactly identical.

772.

Or. 1241(11).—Paper; 18 leaves, paged (on *versos*, alternate numbers only), [ⲓ̅]ⲁ—ⲓⲏ̅, ⲓⲑ̅—ϥⲁ̅, ϭⲕⲁ̅, ϭⲁⲓ̅, —, —, —, —; with another cursive numeration as well, ⲓⲁ̅=λβ &c.; 10⅜×7 in. The text, in one column of 20 or 21 lines, is written in an irregular hand in which ⲁ with a rightward projection at the top is characteristic. Smaller initials, head-lines, stops &c., the letters ⲫ, ⲓ̈, ϩ are in red; a few larger initials in red and yellow. The MS. has been mended with parts of Syriac and Arabic books.

From Nitria. [G. Chester.]

Lectionary for week-days (? only), in the Ninivite Fast and Lent. Some of the lessons for the 3rd and 5th(*sic*)[2] days of the former (=Lagarde, *Orientalia* 39) and for Tuesday and Wednesday[3] in the 3rd week of the latter fast (=*ib.* 42, N. Test. only) are preserved; also (ϭⲕⲁ̅, ϭⲁⲓ̅) S. Luke xviii. 32—43, St. Joh. xi. 21—31. Initial and final words are given in Arabic.

[1] The titles are ⲡⲅ̅ ⲏⲑⲃⲁⲱⲟⲩⲁⲥ ϭⲃⲟⲁ ⲓ̈ⲑⲏⲡⲏⲅ̅ يوم الخميس من الجمعة الخامسة, ⲡⲏ̅ (*as before*) يوم الجمعة الخ, ⲡⲓⲥⲁⲃⲃⲁⲧⲟⲛ ⲡⲓⲙⲁϩⲉ̅ ⲙⲡⲧⲉ ⲡⲓⲱ̅ السبت الخامس من الاربعين الصوم, ⲫⲕⲩⲣⲓⲁⲕⲏ ... ⲙⲡⲧⲉ ⲡⲓⲱ̅ ϭⲟ̅ من ... الاحد الصوم.

[2] So too in Lagarde. Title; ⲡⲓⲡⲁⲥⲭⲁ ⲙⲡⲧⲉ ⲡⲓⲏ̅ ⲏⲉϩⲟⲟⲩ (*sic*) يوم الخميس فصح النوا.

[3] Title; ⲡⲓⲁ̅ ⲙ̈ⲡⲑⲃⲁⲱⲟⲩⲁⲥ ⲙⲓⲙⲁϩ[ⲏ̅] ⲙⲡⲧⲉ ⲡⲓⲱ̅ ϭⲟ̅ يوم الاربعا من الجمعة الثالثة من الصوم.

773.

Or. 5640.—Paper; 5 leaves (not paged but with quire-marks ⲕⲁ̅, ⲕⲃ̅); 10⅜×8 in. The text, in one column of 19 lines, is written in an even hand (*cf.* Hyvernat, *Album*, pl. lii. 2), but fol. 5*a* is added in a different hand and ink. Initials, head-lines, stops &c., the letters ⲫ, ⲓ̈ are in red.

From Nitria. [Middlemass.]

From the end of a Lectionary for week-days in Lent. Preserved are parts of the lessons for Tuesday in the 7th week[1] (Ps. xxxvii. 19, 20, Lu. xvii. 1—6), for Thursday in the same (2 Cor. iv. 5—7, 1 Joh. iii. 13—16, Ac. xxv. 23) and for Saturday in the same (Lu. xviii. 39—43, 1 Cor. ii. 1—5, 1 Pet. ii. 5, 6, Ac. xxvii. 38—41, Joh. xi. 42—45). These lessons are indicated in Lagarde, *Orientalia* 15, 16.

[1] Rubric; ⲡⲓ̅ ⲙ̈ⲡⲑⲃⲁⲱⲟⲩⲁⲥ ⲙⲓⲙⲁϩⲉ̅ ⲙⲡⲧⲉ ⲡⲓⲱ̅ (الصوم) ϭⲟ̅.

774.

Or. 5286.—Paper; an incomplete volume, bound; foll. 152, paged ⲕⲁ̅—ⲣⲡⲃ̅; 10¼×6¾ in. The text, in one column of 20 lines, is written in a pretty regular hand (*cf.* Hyvernat, *Album*, pl. liii. 2 for the type). Head-lines, some rubrics, smaller initials, stops &c., the letters ⲫ, ⲓ̈, ϩ are in red; sectional and quire-ornaments and larger initials in red, green, yellow and silver, while the 1st lines of principal sections are in gold and the 2nd lines often in blue.

[E. J. Brill.]

Lectionary with certain homilies, hymns and odes for the eve (=Thursday) of Good

Friday ("Great Friday"), the morning of that day, the services at dawn سحر, in the morning and at the σύναξις قداس on the "Saturday of Joy" and for the dawn of Easter Day. The lesson on foll. 1, 3, 4[1] from Joh. xvii. 9—26 ends the 1st hour of Good Friday eve. The lessons correspond to those in Yûsuf Ḥabashî's tables (*v.* no. 767), p. ٥٢, ٥٣. They include, besides the N. Test., many passages from the Pentateuch and Prophets and some from Job and Proverbs (foll. 56*a*, 39*a*, 139*b*). The same lessons in Arabic are in MS. Arund. Or. 12, fol. 74 ff.

Good Friday eve (ليلة), 3rd hour begins fol. 4*b*, 6th hour 9*a*, 9th hour 14*b*, 11th hour 21*b*. Good Friday morning (بكر) begins fol. 31*b*, 3rd hour 50*b*, 6th hour 64*b*, 9th hour 78*b*, 11th hour 85*b*, 12th hour 93*b*. Saturday of Joy, dawn (سحر) begins fol. 103*b*, morning (بكر) 104*b*, 3rd hour 112*b*, 6th hour 114*b*, σύναξις (قداس) 119*b*. Easter Sunday, dawn, begins fol. 144*b*. At the end of the morning lessons for Good Friday (fol. 50*a*) is this rubric; "Thereafter is begun the preparation (*sic* تجهيز) of the picture (ايقونة εἰκὼν) of the noble cross. It is placed on a high pedestal (دكة); before it the pure gospel(s), the crosses (الصلبان) and candles and the Cherubim and Seraphim[2] and a rose or, when not obtainable, smelling herbs and scented flowers (الرياحين والزهور الذكية). The church is decorated with silken veils (الستور الحرير) and censers (مجامر) and when the 3rd hour arrives, its liturgy (صلاتها) is begun in the prescribed course."[3]

Fol. 70*a*. After the lessons from the Prophets a rubric directs that, after reading 'Thine is the power . . .,' the censers shall be kindled, the clergy uncover their heads and cense one another (يشاركوا بعضهم البعض فى رفع البخور) and the εἰκὼν of the cross, while the deacons sing "This golden incense" to the tune (لحن) of 'The Virgin.'[1]

Fol. 103*b*. The dawn of Saturday begins with a rubric directing that, after Ps. 150 has been sung, the senior priest or deacon shall say the Halleluiah to the tune called "This day," the others responding. Thereafter, Ps. 151.[2]

Fol. 104*b*. The morning of Saturday. Incense and the usual ritual as in the كتاب الترتيب till the procession (دورة) of the gospel and εἰκόνες (القون) is ended. Then one of the deacons mounts the ambon (انبل) and reads the lesson following.[3]

Fol. 116*a*. The 6th hour of Saturday. After the Gospel, clergy and people shall gather in church and the Apocalypse shall be read,[4] as directed in the كتاب ترتيب البسخة.

Foll. 119*a*, 126*b*, 129*a* have other rubrics.[5] Several tones and melodies are named in which the lessons are to be recited; fol. 109*a* for a Psalm ادريبي[6] and 110*a* فرح سنوي دمج, 110*b* for a hymn لحن الفرح, 119*b* for the Epistle لحن التجنيز and 120*b* سنوي دمج, 124*a* for a Psalm لحن الحزن and فرح سنوي, 124*b* for the Gospel طريق التجنيز and 125*a* لحن الفرح.

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[1] Fol. 2 (p. ١٨) is out of place and its *recto* should be *verso*.

[2] The former carried as here in Tuki, *Euchолog.* i. $\overline{\text{τ}}$ (Consecration of oil).

[3] This rubric in less detail, on p. ٢١ of كتاب ترتيب جمعة الآلام *ed.* Yûsuf Ḥabashî, Cairo, A.M. 1614 = A.D. 1898. MS. Curzon 138 (26) is the same as this printed text. The Sa'id. version of the rubric is in Erman's *Bruchstücke* (*Göttinger Nachr.* 1880) p. 4. *Cf.* also Vansleb, *Histoire* 153.

[1] This rubric, with differences, in Ḥabashî, *l.c.*

[2] *Cf.* Ḥabashî p. ٨٥. Arund. Or. 12, f. 112 has a different rubric.

[3] *Cf.* Ḥabashî p. ٩٢.

[4] Ḥabashî p. ١٠٣ directs that this lesson shall be controlled from a second copy of the text.

[5] Ḥabashî pp. ١٠٥, ١٠٨.

[6] Recurs in Ḥabashî p. ٩١. A local name (ادريبة)? It is there contrasted with سنوي which elsewhere (Curzon 138) seems = ἦχος, *e.g.* سنوي واطس. Possibly this too is local; *cf.* الاسنوي (Suyuti لب اللباب p. 10).

The short incidental homilies[1] are (1) fol. 42*a* by Chrysostom, *beg.* "What can we say, beloved brethren, as to the treachery of Judas, he who sold the Lord? For he said, (Mat. xxvi. 14, 15) . . ."; (2) fol. 88*a* by Athanasius, *beg.* "For thus it is written in the Scriptures, If our souls are restrained (or girt about) by the law of God, the powers of darkness cannot overcome us; but if we depart from God, they do seize upon us . . .," and (3) fol. 106*b* by Athanasius, *beg.* "The time of the Feast has returned, my beloved brethren, which is with us always who joy in the Lord," *quoting* Nah. i. 15.

775.

Or. 1242(6).—Paper; parts of 3 leaves; a complete leaf, about $12\frac{3}{4} \times 10\frac{1}{4}$ in. The text is in 3 columns: Coptic, Greek and Arabic. The Coptic is written in some 27 lines of an even, rather small hand (*cf.* Hyvernat, *Album*, pl. 1 for ⲙ, ⲧ, while ⲁ has the almost Sa'idic form of *ib.* xxix, xl). Initials are in red or red and green, head-lines &c., in red. The Greek is in sloping characters by another scribe (*cf.* the ink), while the Arabic is apparently by the scribe of the Coptic.

From Dair Anba Bishai, Nitria.

[G. Chester.]

From a service-book with lessons in Coptic, Greek and Arabic; probably for Holy Week, since the passages on the largest fragt. (Dan. vii. 13—15,[2] Ps. xxiv. 1—3, Mat. xxiv. 3, 4) are appointed for the 6th hour on Tuesday of that week (*v.* Yûsuf Ḥabashî's tables, p. ٥٠). The 2nd fragt. has Is. xlii. 6, 7 and lx. 7, while the 3rd has Mat. xxviii. 16—18 and Ps. lxvii. 1 the latter preceded by the rubric ⲟⲩⲟⲉ ⲙⲡⲟⲩ ⲟⲩⲱⲱⲧ ⲙⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ϩ ⲟⲩⲁⲥ-ⲡⲁⲥⲙⲟⲥ ⲁⲗⲗⲁ ϫⲱ ⲛⲁⲓⲛⲧⲓϫⲟⲛ ⲟⲩⲟⲉ ⲙⲡⲉⲛⲓⲥⲁ-ⲙⲟⲓ ⲱⲡⲉ ⲙⲡⲓⲣⲁⲗⲗⲏ $\overline{\text{ϧⲥ}}$, the Greek of which is *και ου μη φιλη καν ης του ευαγγελιου ο*$^{\text{δ}}$ *εν*$^{\text{τ}}$ *πο*$^{\text{τ}}$[1] *αλλα λεγειτο ευχαις και πρεσβειαις και μετα του συναξ* λέγ*το ψαλ*$^{\text{μ}}$. Of the Arabic only ليس يقبل الانجيل remains.[2]

776.

Or. 5453(1). — Paper; thirteen leaves, paged (on *versos*) $\overline{\text{ⲁⲃ}}$—$\overline{\text{ⲁⲟ}}$; $\overline{\text{ⲓⲁ}}$, $\overline{\text{ⲓⲃ}}$; $\overline{\text{ⲓⲏ}}$, $\overline{\text{ⲓⲑ}}$; $\overline{\text{ⲕ}}$; $10\frac{1}{8} \times 6\frac{3}{4}$ in. The text, in one column of about 20 lines, is written in a heavy, rather uneven hand (*cf.* Hyvernat, *Album*, pl. i for the type). Initials, head-lines, stops &c., the letters ϕ, ϸ are in red; scrolls and quire-ornaments in red and yellow.

[Horner.]

From a Lectionary apparently for Easter week[3] and the month Pharmouthi.[4] The lessons preserved are for the 6th day of the feast (سادس العيد), Lu. xx. ?—47, Ps. civ. 1—3, Lu. xx. 27—38, Ephes. iv. 20—30, 1 Pet. iv. 6—10, Ac. xiii. 32—37, Ps. cvi. 1, 2, Joh. v. 20—25; for the 7th day, Ps. vi. 4, 5, Joh., Ps. and Joh. all as for 2nd day, Col. i. 12—20, 1 Joh. ii. 1— ?, Ac. ?—iv. 4, Ps. cxviii. 73, 173, Joh. xx. 24—31; [*lacuna*

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[1] I have failed to identify any of them. They have the appearance of patchwork. The 1st of Athanasius quotes or refers to Rom. xi. 33; the 2nd is clearly from a Festal Epistle, but none extant begins thus. Their Arabic versions are on foll. 89, 107, 119 of Arund. Or. 12.

[2] The text of Daniel agrees generally with Bardelli's *E*, which is likewise from a Service-book for Holy Week.

[1] Ποτήριον.

[2] In Or. 5653, f. 133 (Arab. Lectionary) a rubric for the Thursday forbids the kissing of the cross and the ἀσπασμὸς that day, "because of the kiss of Judas."

[3] Called جمعة الفرح, Or. 425, f. 118.

[4] Add. 5996, f. 251 observes of this month هذا الشهر فى ضمن الصوم والخمسين المقدسة.

of 5 foll.] for the 5th Pharmouthi Rom. vii. ?—5, Ja. v. 12—15, Ac. iv. 32—35, Ps. lxvii. 18, 19, Lu. ix. 7—11. These do not correspond exactly either to Yûsuf Ḥabashi's tables or to those in Or. 425.

777.

Or. 1241(12).—Paper; 8 leaves, paged (on *versos*) [ⲁ]—ⲏ; $12\frac{1}{4}\times8\frac{3}{4}$ in. The text, in one column of 22 lines, is written in a heavy, regular hand (*cf.* Hyvernat, *Album*, pl. xlvii. 2 for some resemblance). Smaller initials, stops &c., head-lines, the letters ϕ, ϧ, ϩ are in red; larger initials in red and yellow. An elaborate cross on fol. 1*b*, with ⲓⲏ ⲭⲥ ⲁⲫⲣⲣⲟ, is in red, yellow and green; so too the plaited ornament and scroll on fol. 2*a*.

From Nitria. [G. Chester.]

Lectionary for Sundays (only?) in Pentecost. Preserved are part of the lessons for "New Sunday, the 8th (day) of the feast of the Resurrection" ⲧⲕⲉⲣⲓⲁⲕⲏ ⲛⲛⲟⲣⲓ ⲏ ⲙ̅ⲡⲣⲱⲙⲓ ⲙⲧⲣⲟ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ثامن عيد القيامة. The lessons are those given in Lagarde, *Orientalia* 8 for the 1st Sunday in the Fifty days.

778.

Add. 14,740A, foll. 45—81.—Paper; mostly fragmentary; paging lost; quire ⲛ̅ begins fol. 55*a*, ⲝ̅ 63*a*, ⲟ̅ 73*a*; a complete fol. $11\frac{1}{4}\times9$ in. The text, in one column of about 23 lines, is written in a rather uneven hand (*cf.* Hyvernat, *Album*, pll. lii. 1, liv. 1, though ours is a better hand than either). Head-lines, initials, stops &c., the letters ϕ, ϧ, ϩ are coloured bright red; a few initials red and yellow.

Parts of a Lectionary for week-days in Pentecost الخمسين from Wednesday of the 3rd to Friday of the 4th week.[1] They correspond generally to those in Yûsuf Ḥabashi's tables, p. ٥٣, the greatest divergence being in the evening and morning gospels.

779.

Or. 5453 (2), (3).—Paper; 2 leaves from different MSS.; respectively $10\frac{3}{4}\times7\frac{3}{4}$ and 10×7 in. Text in one column.

[Horner.]

From Lectionaries.

2. Ac. x. ?—43; 18th Thoth, the 2nd (day) of the Cross, 1 Pet. i. 2—?.

3. Eph. i. ?—23, 1 Pet. iii. 18—?.

780.

Or. 1241(13).—Paper; two not consecutive leaves, paged (on *versos*) ϥⲁ, ϥⲅ; $10\times6\frac{7}{8}$ in. The text, in one column of 20 lines, is written in a fairly even hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Initials, head-lines, stops &c., the letters ϕ, ϧ are in red.

From Nitria. [G. Chester.]

From a Lectionary, giving: fol. 1 Ac. xxii. 17—24; fol. 2 Mk. xiii. 35—37, Ps. cxviii. 89, 90, 94, Mat. v. 17—20.

781.

Or. 1241(14).—Paper: 2 leaves, paged (on *versos*) ϕⲟⲏ, ϫϥϩ (the 1st of quire ⲁϩ); $9\times5\frac{1}{2}$ in. The text, in one column of 19 lines, is written in an even hand (*cf.* Hyvernat, *Album*,

[1] In the titles ⲧⲡⲣⲟⲥⲕⲉⲩⲏ (a corrupt word, must = παρασκευή) always corresponds to جمعة "the week"; *e.g.* f. 76 *cor* ⲟ̅ [ⲙ] ⲧⲡⲣⲟⲥⲕⲉⲩⲏ ⲙⲁϯ ⲙⲧⲣⲟ ⲙⲙⲓ ⲕⲟ يوم الخميس من الجمعة الرابعة الخ.

pl. l. for ⲁ, ⲕ and ⲧ). Initials, head-lines, stops &c., the letters ϥ, ϧ are in red.

From Nitria. [G. Chester.]

From a Service-book. Fol. 1 contains parts of lessons; Ps. xxiv. 1, Luke vii. 11—16. Fol. 2 has part of a prayer.

782.

Or. 1241(15).—Paper; a leaf, paged (on *verso*) ϭⲕⲏ; $13\frac{1}{4} \times 9\frac{1}{2}$ in. The text, in one column of 21 lines, is written in a large, regular hand (*cf.* Hyvernat, *Album*, pl. liii. 1). Smaller initials, head-lines, stops &c., the letters ϥ, ϧ are in red; larger initials and scrolls in red, yellow and brown (? green).

From Nitria. [G. Chester.]

From a Lectionary containing 1 Pet. iv. 4—11 and Ac. xvi. 16.

783.

Add. 14,740 B, 27.—Paper; $8\frac{1}{2} \times 6$ in. The text, in one column of 17 lines, is written in a rough, relatively modern hand, somewhat resembling Hyvernat, *Album*, pl. liv. 1.

S. Mark iii. 8—12, from a Lectionary, with a rubric at the end, directing the remainder to be (read) in Arabic. If this cannot be found,[1] the Pauline lesson (Gal. v. 2ff.) is to be read in Arabic.

784.

Or. 5708.—Paper; between 20 and 30 fragts. of various sizes, from 2 or 3 MSS. The text is in all cases in one column and the script of the type of Hyvernat, *Album*, pll. xlvii. 2 or lv. 2.

[Murch.]

Fragments of Lectionaries.

[1] ان لا يظهر وفعله البولص.

785.

Or. 1241(16), (17).—Paper; two connected leaves and a single leaf.

From Nitria. [G. Chester.]

Fragments of Lectionaries.

786.

Or. 425, foll. 118—162.—Paper, described as no. 736 *above*.

Foll. 118*a*—124*b* (paged with the body of the volume). Tables of the lessons (evening and morning Gosp., Ep. Paul., Ep. Cath., Ac., Gosp.) throughout the year. Separate tables for Saturdays and Sundays accompany the months, which are then followed by the lessons for the Ninivite Fast, Lent (7 weeks), the Paschal season, the canonical hours during Holy Week,[1] and for Pentecost.

Foll. 125*a*—159*b* (pp. ⲓ—ρⲓϧ with lacunae), from another volume by the same scribe. The Lessons, *incipit* and *explicit* only (but the Psalms in full), from the 1st Sunday in Thoth to the year's end. The commemorations accompanying these are in many points divergent from the other calendars. Preserved are the months Thoth, Hathor (partly), Choiak, Tybi (partly), Phamenoth, Pharmouthi, Epiphi (partly), the Little Month.

Foll. 160, 161 (ρⲡϩ, ρⲕⲁ) contain similarly abbreviated lessons for the Funeral Services

[1] The Gospel lessons for the hours of Good Friday night (= Thursd. night) are collectively headed البارقليط. This can scarcely have any connection with the title of the hymn-book, ἡ παρακλητική (*v.* Suicer, Neale).

of a bishop (=Tuki, *Rituale*, ⲧⲁⲓ.), priest, deacon, monk, secular (κοσμικός), woman, boy, and girl. The first of these is preceded by a rubric (=Tuki, ⲧⲓ).[1]

Fol. 162 (ⲣⲓⲃ) has the following lessons at the presentation of an offering (ἀγάπη) to the church: 1 Cor. xvi. 1—14, 1 Joh. iv. 7—12, Ac. x. 1—20, Ps. cxi. 9, Mt. xv. 32—38; and others for those that make offerings for the dead. On fol. *b* are certain lessons for the Marriage Service (= Tuki, *l.l.* ⲥⲓⲓ).

787.

Or. 5641.—Paper; eight leaves, forming quire ⲏ, paged (on *rectos*) ⲓⲁ—ⲏ, with ⲓⲃ, ⲓⲏ missing, while a later numbering, in the cursive figures, gives ϸⲁⲟ—ϸⲙⲏ; $10\frac{1}{2} \times 6\frac{7}{8}$ in. Foll. 1—7 are in a hand like Hyvernat, pl. 1, and have no colours; for a description of fol. 8, r. no. 713 which is by the same scribe.

Prayer and Lection with Arabic translations. The former (as here preserved) begins with declarations as to the persons of the Trinity: . . . ⲡⲧⲟⲩⲧⲉⲁⲃⲟⲗ ⲛⲧⲁⲓⲛⲟⲩⲧⲉ ⲙⲡⲧⲣⲓⲁⲥ ⲟⲟⲩⲧⲁⲃ ⲡⲓⲱⲧ ⲟⲟⲩⲧⲁⲃ ⲡⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ ⲫⲏ ⲛⲧⲁⲩⲥⲁⲓ ⲙⲡⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲟ ⲧⲟⲩⲥⲟⲩ ⲟⲩⲃⲟⲗ ⲙⲡⲛⲉⲩⲙⲁ ⲛⲓⲃⲉⲛ ⲭⲉⲟⲩⲟⲛⲟⲟⲩⲥⲟⲩⲛ ⲟⲫⲓⲟⲧ ⲛⲉⲙⲙⲟⲩⲛ &c., which are followed by a request for power to pray: ⲁⲟⲩⲱⲛ ⲙⲡⲁⲥⲫⲟⲧ ⲁⲛⲟⲕ ⲙⲡⲣⲟⲫⲉⲣⲓⲟⲩ ⲟⲩⲟⲥ ⲡⲁⲧⲥⲁⲃⲟⲓ ⲭⲉ-ⲙⲁⲓ ⲛⲣⲏⲧ ⲛⲛⲁⲧⲟⲩⲃⲉ ⲁⲟⲩⲥⲏⲙ ⲥⲧⲟⲣⲭⲣⲓⲁ ⲙⲡⲓⲱⲟⲩ ⲛⲟⲟⲕ ⲅⲁⲣ ⲥⲧⲉⲙⲟⲩⲧⲉ &c. Prayers then follow for grace, forgiveness and acceptance, partly in the name of the people: ⲡⲉⲕⲗⲁⲟⲥ ⲁⲧⲭⲟⲃⲥ ⲙⲁⲕ ⲫⲓⲣⲏ ⲁⲧⲟⲩⲥⲕⲟⲁⲭ ⲙⲡⲟⲩⲥⲕⲁⲓ ⲙⲡⲥⲁⲗⲏⲟⲩⲗⲩⲧ ⲛⲙⲟⲟⲩ ⲙⲁⲓ ⲛⲣⲉϥⲭⲱ ⲟⲃⲟⲗ ⲙⲡⲉ ⲛⲉⲙⲙⲟⲃⲓ ⲛⲟⲓ ⲙⲡⲉⲕⲗⲁⲟⲥ ⲙⲡⲉⲕⲙⲉⲧⲙⲉⲩⲙⲓⲛⲓ ⲥⲱⲧⲉⲙ ⲉⲣⲟⲟⲩ ⲛⲉⲛⲧⲁⲕⲫⲟ ⲟⲟⲩⲧⲁⲃ ⲁⲣⲓ ⲁⲅⲁⲑⲟⲛ ⲙⲙⲟⲟⲩ &c. The last passage preserved seems to be a petition for protection through the coming night: ⲁⲣⲓ ⲕⲁⲧⲁϫⲓⲟⲛ ⲙⲁⲓ ⲟⲩⲣⲉⲙⲉⲓⲛ ⲙⲉⲧⲁ-ⲗⲁⲟⲩ ⲛⲧⲉ ⲡⲙⲉϩⲟⲣϩ ⲛⲁⲧⲙⲟⲩⲧⲉⲛ ⲛⲉⲛⲙⲓⲛⲉⲧ-ϩⲟⲟⲩ ⲟⲩⲟⲥ ⲫⲁϩⲏⲛ ⲟⲃⲟⲗ ϩⲁⲣⲟⲟⲩⲧⲉⲣ ⲙⲙⲁⲛ ⲙⲙⲁϩⲟⲧ ⲙⲙⲁⲛ ⲉⲧⲃⲏⲟⲩ ϩⲓⲧⲙⲡⲓⲁⲗⲁⲃⲟⲗⲟⲥ ⲉⲃⲟⲗ ⲉⲣⲟⲕ &c., which ends ⲁⲗⲗⲟⲩ ⲟⲃⲟⲗ ϩⲁⲣⲟⲛ ⲙⲫⲁⲛⲧⲁⲥⲓⲁ ⲙⲙⲁⲛ ⲛⲁⲧⲙⲁⲩ ⲛⲉⲙⲙⲉⲛⲛⲟⲩⲧⲉ ⲓⲏⲥⲟⲩ ⲡⲭ̄ⲥ̄. I have failed to find this prayer elsewhere.

The lection, p. ⲏ, written by the scribe of no. 713 (which should have been catalogued with the present number), shows Deuteronomy xvi. 3—10.[1] The remarks made of the former fragt. apply equally here. Ver. 9, 10 appear to be combined. The following is the text.

ⲓⲍ̄ ⲙⲉϩⲣⲟⲟⲩ ⲟⲩⲟⲟⲩ ⲛⲧⲙⲛⲧⲣⲙⲛⲓⲁ ϫⲉⲛⲁⲧⲉⲧⲛⲓ ⲟⲃⲟⲗ ϩⲛⲛⲓⲕⲁϩⲓ ⲙⲡⲓⲛⲓ ϩⲛⲥⲁⲛⲉⲙⲟⲟⲩⲧⲉⲣ ϩⲛⲓ-ϥⲁⲓ ⲅⲁⲣ ⲧⲉⲧⲛⲛⲟⲩϫⲡ ⲙⲙⲟⲟⲩⲛ ⲉⲧⲉⲧⲛⲛ ⲟⲃⲟⲗ ⲙⲡⲓⲧⲉ ϩⲛⲛⲓⲕⲁϩⲓ ⲙⲡⲓⲛⲓ (4) ⲙⲙⲉⲣⲉⲙⲟⲩ ϩⲛⲛⲉⲕⲗⲁⲓⲛⲉⲙⲟⲩ ⲛⲟⲩⲁⲧⲕⲟⲩ ⲟⲩⲟⲥ ⲙⲙⲉⲥⲁⲓ ⲥⲟⲟⲩⲛ ⲟⲃⲟⲗ ϩⲛⲛⲓⲙⲁⲓ ⲥⲧⲁⲕⲉⲁⲧⲉ ϩⲛⲓⲫⲁⲓ ⲛⲣⲟⲩⲧⲉ ⲉⲣⲁⲥⲙⲟⲣⲓ (5) ⲟⲩⲟⲥ ⲙⲡⲉⲕⲉⲩⲟⲩ ⲙⲡⲙⲁⲥⲩⲁ ⲙⲡⲉ ⲛⲟⲩ̄ⲥ̄ ⲟⲃⲟⲗ ϩⲛⲛⲓⲥⲁⲓ ⲙⲙⲁⲕⲓ ⲫⲏ ⲉⲧⲁⲫⲧⲙⲛⲧⲟⲩ ⲛⲁⲕ ⲛⲭⲟ ⲛⲟⲩ̄ⲥ̄ ⲫⲧ (6) ⲁⲗⲗⲁ ϩⲛⲛⲓⲙⲁ ⲙⲙⲟⲣⲉⲙⲧⲓⲕ ⲛⲭⲟ ⲛⲟⲩ̄ⲥ̄ ⲙⲁⲕ (p. ⲏ*b*) ⲉⲣⲟⲩ ⲙⲙⲁⲥⲩⲁ ⲙⲫⲁⲓ ⲉⲧⲁⲫⲣⲓ ϩⲟⲧⲛ (7) ⲙⲙⲟⲕⲩⲭⲟⲩϫⲟⲩ ⲟⲩⲟⲥ ⲙⲙⲟⲕ ⲟⲩⲟⲛⲓ ϩⲛⲛⲓⲙⲁ ⲉⲧⲙⲕⲟⲧⲛⲓ ⲙⲁⲩ ⲟⲩⲟⲥ ⲙⲙⲟⲕ-ⲧⲁⲥⲟⲟ ϩⲛⲛⲓⲫⲁⲓ ⲙⲉϩⲣⲟⲣⲓ ⲙⲙⲟⲕⲉⲱ ⲛⲁⲕ ⲙⲡⲓⲙⲕⲓⲁ (8) ⲟⲩⲱⲟⲩ ⲙⲡⲁⲩ ⲛⲉ̄ ⲙⲉϩⲣⲟⲟⲩ ⲟⲩⲟⲥ ⲙⲡⲁⲥⲩ̄ ⲫⲟⲩⲁⲃ ⲙⲡⲟⲥ̄ ⲫⲧ ⲙⲡⲓⲙⲕⲟⲣⲥⲁⲓ ⲙⲫⲏⲧⲛ (10) ⲙⲙⲟⲕⲟⲣⲥⲁⲓ ⲙⲡⲟⲥ̄ ⲫⲧ ⲙⲡⲓⲛ̄ ⲙⲉϩⲣⲟⲟⲩ ⲕⲁⲧⲁ ⲧⲟⲕⲭⲟⲛ ⲙⲙⲟⲕⲧ ⲛⲟⲩⲙⲛⲧⲙⲛⲁⲓⲣ ⲙⲫⲏⲧⲛ ⲙⲙⲏ ⲙⲙⲟⲩⲁⲓ.

[1] The rubric here further directs that, after the body has been washed, it shall be set upon the episcopal throne.

[1] It may be observed that this (and other) chapters of Deuteron. are read in the intercessory office at Pentecost. (V. Vansleb, *Hist.* 149).

LITURGICAL MANUSCRIPTS.

THE ANAPHORAS.

788.

Or. 1239.—Paper; a dilapidated though complete volume in its old binding of stamped leather; 160 foll., quire-marked but not paged; $8\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 15—17 lines with Arabic opposite it, is written in a good hand (*cf.* Hyvernat, *Album*, pl. l, which it much resembles). A few rubrics are in red, but the cross on fol. 1 and the interlaced ornaments at the chief sections are simply in black.

From Dair as-Suryân, Nitria. [Chester.]

The Anaphoras of SS. Basil, Gregory and Cyril, for the priest's use only, though short cues for deacon and people are occasionally (from fol. 31*a*) given. Briefly described in Rieu's *Supplement*, no. 18. On the whole the text is that of Tuki, though now and then divergent. Fol. 2 = T. $\overline{\text{ιδ}}$; foll. 5—7 is the prayer of Severus (*v.* Brightman 144). S. Gregory begins fol. 65*a* = T. $\overline{\text{ριδ}}$; S. Cyril on 112*a* = T. $\overline{\text{ϲξγ}}$. The two prayers of John of Bostra are inserted on foll. 57*a* (ⲟⲩⲭⲁⲛⲓⲍ ⲛⲉⲛⲉⲓϩⲁⲡⲓⲟⲩ ϥⲓⲱⲧ, *v.* Br. 187) and 158*a* (Br. 186), both being without Arabic. Foll. 9, 10, 12 are later amplifications of the original form of text and in many places smaller alterations or additions adapt the text to the commoner type, as in Tuki or the translations.[1] An Arabic colophon at the end of each Anaphora merely gives a prayer for "the reader, owner, hearer and wretched scribe."

789.

Or. 429.—Paper; a bound volume; 315 foll., paged (on *versos*) $\bar{\text{α}}$—$\overline{\text{τιϛ}}$; $8\frac{1}{2} \times 6\frac{1}{4}$ in. The text, in one column of some 17 lines with Arabic opposite it, is written in a rough, irregular hand (*cf.* Hyvernat, pl. lv. 2 for the type, but also lii. 1). Initials, head-lines, stops and the usual letters are in red; coarse quire-ornaments in red, green and yellow.

[Tattam.]

The Euchologion الاخولاجي or the Anaphoras of SS. Basil, Gregory (fol. 150) and Cyril (fol. 217), followed by fol. 300*b* a prayer from the Evening Incense (= Tuki, *Missale*, ١٣); fol. 302*a* one from the Morning Incense (= T. ٩٥); fol. 303*b* one at the elevation of the cross from the same (= T. ١١٨, ١١٩); fol. 304*a* the ritual for refilling (تعمير) the chalice, from a MS. at Dair Anbâ Makâr (so T. $\overline{\text{τιιϐ}}$); fol. 311*b* a long alternative prayer of Fraction, *beg.* ϩⲓⲧⲛⲓⲛⲉ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙⲁⲛ ϩⲓⲭⲉⲣⲣⲁⲧⲣⲁⲛⲉⲍⲁ ⲙⲫⲟⲟⲩ ⲙⲛⲓ ⲉⲙⲙⲁⲛⲟⲩⲏⲗ ⲛⲉⲙⲙⲟⲩⲧ ⲙⲁⲣⲛⲓⲃ ⲓⲧⲉ ⲫⲏ (Joh. i. 29). Some of the Arabic rubrics

[1] Fol. 111 has a prayer in an unskilled hand in which 'dove' is written ⲥⲡⲟⲙⲛⲓ.

are unusually explicit, *e.g.* on foll. 16*b*, 29, 60, 139. Several colophons give the month but not the year of writing.

790.

Or. 430.—Paper; a bound but incomplete volume; 116 foll., paged (on *versos*); $8\frac{1}{8} \times 6\frac{1}{8}$ in. The text, in one column of about 20 lines, is written in a modern, uneven hand. Rubrics, stops, the usual letters &c. are in red.

[Tattam.]

The Anaphoras of SS. Basil, Gregory and Cyril, preceded by the prayers of Evening and Morning Incense (= Tuki, *Missale*, 1ff.). Arabic is given only for the 2nd and 3rd anaphora. That of Basil is complete (foll. 35—77); Gregory's, extending from fol. 82 to 100*b* (T. ϭⲁ), is not. Of Cyril's only foll. 101 (= T. ϭⲕⲟ), 102 (T. ϭⲟⲅ), 103 (T. ϥⲓ), 78—81 (T. ϥⲁϩ to end) remain. Though the pagination is often elsewhere erroneous, the sequence of the foll. is otherwise correct. The scribe was Lazarus, hegumenos of the church of S. Mary the Great in حارة زويلة, Cairo (fol. 1*b*), who finished the MS. in A.D. 1832, at the house of المعلم هارون ابو سعيد, envoy or governor[1] (مباشر) in the district of Kordofân, whither the writer, with others, had been deported. Foll. 110—116 (with lacunae) give an interesting account of his seizure and imprisonment by *kawwâsah* from the Citadel, who took him on the 27th Hathor in chains to Kordofân, ارض الخطيئة, where he passed 9 months. The cause of his punishment is not distinctly stated.

791.

Add. 17,725.—Paper; a complete volume in oriental binding; foll. 219, paged (on *versos*) ⲏ—ⲥⲓⲏ. The text, in one column of 19 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pll. xlvii. 2, liv. 2 for the type). Titles, head-lines, initials, stops, the letters ⲫ, ⲗ, ϩ are in red; elaborate ornaments and crosses at the main divisions, in red, green and yellow.

[Rev. T. Richards.]

The Enchologion الخولاجي or the Anaphoras of SS. Basil, Gregory (fol. 91) and Cyril (fol. 131) with an Arabic version; also the Evening and Morning Services (fol. 180 = Tuki, *Missale*, p. 1). Fully described in the *Arabic Catalogue*, no. DCCXCVII. A colophon fol. 216*b* gives the date of writing as A.M. 1527 = A.D. 1811, the name of him who provided for it المهتم as حنين ابو غطاس, that of the scribe as حنا سليمان. The book ends with the prayer for consecration of the altar vessels (*v.* Renaudot p. 53).

On the fly-leaf is written the Coptic alphabet with the numerical names of the letters in Arabic transcription, as; اصنار, واى, افضر, شمت &c. Remarkable are ⲏ (*sic*) اشمال, ⲕ كوت, ⲏ داوى.

792.

Or. 1242(7).—Paper; eight leaves, paged (on *versos*) ⲟⲁ, ⲟⲅ, ⲡⲅ, ⲡⲇ, ⲡⲓⲁ, ⲡⲓⲃ, ⲡⲓⲅ, ⲡⲓⲍ; $6\frac{1}{8} \times 5$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a fairly regular hand (*cf.* Hyvernat, pl. 1). Initials, stops &c., rubrics, the letters ⲫ, ⲗ (sometimes) are in red.

From Nitria. [G. Chester.]

From the Anaphoras of SS. Basil, Gregory and Cyril, = Tuki, *Missale*, ⲡⲓⲁ, ⲡⲟ, ⲡⲫ, ⲡⲫⲟ, ⲧⲕⲍ, ⲡⲁⲅ., ⲡⲓⲏ, the last being followed by the "Prayer before food" ⲣⲁⲭⲏⲡⲓⲟⲩⲧⲟⲛ, = *ib.*, ⲧⲟⲃ.

[1] Or is this an ecclesiastical official? *Cf.* no. 890.

793.

Or. 431.—Paper; a bound but imperfect volume; 90 foll.; $5\frac{7}{8}\times4\frac{1}{4}$ in. The text, in one column of 13 lines with Arabic opposite it, is written in a small, even hand (*cf.* Hyvernat, pl. lv. 2). Initials, head-lines, stops &c., the letters ⲫ, ⲩ, ⲍ are in red.

[Tattam.]

The Euchologion الخولاجي, consisting of the Anaphora of S. Basil, preceded by part of the prayer of Morning Incense. Fol. 1 = Tuki ٩٥, fol. 2*a* = T. ١٠٢. After fol. 3 is a gap; 4*a* is already from the Liturgy, = T. $\overline{\text{ιζ}}$, which breaks off fol. 88*b* = T. $\overline{\text{ροη}}$. On fol. 89 is added in another, probably contemporary hand, a prayer of Fraction from the Greek S. Basil = Renaudot i. 75 (to καθάρισον). A colophon fol. 88*b* gives the date of completion as A.M. 1434 = A.D. 1718. The Arabic rubrics are rather unusually explicit.

794.

Or. 5454(1). — Paper; fourteen leaves, paged (on *rectos*) in a later hand $\overline{\text{η}}$—$\overline{\text{ϭη}}$,[1] $\overline{\text{ϛη}}$ — $\overline{\text{ϡϥ}}$; $5\frac{7}{8}\times4\frac{7}{8}$ in. The text, in one column of 13 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. i). The usual features and the letters ⲫ, ⲩ are in red.

[G. Horner.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\text{ριζ}}$—$\overline{\text{ρλϭ}}$, but with omissions (p. $\overline{\text{ϥλ}}$ = Tuki $\overline{\text{ρκζ}}$, $\overline{\text{ρλϐ}}$) and sometimes a fuller text (for p. $\overline{\text{ιιϛ}}$*b v.* in the Morning Service, Tuki ϧv). It may be noted that in the prayer for the Patriarch, his colleague of Antioch is included: ⲕϭ ⲁⲃⲃⲁ $\overline{\text{ιιιι}}$ ⲧⲟⲩ ⲡⲁⲧⲣⲓⲁⲣⲭⲟⲩ ⲁⲓⲛⲧⲓⲟⲭⲓⲁ.

[1] The numbers are all thus, in reversed order.

795.

Or. 5642(1).—Paper; 18 leaves, not paged; 7 × 5 in. The text, in one column of 15 lines, is written in a rough hand (*cf.* Hyvernat, pl. liv. 1). Initials, head-lines, stops &c. are in red.

From Nitria. [Middlemass.]

From the Anaphora of S. Basil; a series of the principal prayers = Tuki, *Missale*, $\overline{\text{ϡ}}$—$\overline{\text{ϡο}}$, though with considerable omissions.

796.

Or. 5642(2).—Paper; 24 consecutive leaves, paged (on *versos*) $\overline{\text{κϭ}}$—$\overline{\text{ιι}}$; $6\frac{1}{2}\times4\frac{3}{4}$ in. The text, in one column of 13 lines with Arabic opposite, is written in a fairly even hand (*cf.* Hyvernat, pll. i and l). Initials and headings are in red.

From Nitria. [Middlemass.]

From the priest's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. $\overline{\text{κϛ}}$—$\overline{\text{ιιϐ}}$.

797.

Or. 5642(3).—Paper; two leaves, paged (on *versos*) $\overline{\text{ιιϭ}}$, $\overline{\text{ιιϛ}}$; $8\frac{1}{4}\times5\frac{1}{2}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. lv. 2). Initials, headings, the letters ⲫ, ⲩ, ⲍ are in red.

From Nitria. [Middlemass.]

From the Anaphora of S. Basil, = Tuki, *Missale*, $\overline{\text{ιιϡ}}$—$\overline{\text{ιιο}}$ with omissions.

798.

Or. 5642(4).—Paper; 6 leaves, paged (on *versos*) $\overline{\text{ϭϐ}}$—$\overline{\text{ϭϛ}}$; $8\frac{1}{4}\times6$ in. The text, in one column of 16 lines with Arabic opposite, is

written in a fair hand (*cf.* Hyvernat, pl. liv. 1). No. 879 is by the same scribe.

From Nitria. [MIDDLEMASS.]

From the Deacon's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. ⲁϛ̅—ⲣⲕϛ̅.

799.

Or. 5642(5).—Paper; three leaves; $10\frac{5}{8} \times 7\frac{1}{4}$ in. The text, in one column of 25 lines with Arabic opposite, is written in a rather uneven hand (*cf.* Hyvernat, pl. lii. 1 for the type). The opening words of phrases are in red.

From Nitria. [MIDDLEMASS.]

From the Deacon's part in the Anaphora of S. Basil; *cf.* Tuki, *Missale*, pp. ⲟⲁ̅—ⲣⲟⲟ̅. The people's responses are sometimes given also. All much abbreviated. The Diptychs contain the list of former patriarchs,[1] the last named being Gabriel, the '84th.'

800.

Or. 5454(2).—Paper; two leaves; $6\frac{1}{2} \times 4\frac{5}{8}$ in. The text, in one column of 12 lines, is written in a coarse hand (*cf.* Hyvernat, pl. lv. 2). There are no colours.

[G. HORNER.]

From the Anaphora of S. Basil, called in the initial rubric كتاب الاسرار الذى تقرى فى القداس وغيره; = Tuki, *Missale*, ⲣ̅, ⲁ̅ and ⲕⲁ̅, the Thanksgiving intervening between the last two passages being merely indicated, not given.

801.

Or. 1242(8).—Paper; two leaves, paged (on *versos*) ⲡⲣ̅, ⲡⲛ̅; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pl. i). The usual features and the letters ⲫ, ⲩ are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Basil, giving part of the list of patriarchs in the Diptychs, from ⲁⲣⲭⲓⲗⲗⲁⲥ ابلا (=Achillas) the 18th to ⲥⲉⲙⲉⲧⲱⲛ the 51st, and (fol. 2) the prayer = Tuki, *Missale*, ⲣⲛⲉ̅ *inf.*

802.

Or. 1242(9).—Paper; four consecutive leaves, paged (on *rectos*) ⲡⲉ̅—ⲡⲍ̅; $6\frac{7}{8} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pll. i or liii. 2). The usual features and the letters ⲫ, ⲩ are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Basil, = Tuki, *Missale*, ⲣⲙⲏ̅—ⲣⲙⲉ̅.

803.

Or. 5500.—Paper; eight consecutive leaves; $6\frac{3}{4} \times 5$ in. The text, in one column of 14 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. liii. 1 or 2). The usual features and the letters ⲫ, ⲩ, ⲍ are in red.

[G. HORNER.]

From the priest's part in the Anaphora of S. Basil, = Tuki, *Missale*, ⲁⲁ̅—ⲙⲏ̅.

804.

Or. 442, fol. 6.—Paper, paged ⲍ̅ (the last of quire ⲉ̅); $6\frac{1}{4} \times 4\frac{1}{8}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an irregular hand (*cf.* Hyvernat,

[1] As in Rodwell's translation, p. 37 (*Eastern Ch. Assoc.*).

pl. liii. 2 for the type). The usual features are in red.

[TATTAM.]

From the Anaphora of S. Basil = Tuki, *Missale*, ριλ.

805.

Or. 1241(18).—Paper; two consecutive leaves; $6\frac{3}{4} \times 4\frac{5}{8}$ in. The text, in one column of 12—14 lines, is written in a peculiar, artificial script (*cf.* Hyvernat, pl. liv. 1 for a certain likeness). No colours.

From Nitria. [G. CHESTER.]

The Prayer for Peace, from the Anaphora of S. Basil, =Tuki, *Missale*, ος.

806.

Burn. 296.—Paper; a volume of 37 leaves in modern binding; $8\frac{1}{4} \times 6\frac{1}{4}$ in.

From the Anaphora of S. Basil with the Arabic version separately after it. Copied by C. G. Woide from a Leyden MS., in 1750.

Also (fol. 33ff.) certain Psalms and lections from S. Mark, from a Berlin MS.

807.

Or. 1242(9).—Paper; six consecutive leaves; $6\frac{3}{4} \times 5\frac{1}{4}$ in. The text, in one column of 14 or 15 lines with Arabic opposite it, is written in an irregular hand (*cf.* Hyvernat, pl. liii. 1 or 2). The usual features and the letters ϕ, ϸ are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Gregory, =Tuki, *Missale*, ρη—ρις.

808.

Add. 19,902, foll. 3—10.—Paper; consecutive, paged (on *versos*) ρλβ—ρλο; $7\frac{1}{8} \times 5\frac{3}{8}$ in. The text, in one column of some 14 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pl. lii. 1). Initials, headings, stops are in red.

[YATMAN.]

From the Anaphora of S. Gregory, abbreviated and with references to that of S. Basil, =Tuki, *Missale*, σκγ—σλϛ.

809.

Or. 1242(10).—Paper; two leaves; $6\frac{7}{8} \times 5\frac{3}{8}$ in. The text, in one column of some 16 lines with Arabic opposite it, is written in a rough hand (*cf.* Hyvernat, pl. i for the type). The usual features, with the letters ϕ, ϸ, are in red.

From Nitria. [G. CHESTER.]

From the Anaphora of S. Gregory, =Tuki, *Missale*, σλλ and σιϛ, but with variations.

810.

Add. 11,519.—Paper; 19 foll., paged (on *versos*) ρϗλ—ρο, ριλ—ριϗ and bound thus, in wrong order. The text, in 1 column of some 14 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pl. liv. 1). The usual features are in red.

[BURTON.]

Parts of the Anaphoras of SS. Gregory and Cyril. Described in the *Arabic Catalogue* as no. DCCXCVIII. The texts correspond to Tuki's *Missale*, σιλ—σϗ and σϗγ—σολ. A colophon on fol. 18 gives the date as A.M. 1226 = A.D. 1510, the name of the provider of the book as سلامة النجار, that of the scribe (in Coptic) as David, son of Isaac, son of Abraham. On fol. 18*b* is a dedication to the church of ستنا السيدة برموس ببرية المقدسة.

811.

Or. 1242(11).—Paper; five leaves, fol. 1 being the first of quire ⲓⲁ; $6\frac{3}{4}\times5\frac{1}{4}$ in. The text, in one column of 11 lines with Arabic opposite it, is written in a regular hand with peculiar forms of the letters ⲩ, ⲱ, ϧ &c. (*cf.* Hyvernat, pl. l for the type). Foll. 4*b*, 5*a* are by another hand. There are no colours.

From Nitria. [G. Chester.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, ⲧⲁⲁ, ⲧⲁⲉ, ⲧⲓⲃ, with two prayers added from that of S. Basil, = *ib.* ⲡⲓⲃ, ⲡⲓⲅ.

812.

Or. 5612(6).—Paper; 8 leaves, not paged; $7\frac{1}{8}\times5\frac{3}{4}$ in. The text, in one column of 18 lines with Arabic opposite it, is written in a small, irregular hand (*cf.* Hyvernat, pll. xlvii. 2, li. 1). Initials and the usual features are in red or yellow.

From Nitria. [Middlemass.]

From the Anaphora of S. Cyril, with references for completion to that of S. Basil, = Tuki, *Missale*, ⲧⲕ—ⲧⲁⲉ.

813.

Or. 5642(7).—Paper; 10 leaves, forming quire ⲓⲏ and paged (on *versos*) in cursive figures ⲙⲅ.—ⲙⲫⲍ; 7×5¼ in. The text, in one column of 17 lines with Arabic opposite it, is written in a neat hand (*cf.* Hyvernat, pl. l). Initials, stops, the letters ϧ, ϫ are in red.

From Nitria. [Middlemass.]

From the Anaphora of S. Cyril = Tuki, *Missale*, ⲥⲫⲓ—ⲧⲉ.

814.

Or. 5642(8).—Paper; a single leaf, paged ⲥⲁ; $6\frac{1}{2}\times5$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. i). Initials &c. and ϧ, ϫ are in red; quire-ornaments in red and yellow.

From Nitria. [Middlemass.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, ⲧⲟ, ⲧⲓ.

815.

Or. 1242(12).—Paper; ten consecutive leaves forming quire ⲓⲓⲓ, paged (on *versos*) ⲡⲟⲁ—ⲡⲓⲓ; $7\frac{1}{2}\times5\frac{1}{4}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a fine hand (*cf.* Hyvernat, pl. liii. 2). The opening lines of a section are in heavy, archaic letters, the first two being gilt. Other initials, head-lines, stops, the letters ϧ, ϫ are in red; ornaments in red, green and yellow.

From Nitria (Dair al-Baramûs). [G. Chester.]

From the priest's office in the Anaphora of S. Cyril=Tuki, *Missale*, ⲥⲍⲍ—ⲥⲟⲩ.

816.

Or. 1242(13).—Paper; seven consecutive leaves, paged (on *versos*) ⲥ—ⲥⲍ; $6\frac{3}{4}\times5$ in. The text, in one column of 15 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ϧ, ϫ are in red.

From Nitria. [G. Chester.]

From the Anaphora of S. Cyril, = Tuki, *Missale*, ⲧⲕⲁ—ⲧⲕⲓⲓ. It is for the priest's use, the parts of deacon and people being in a smaller script.

817.

Or. 5282.—Paper; a bound volume; 265 foll.; $6\frac{1}{4}\times4\frac{1}{2}$ in. The text, in one column

of 12 lines with Arabic opposite it, is written in a very unskilled, modern hand. Headings are in red.

[E. J. Brill.]

The text of the MS. appears to be in confusion. After Doxologies for Lent,[1] fol. 7*a* ff. give part of the Prayer of Evening Incense (=Tuki, *Missale*, ٣), followed by an Anaphora composed from those of SS. Basil and Cyril together.[2] This ends fol. 113*a* and is followed by the Order (ترتيب) of the Fivefold Incense; *cf.* Tuki ⲓⲍ, who has a much shorter version. Fol. 125*a* is again from S. Basil=Tuki ⲣⲓⲏ ff. On fol. 127*a* begins the Deacon's service in presence of the Patriarch, = Tuki ١٩٨, but the version is longer and includes hymns and, on fol. 141, a list of the Patriarchs.[3] On fol. 148*a* ff. are hymns for various occasions, and on fol. 177*b* ff. another series of short hymns, called *ἀσπασμοί*, for use at Evening and Morning Incense throughout the months and at festivals. Fol. 244*b* begins another series for the Birth, Baptism &c., apparently to be sung by two choirs, since they are headed alternately للقبلى and للبحرى. On fol. 253 are *ἀσπασμοὶ* for the Virgin's festivals. A long colophon, fol. 257*b*, states that the book is a copy from one in the church of Dair Abû Sifain in Old Cairo. It was written for the Church of the Virgin in Hârat Zuwailah, by one of the priest's pupils, aged eleven, in A.D. 1872.

818.

Or. 1241(19).—Paper; four consecutive leaves, paged (on *rectos*) in the lower margin ⲡⲁ—ⲡⲇ; $8\frac{1}{2}\times6\frac{1}{4}$ in. The text, in one column of 16—18 lines across the page, is written in a regular hand (*cf.* Hyvernat, pll. xlvii. 2 or lv. 2). Headings, initials and rubrics are in red. The letters of the pagination are of forms quite unlike those of Egyptian MSS.

From Nitria. [G. Chester.]

From a Greek Anaphora made up, as it seems, from those (both Greek and Coptic) of SS. Basil, Gregory and Cyril.[1] The corresponding published texts will be found as follows: fol. 1*a* = Renaudot i. 151, Tuki's *Missale*, ⲥⲫⲣ (Greek and Coptic Cyril); fol. 2*a* = Ren. 111 (Greek Gregory); fol. 2*b* = Ren. 70 (Greek Basil); fol. 3*a*, *b* = Ren. 118, 119 (Greek Gregory); fol. 4*a* = Ren. 3, Tuki ⲕⲏ (Coptic Basil).

819.

Or. 1242(14).—Paper; two leaves from different MSS.; respectively $9\frac{1}{2}\times4\frac{3}{4}$ and $6\frac{7}{8}\times5$ in. The hands of both are of the type of Hyvernat, pl. i.

From Nitria. [G. Chester.]

Prayers from Anaphoras.

820.

Or. 1242(15).—Paper; eight dilapidated leaves; $6\frac{1}{4}\times4\frac{1}{4}$ in. *Cf.* Hyvernat, pll. liii. 1 or liv. 2 for the type of script. All leaves have so large a hole through them that very little remains of the text.

From Nitria. [G. Chester.]

From an Anaphora.

821.

Or. 1242(16).—Paper; one leaf; $6\frac{3}{4}\times5\frac{1}{8}$ in. The text, in one column of 15 lines

[1] These are in MS. Curzon 131, f. 210.

[2] *Cf.* no. 818.

[3] The name of Severus of Antioch (*sic*) is joined with that of Benjamin II. Stern's supposition (Ersch and Gruber xxxix. 19) is therefore not needed.

[1] *Cf.* no. 817.

with Arabic opposite it, is written in a rough hand (*cf.* Hyvernat, pl. liii. 2 for the type). The usual features and the letters ⲫ, ⲯ, ϩ are in red.

From Nitria. [G. Chester.]

The prayer over bread to be used "at the communion of them that fast,"[1] = Tuki, *Missale*, ϯⲟⲁ.

822.

Add. 14,740B, foll. 28, 32—35, 37, 39, 40, 41, 47, 48, 57—74, 76—78.—Paper. Leaves, disconnected for the most part, from various MSS.; the largest about $8\frac{1}{2} \times 5\frac{1}{8}$ in., the smallest $5\frac{1}{8} \times 3\frac{3}{4}$ in. The script in some cases is good,[2] *e.g.* fol. 32 (*cf.* Hyvernat, pl. liii), in others very coarse and unskilled, *e.g.* fol. 70 ff.

Prayers from various liturgical books.

Fol. 28. Eucharistic prayer.

Foll. 32—34. Prayer for travellers; prayer (Greek) before 'Our Father.'

Fol. 35. From Diptych for the dead; prayer before Thanksgiving.

Foll. 37, 38. Prayer for preservation through the day; verses of Psalms.

Fol. 39. Petition for the Patriarch, if alive, and for his soul, if dead.

Foll. 40, 41 (bound in wrong order). Prayer for the Patriarch with list of his predecessors.

Foll. 47, 48. Prayer for the Church Catholic; anaphoral prayer.

Fol. 57. Benediction for Good Friday.

Foll. 58—61. Prayer.

Foll. 62, 63. Prayers for the τόπος, for the earth's fruits &c.

Fol. 64. Prayers.

Foll. 65—74. Prayers.

Foll. 76—78. Prayers (hand of fol. 27).

823.

Or. 1242(17).—Paper; two consecutive leaves, paged (on *versos*) ⲡⲟ, ⲡⲓ; $7 \times 5\frac{3}{8}$ in. The text, a mixture of Coptic and Arabic, is written across the page in some 20 lines. For the script *cf.* Hyvernat, pll. i or liii. 1. It is partly in black, partly in red.

From Nitria. [G. Chester.]

From a priest's directory for celebrating the Anaphoras. Rubrics, with the initial words of the Coptic prayers &c. for those of SS. Gregory and Cyril are here preserved, the latter being headed (fol. 2*b*) ترتيب قداس القديس كيرلص. For the words on fol. 1*a*, *v.* Tuki, *Missale*, ⲡⲣⲝ., ⲫⲟ, ⲥⲃ; for the last on fol. 2*b*, *v. ib.* ⲥⲟⲁ.

HOROLOGIA.

824.

Or. 1324.—Paper; a bound but very imperfect volume; quires but not pages are marked; 69 foll.; $7 \times 4\frac{7}{8}$ in. The text, in one column of some 14 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. liii. 1). Initials, (Arabic) head-lines, stops &c., the letters ⲫ, ⲯ, ϩ are in red.

[Sir Charles A. Murray.]

Parts of the Prayer of Morning Incense and of the Anaphoras of SS. Basil and Mark (Cyril), for the priest's use only. The Arabic

[1] So Tuki's rubric; but this leaf has merely ⲟⲩⲧⲟⲓⲕ ⲛⲟⲩⲁⲟⲣⲓⲁ.

[2] Fol. 35 is in a hand much resembling those of late Sa'id. MSS.

is shortly described in Rieu's *Supplement*, no. 19. The leaves are in great confusion, while both in the sequence (where that can be ascertained) and in the wording and length of the prayers there are many variations from the published texts and translations.[1] The following references[2] often apply only to a part of the text on a fol. or indicate merely similar, not identical passages.

Fol. 1 *v.* T. ٣ *inf.*, ⲓⲑ; fol. 3 *v.* T. ٩, ⲕⲃ; fol. 4 *v.* T. ١٣; fol. 5 *v.* T. ⲗⲗ, B. 47; foll. 6*b*—10*b* *v.* T. ⲕⲁ—ⲕⲏ; fol. 11 *v.* T. ⲁⲃ; fol. 12 *v.* T. ⲡⲟ *inf.*, ⲡⲁ; fol. 14 *v.* T. ١٣, ١٣ ⲏ; foll. 15, 16 *v.* B. 9; fol. 16*b* *v.* T. ٣٩; fol. 17 *v.* T. ٣١, B. 20; fol. 18*a* *v.* T. ٣٣, R. 7; fol. 19 *v.* T. ⲟⲏ; fol. 20 *v.* T. ⲡⲣ, ⲡⲗ, B. 70; fol. 21 *v.* T. ⲡⲟ *inf.*, B. 76 and T. ⲫⲍ, B. 77; foll. 22—24 *v.* T. ⲣⲁ—ⲣⲍ, fol. 25 = T. ⲣⲓⲍ; foll. 26—31 *v.* T. ⲣⲕⲣ—ⲣⲕⲍ; foll. 32—37 *v.* T. ⲣⲕⲏ, ⲣⲕⲟ, ⲣⲁⲃ—ⲣⲁⲉ; fol. 38 *v.* T. ⲣⲁⲍ; foll. 39—42 *v.* T. ⲣⲓⲍ—ⲣⲓⲏ, ⲣⲓⲟ—ⲣⲓⲏ; foll. 43—46 *v.* T. ⲣϫⲟ—ⲣⲟⲣ; fol. 47 *v.* T. ⲥⲫⲣ; fol. 48 *v.* T. ⲣⲕⲏ; fol. 49 ? ; fol. 50 *v.* T. ١٣٩ ff., R. 148, Br. 167 *inf.*; fol. 51*a* *v.* R. 147, Br. 166; fol. 51*b* *v.* R. 147, Br. 167; fol. 53*a* *v.* R. 150; fol. 54 *v.* T. ٣١, ⲡⲍ; fol. 55 *v.* T. ⲡⲏ; fol. 56=fol. 50; foll. 57, 58 *v.* T. ⲣⲕⲍ, Br. 170; fol. 59*a* ? ; 59*b* *v.* T. ⲡⲃ, Br. 160; fol. 60 *v.* T. ⲣⲟⲁ, Br. 172; fol. 61 *v.* T. ⲣⲡⲏ, ⲣⲓⲑ. Foll. 62—69 contain parts of various prayers.

It may be noted that on fol. 25*b* the deceased patriarch is named John.

[1] Several passages are identified on interleaved slips (fol. 48 ff.) in the hand of Prof. H. Hyvernat.

[2] T. = Tuki, *Missale*, B. = Ld. Bute, *Morning Service*, Br. = Brightman, *Liturgies E. and W.*, R. = Renaudot, *Litt. Orient.* I. Tuki's rubric p. ⲥⲏ shows how parts of the morning prayers and of the Anaphora are regarded as interchangeable.

825.

Or. 1241(26). — Paper; twenty leaves, paged (on *versos*, alternate nos. only) ⲡⲅ—ⲡⲍ, ⲫⲍ, ⲫⲏ, ⲣⲕⲣ—ⲣⲁⲏ, ⲥⲣ, ⲥⲁ, ⲥⲍ, ⲥⲏ, ⲥⲓⲣ, ⲥⲓⲁ, ⲥⲓⲟ, ⲥⲕ, ⲧⲏⲟ, ⲧϫ and also in cursive numbers, ⲡⲍ being ⲕⲃ and so on; $6\frac{1}{4}\times4\frac{5}{8}$ in. The text, in one column of 14 lines, is written in a regular hand (*cf.* Hyvernat, pll. i or lv. 1). The usual features and the letters ϕ, ϧ, ϩ are in red.

From Nitria. [G. Chester.]

From the offices of the Canonical Hours. We have here parts of the Psalms and prayers for the Morning Prayer, the 3rd, 6th and 9th hours. Ps. cxiv (p. ⲥⲓⲁ) is followed, after a gap, by the Prayer of Manasseh (p. ⲥⲓⲟ) which does not so occur in the published editions. The last fol. has the petitions for Peace, for the Sick and for Travellers, as in the Anaphora of S. Cyril (Tuki, *Miss.* ⲥⲟⲍ, ⲥⲟⲟ, ⲥⲡⲁ). These are headed: ⲟⲩⲁⲛⲁⲫⲟⲣⲁ ⲙⲡⲉ ⲡⲓⲁⲣⲭⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲩ ⲙⲫⲏⲣⲓⲥⲁⲡⲁⲥⲏⲁⲥⲏⲟⲩ. The first petition is abbreviated: ⲧⲱⲃⲥ ⲉϫⲱⲓⲧϩⲓ-ⲣⲏⲛⲏ ⲁⲩⲥϧⲓⲧⲟⲩ ⲛϧⲁⲩ ⲙⲡⲉϫⲱⲓⲛⲓ.

826.

Or. 427.—Paper; a bound but imperfect volume; 279 foll.; not paged, but in quires of 8—10 foll.; $6\frac{3}{8}\times4\frac{7}{8}$ in. The text, in one column of 11 lines with Arabic opposite it, is written in an unusually heavy, even hand (*cf.* Hyvernat, pll. i and l for some features). Smaller initials, head-lines, stops &c., the letters ϕ, ϧ, ϩ are in red; larger initials in red and yellow; some rubrics in yellow.

[Tattam.]

The Psalms as used in the services at the seven Canonical Hours, *i.e.* the selection, with practically identical omissions, called "Cod. R" by Lagarde (*Psalt. Vers. Memph.* v). A

few of the rubrics and prayers are given.[1] At present the MS. begins with Ps. li. 19 and ends with cxl. 5. The series for the 3rd hour begins fol. 59*b*, that for the 6th fol. 123*a*, that for the 9th after fol. 171*b* (a quire is lost here), that for the 11th fol. 213*a*, that for the 12th fol. 248*b*, that for Evening ('for sleep' ⲙⲡⲉ ⲙⲡⲓⲙⲓ) fol. 254*a*. Ps. cxviii, reserved for the Midnight office, does not occur and stood presumably at the end of the book (*v.* Lagarde, *l.l.*).

827.

Or. 1242(18).—Paper; eight consecutive leaves, partly paged (on *versos*) ⲡⲍⲏ—ⲡⲍⲑ; $5\frac{1}{2}\times4\frac{1}{4}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. liii. 1). The usual features and the letters ⲫ, ⲩ are in red; larger initials and ornaments in red, green and yellow.

From Nitria. [G. Chester.]

From the offices of Compline ("the Prayer of the Veil") and Midnight; *cf.* no. 826. Preserved are here, of the former, Ps. cxlvii. 2 to end and the Absolution;[2] of the latter, Ps. cxviii. 1—26 with divisions at verr. 9, 17, 25.[3]

828.

Or. 1242(19).—Paper; two leaves, paged (on *versos*) ϥⲥⲍⲏ, ϥⲥⲍⲑ;[4] 8×6 in. The text, in one column of 16 lines with Arabic opposite it, is written in a fair hand (*cf.* Hyvernat, pl. lv. 2). The usual features are in red.

From Nitria. [G. Chester.]

Psalms xxxiii. 1—4, lxvii. 14—17 (*lacuna*) and ? , cix. 4, lxvi. 2, xxvii. 9, cvi. 43 consecutively, followed by ⲉⲛⲟⲩ ⲉⲣⲟⲓ ⲡ̄ ⲓⲥ ⲫⲓⲥⲧⲁⲛⲟⲓⲁ ϫⲉ ⲛⲓⲙ ⲉⲃⲟⲗ &c. and a colophon showing this to be from the Ode (قوس) in the Midnight Office.

829.

Or. 1241(21).—Paper; five leaves; $7\frac{1}{4}\times5\frac{3}{8}$ in. The text, in one column of 14 or 15 lines, is written in an even hand (*cf.* Hyvernat, pl. lv. 1). The usual features and the letters ⲫ, ⲩ are in red; ornaments in red, green and yellow.

From Nitria. [G. Chester.]

From the Psalms and Lessons for the 6th Hour and for Midnight (Matins); showing Pss. liii. 1—6, lx. 1—5, xc. 8—13, xci. 1, cxviii. 164—172, Isaiah xxxviii. 12—17 (Prayer of Hezekiah). *Cf.* Ld. Bute's *Morning Service* 126, 140, 143.

830.

Or. 5503.—Paper; two leaves, paged (on *rectos*) ⲁⲗ, ⲁⲙ; 7×5 in. The text, in one column of 18 lines, with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pll. i or l). Initials, stops &c. are in red.

From Nitria. [Middlemass.]

From the Morning Office, showing Ps. xviii. 10—15 and part of a hymn; *cf.* Lord Bute's *Morning Service* 121, 122.

831.

Or. 1242(20).—Paper; 6 connected leaves and one single leaf, paged (on *versos*) ⲥⲁ,

[1] This liturgical book, with its lessons, prayers and rubrics, has been published (in Arabic only) by Yûsuf Ḥabashî at Cairo, 1896, as كتاب السبع صلوات. In his *Morning Service* 119 ff. Lord Bute has translated it, presumably from Tuki's *Diurnum*.

[2] *V.* Ld. Bute's *Morning Service* 138.

[3] As in Ḥabashî's edition ١١١.

[4] Presumably this is 900+262

ⲣⲓⲉ—ⲣⲓⲏ; $7\frac{3}{4}\times5\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. lii. 1, except for ⲓⲏ). Titles, initials, head-lines, stops, the letters ⲫ, ⲗ, ⲍ are coloured red. The Arabic has no colours. One initial and accompanying scroll are in red, yellow and black.

From Nitria. [G. Chester.]

Prayers (p. ⲫⲁ) and Psalms lxxxiv. 14, ⲟⲩⲟⲍ—lxxxvi, end, followed by xc. 1—3, ⲟⲩⲥⲁⲛⲓ. The MS. was therefore similar to no. 826 and Lagarde's "Cod. R."

832.

Or. 1241(22).—Paper; ten leaves from three separate MSS.; all about $5\times3\frac{1}{2}$ in. The texts, in one column, are written in small, neat hands (*cf.* Hyvernat, pll. liii. 2, lv. 1). The usual features are in red.

From Nitria. [G. Chester.]

From Psalters or Services for the Canonical Hours in which the Psalms are read.

VARIOUS SERVICES.

833.

Or. 5643(1).—Paper; 28 leaves, paged (mostly on *versos*, a few on *rectos* and *versos*) ⲓⲁ, ⲓⲕ, ⲕⲁ, ⲟⲁ—ⲡ, ⲡⲃ—ⲫ, ⲣⲕⲃ, ⲣⲕⲁ, ⲣⲕⲍ, ⲣⲕⲟ, ⲣⲓⲃ, ⲣⲓⲟ; $8\frac{1}{2}\times6\frac{1}{8}$ in. The text, in one column of 17—21 lines with Arabic opposite it, is written in a rough, uneven hand (*cf.* Hyvernat, pl. liv. 1 for some resemblance, though our MS. may be considerably older than that). Initials, stops, the letters ⲫ, ⲗ, ⲍ, ⲟ and many points in the Arabic are in bright red; quire-ornaments in red, yellow and green.

From Nitria. [Middlemass.]

From a book containing several services.

The first leaf, p. ⲓⲁ, has 1 Cor. x. 4—9, presumably part of the lesson at the Blessing of the Waters at Epiphany (*v.* Tuki, *Euchol.* ii. ⲥⲍ).[1]

P. ⲓⲕ is from a prayer in the Baptismal office (*v.* Tuki, *Rit.* ⲡⲟ).

PP. ⲕⲁ—ⲫ belong to the office of the Foot-Washing[2] on Holy Thursday and contain the following. P. ⲕⲁ from a prayer to Christ, *beg.* ... ⲁⲕⲉⲓⲧⲉⲙ ⲙⲡⲉⲥⲟⲩ ⲉⲡⲟⲓⲥⲓ ⲛⲁⲣⲭⲉⲟⲥ ⲥⲓⲧⲉⲙⲡⲟⲩⲟⲉⲃⲓⲟ, *quoting* Joh. xiii. 14, 15. P. ⲕⲁ*b* another prayer, *beg.* ϯⲙⲟⲩ ⲟⲩ ⲧⲉⲓϯ ⲙⲡⲉⲙⲡⲟⲩⲟⲓ ⲉⲓϯⲥⲟ ⲉⲧⲉⲕⲙⲉⲧⲁⲗⲁⲟⲟⲥ ⲛⲁⲭⲟⲩ ⲛⲁⲓ ⲥⲟⲣⲉⲙⲭⲟⲕ ⲉⲃⲟⲗ ⲙⲡⲥⲱⲃ ⲙⲧⲉⲕⲉⲓⲧⲟⲗⲏ ϧⲉⲙⲡⲟⲩⲙⲛⲧⲁ. P. ⲟⲁ the end of a lesson, Is. i. 25, 26; another, *ib.* xxxv. 1—10; p. ⲟⲃ*b* *ib.* xliii. 16—xliv. 6; p. ⲟⲅ*b* Zech. viii. 7—19; p. ⲟⲏ *ib.* xiv. 8—11. P. ⲟⲟ the priest censes the veil (ستر) once, saying ⲱⲟⲩ ⲙⲉⲙⲡⲟⲩⲧⲁⲓⲟ, the people responding. Then 1 Tim. iv. 9—v. 9. P. ⲡⲃ end of a lesson, Joh. xiii. 2—17. P. ⲡⲅ a rubric: the receptacle[3] (دولب) having been prepared (جهز) with a white woollen cloth and an earthen pot (كوز) or jug (ابريق) filled with sweet water, the priest, at ver. 4 of the

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[1] Re-edited by Budge, *The Blessing of the Waters &c.*, London 1901.

[2] This office is enjoined by the 65th Athanasian canon (*v.* Vanslab, *Hist.* 291, *cf.* 153). It may be delegated by the bishop to a priest. Somewhat different rubrics and an abbreviated text are given in Ḥabashî's edition p. ٥٢ (*v.* no. 774), who for the remainder refers to the كتاب المبخرة. Cod. Vatic. lvi presumably contains the same office. *Cf.* the Greek rite, Goar, *Euchol.* 745. In Dilmann's Catal. of Brit. Mus. Ethiop. MSS. p. 30 the Ethiopic rite is described.

[3] Presumably the place in which the vessels stand.

last lesson, girds himself as did Our Lord, and at the words 'He poureth water,' pours from the jug into the basin (*sic*[1] المطبرة اعنى القان), tracing the form of the cross twice therein and once in the cup (طاسة). The lesson ended, the people sing κύριε ἐλέησον, 10 times to the 'great tone' (اللحن الكبير), twice to the 'little tone,' accompanying it with the ناقوس, and then say the responses (مرد) of the Gospel. Thereafter (p. ⲡⲁ) the priest and his assistants[2] make the 7 petitions and, after κύριε ἐλέησον and τῷ κυρίῳ δεηθῶμεν, the priest recites in Coptic and Arabic a long litany (طلبات), the people responding κ. ἐλέησον. Then (p. ⲡⲏ) the priest signs the basin (القان) with the cross while the people cry κ. ἐλέησον 100 times, and he afterwards says the 3 great petitions (for peace, patriarch, congregation) and the creed. After another hymn, ⲡⲉⲛⲓⲟⲧ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲣⲉϩⲟⲩⲁ ⲫⲁⲛⲓⲟⲩⲉⲗⲓⲟⲛ ⲛⲟⲩ . . . to the tune الاشمس,[3] the service takes the anaphoral form (προσφέρεν, κατὰ τρόπον στάθητε &c.). It breaks off on p. ⲫ*b*.

Of the remaining leaves, pp. ⲣⲕⲃ to ⲣⲕⲍ*b* contain prayers: for the sick, for travellers, for the king, for the dead; while pp. ⲣⲕⲑ, ⲣⲡⲃ have those from the evening office, Tuki, *Missale*, ٣٣ and ٥٩. The petitions on p. ⲣⲡⲑ contain one for the reigning patriarch, Gabriel.

834.

Or. 5643(2).—Paper; twelve leaves, paged (on *versos*), from fol. 5, ⲓⲃ—ⲓⲑ; 8½×6 in. By the same scribe as no. 833, with which it would have been described, but for the absence here of all colouring.

From Nitria. [Middlemass.]

Various Prayers and Hymns. The proper place of foll. 1—4 is uncertain. The prayers are: The Benediction (*v.* Tuki, *Miss.* ⲣⲕⲍ, but *cf.* ⲣⲟⲍ for the ending); for the king, to be read at the Blessings of Water such as Epiphany and Holy Thursday ('Maundy Thursd.' خميس العهد) and the Feast of the Apostles and at the office of the Holy Oil (*v.* no. 856), practically the same as that of S. Cyril, (*v. Miss.* ⲥⲡⲁ); of incense = *Miss.* ⲁⲁ; to be said secretly during the translation of the Pauline Epistle into Arabic, = *Miss.* ⲡⲥ; long prayer with the names of many saints, *ends* ⲁⲁⲥ ⲡⲓⲃⲁⲓ ⲛⲁⲓⲣⲟⲟⲩ ⲡⲓⲃⲁⲓ ⲛⲉⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲡⲓⲃⲁⲓ . . . ⲁⲭⲟⲥ ⲧⲓⲣⲟⲩ ⲛⲉⲓⲱⲧ . . . ϫⲉⲁⲗⲓⲱⲧ ⲁⲥⲙⲟⲩ (*ter*) ⲁⲣⲁⲧϥⲣⲓⲱⲧ ⲛⲧⲟ ϕⲧ ⲁⲥⲙⲟⲩ ⲛⲉⲓⲁⲓ ⲫⲁⲛⲓⲟⲩⲉⲗⲓⲟⲛ ⲧⲓⲣⲟⲩ. After this is the rubric ثم يقولوا البركة باسم صاحب العيد, followed by hymns relating to S. Peter, *beg.* ⲁⲙⲟⲓ ⲡⲟⲟⲕⲉ ⲡⲁⲥⲱⲣ; to the Virgin = Tuki, *Euchol.* i. ⲣⲡⲍ; to the same, *beg.* ⲁⲧⲁⲡⲁⲣⲟⲥ ⲡⲟⲥ ⲟⲩ ⲡⲟⲩⲧⲁⲓⲟ ⲙⲫⲟⲟⲩ. Each hymn is divided, after the opening lines, by the word παρακλ[ις] (*cf.* no. 906).

835.

Or. 1241(23).—Paper; eighteen consecutive leaves, fol. 10 being the 1st of the 17th quire (كراس); 8⅛×6 in. The text, in one column of 15 lines across the page, is in a fairly even hand (*cf.* Hyvernat, pll. lii. 1, liv. 1). Rubrics and stops in red.

From Nitria. [G. Chester.]

From the Order of Services for the 28th and 29th Koiahk, being the vigil and feast of Christ's Birth. Little of the Coptic text is

[1] For القان λακκον; *v.* Crum, *Coptic Ostraca* no. 455.

[2] هو ومن هو مكشوف الراس معه من الكهنة في الخدمة. Of the petitions it is obscurely said يقول السعة اواشى ... في اربعة اواشى والثلاثة اواشى لهم لصاحب خدمة القان خاصة.

[3] † Read الاشبسمس ἀνάστασις.

given but minute Arabic rubrics indicate the ritual. Fol. 1 presumably relates to the 6th hour of the Vigil, since on fol. 2*b* the service for the 9th hour begins with the "Prayer of Sunset and Sleep," followed by the Mass (وقت الابرسفرين *προσφορά*). The Festival (the 29th) begins on fol. 3*b* with the Evening service, which is followed (fol. 7*b*) without intermission by that of Midnight. The order of the Morning Incense begins on fol. 13*b* and that for the 3rd hour, followed by the Mass, on fol. 16*a*. Some of the rubrics, referring to modes of intoning, chanting &c., are obscure. A number of the hymns prescribed are to be found in the Theotokia.

836.

Or. 5643(3).—Paper; 14 leaves, paged (on *versos*), for alternate numbers only, [ⲣⲕⲍ]—ⲣⲗϛ, [ⲣⲙⲅ]—ⲣⲙⲏ; 8×5½ in. The text, in one column of 17 lines, is written in a regular hand (*cf.* Hyvernat, pl. i). Initials usually, stops, the letters ⲫ, ⲃ, ⲍ are in red; larger initials and ornaments in red, green and yellow.

From Nitria. [Middlemass.]

From the office for the sixth hour on Good Friday.[1] What here remains consists of the end of Ps. lxvi, the whole of lxix, lxxiii, lxxiv, lxxv. 1—9 [*lacuna*], the end of xc, the whole of xcii; the thief's prayer, ⲁⲣⲓ ⲡⲉⲛⲓⲙⲉⲧⲉ ⲡⲟⲩⲟⲉ &c. thrice repeated; S. Matth. v. 3—12; the rubric, "These are the λέξεις after the Gospel," *viz.* the troparion[2] "Oh, Thou who, upon the 6th day and at the 6th hour, wast nailed upon the cross &c.," thrice, with the στίχοι[1] Ps. liv. 17, 18 and *ib.* 18 to follow the 1st and 2nd and the doxology the 3rd time. More hymns follow, partly petitioning the Virgin; then, after κύριε ἐλέησον 41 times, the thanksgiving, "We thank Thee, Master, Almighty, Our Lord and Our God, that Thou hast ordered the hours of Thine Only Son's distress as hours of prayer and consolation &c." The fragt. ends with the invocation, "Lord have mercy upon us (*ter*). The holy Trinity. God our hope, have mercy upon Thy creatures (πλάσμα) and redeem our souls."

[1] This service is found, without these lessons and with slight differences in ritual, in Ḥabashî's edition p. ١٣ ff. (*v.* no. 774).

[2] Ḥabashî, ⲁⲛⲁⲃⲁ; so no. 837.

837.

Or. 5643(4).—Paper; two not consecutive leaves, the first p. ⲣ̄; 5⅝×4 in. The text, in one column of 17 lines, is written in a neat though uneven hand (*cf.* Hyvernat, pl. liii. 2). Initials, stops &c., the letters ⲫ, ⲃ are in red.

From Nitria. [Middlemass.]

From the office for the sixth hour on Good Friday; *cf.* no. 836, though the present text differs from that. Fol. 1*a* has a prayer, *beg.* ... ⲭⲱ ⲙⲙⲏ ⲉⲃⲟⲗ ⲡⲟⲩⲟⲉ ⲭⲱ ⲙⲙⲏ ⲉⲃⲟⲗ ⲙⲡⲉⲣⲧⲁⲕⲟⲓ ⲛⲉⲙⲡⲁⲗⲁⲙⲟⲩⲓⲁ. It is followed (fol. 1*b*) by the "troparion for the 6th hour," identical with that in no. 836 and accompanied as there by the στίχος Ps. liv. 17. Fol. 2*a* addresses the Virgin = no. 836, ⲡⲙⲉ. The prayer, or rather invitation, following this begins "Let us give thanks to God, the Father, Almighty, Him that endureth for ever, Creator of all, Who hath seen fit to form us after His own image."

[1] *Cf.* Neale, *General Introduction* 830.

838.

Or. 1241(24).—Paper; a leaf, paged (on *verso*) by a later hand ⲡⲓⲏ; $6\frac{7}{8} \times 5\frac{1}{8}$ in. The text, in one column across the page of 24 lines, is written in a small, irregular hand (*cf.* Hyvernat, pl. i). Initials and headings are in red.

From Nitria. [G. Chester.]

From the 8 Canons to be read (ⲱⲥⲓ) before the Cross, = Tuki, *Missale*, סדר. We have here the 1st and 2nd.

839.

Or. 1241(25).—Paper; two consecutive(?) leaves; $5\frac{1}{2} \times 3\frac{5}{8}$ in. The text, in one column of 13 lines, is written in a rather uneven hand (*cf.* Hyvernat, pl. lii. 1). Initials and stops are in red.

From Nitria. [G. Chester.]

From a Confession of sin and Prayer for forgiveness, containing the words †ⲭⲱ ⲓⲧⲉⲡⲓⲙ ⲓⲧⲉ ⲡⲛⲁⲙⲁⲣⲧⲓⲁ ⲉⲓⲱⲥ ⲉⲃⲟⲗ ⲟⲩⲭⲱ ⲙⲡⲟⲥ ⲭⲁⲣⲧ ⲭⲱ ⲙⲡⲓ ⲉⲃⲟⲗ ⲭⲁⲗⲟⲩⲟⲩ ⲟⲩⲣⲉⲫⲙⲟⲩ &c.

840.

Or. 5898.—Paper; 48 leaves, paged (on *versos*) ⲁ̄—ⲙⲃ, but with many gaps; $5\frac{7}{8} \times 3\frac{3}{4}$ in. The text, in one column of about 16 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. lv. 2). The usual features and the letters ⲫ, ⲑ, ϩ are in red; ornaments in red, green and yellow.

From Cairo. [Crum.]

Directory (كتاب الترتيب) for "the Prayers and Masses, the Festivals of Our Lord and the holy Fasts" throughout the year. It consists in part of Arabic rubrics with the cues and several "canons" in Coptic, partly of hymns in full for various commemorations[1] (the marriage at Cana, the denial by Peter, the flight into Egypt, the birth of the Virgin, the 4 beasts, the 24 elders), each of which is to be sung to its proper tone (لحن). It opens with the Order of Evening Prayer for the 1st of Thoth; on fol. 15*b* is that at Midnight; on 22*b* is the Mass. On fol. 38*b* a colophon states that the tones (الحان) for the 7 great festivals (of Our Lord) are ended; fol. 39*a* begins the various hymns above enumerated. The date, A.M. 1424 = A.D. 1708, is given on fol. 38*b*. Variants from copies at the churches of Al-Mo'allaḳah (Cairo) and of the Virgin at Ḳaṣr ar-Riḥân are noted on foll. 22*a*, 28*b*.

SACRAMENTAL SERVICES.

841.

Or. 432.—Paper; a bound volume; 127 foll., paged (on *versos*) ⲁ̄—ⲣⲕⲍ; $8\frac{1}{2} \times 6$ in. The text, in one column of 13 lines with Arabic opposite it, by two scribes; (1) foll. 1—99, 108—end; (2) foll. 100—107 (*cf.* Hyvernat, pl. lv. 2 for the type of both). Initials, head-lines, stops &c., the letters ⲫ, ⲑ, ϩ are in red.

[Tattam.]

Services in Coptic and Arabic, for

1. foll. 1—13*a*, the churching of women, after the birth of a son = Tuki, *Rituale* א ff. The lessons are Hebr. i. 8—12, Ps. xxxi. 1, Lu. ii. 21—35.

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[1] Many of these hymns are, in their latter parts, called ⲡⲁⲣⲁⲗⲩⲥⲓⲥ برلكس; v. no. 906.

2. foll. 13*b*—24*b*, churching, after the birth of a daughter, = T. ⲓ̅. ff. Lessons, 1 Cor. vii. 12—14, Ps. xliv. 9, Lu. x. 38—42. On fol. 21*b* is a prayer not in Tuki but opening this service in no. 842 and translated in Denzinger, *Rit. Orient.* i. 192 and Evetts, *Rites of Copt. Ch.* (1888) 17.

3. foll. 24*b*—28*b*, service (صلاة) for the Catechumens, = T. ⲓ̅; the rubric there, making this the beginning of the baptismal service, is omitted. Fol. 28*b*, prayer over the oil (الزيت), = T. ⲓⲏ̅. The text of T. ⲕⲏ̅—ⲕⲍ̅ is omitted.

4. foll. 56*b* ff., Baptism, = T. ⲁⲏ̅. Lessons, Tit. ii. 11—iii. 7, 1 Joh. v. 5—14, Ac. viii. 26—39, Ps. xxxi. 1, 2, Joh. iii. 1—22, the incidental prayers given by T. being omitted. Of the "seven great petitions" (الواشي) only the titles are given, fol. 76*b*; *cf.* T. ⲡⲉ̅. Much that here follows in T. is omitted. Fol. 104*b*, the consecration (*σφραγισμός*) of the *μύρον*, = T. ⲡⲓ̅ ff. Several prayers toward the end of this service are in Arabic only. With one of these (not in T.) it concludes, fol. 110*b*.

5. foll. 112—end, the consecration of the altar vessels. It begins (as in Renaudot i. 53) with the general prayer, given later by Tuki, *Eucholog.* ii. ⲡⲟ̅. This is followed by the prayers over the paten and veil, the chalice, spoon, the coloured (dyed) veil, a picture of a martyr or saint.[1]

On fol. 111*b* a colophon gives the date of the MS. as A.M. 1464 = A.D. 1748 and its dedication to the church of S. George, above that of the Virgin in حارة زويلة, in Cairo.[2]

[1] The following transcription, on fol. 101, may be noticed; جابنيوت ⲁⲅⲓⲁⲙⲓⲟⲩⲧ.

[2] *V.* Butler, *Copt. Churches* i. 271.

842.

Or. 433. — Paper; a bound volume; 85 foll., paged (on *versos*); $10\frac{1}{8} \times 6\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written by two hands; (1) foll. 1—68, 85, (2) foll. 69—84. Of these the former is stiff and artificial (*cf.* Hyvernat, pl. xlvii. 2 for the real type); the latter less regular (*cf. ib.*, pl. lv. 2). In both the usual features are in red: in the former some initials &c. are in red, yellow and green.

[Tattam.]

The Baptismal Service, beginning, fol. 2, with a prayer for the mother, not in Tuki's edit.; *cf.* last no., 21*b*. Fol. 4*b* = T., *Rituale* ⲓ̅. The service proceeds as in T., though, like no. 841, it is often considerably shorter than that text. The consecration of the *μίρον* is on fol. 58*b* ff., = T. ⲡⲓ̅. The two services for the churching of women are on foll. 69 and 74*b*. On fol. 78 is the rite of loosing the girdle الزنار = T. ⲣⲕⲍ̅, with the lessons[1] 1 Cor. x. 1—4, Ps. xxxi. 1, Mat. iii. 13—17. On fol. 82 is a hymn طرح to be sung at the procession زفّ of the baptized; *cf.* a differing text in T. ⲣⲕⲃ̅. On fol. 85 are two prayers in Arabic. Fol. 85*b* gives a colophon with the date of the earlier scribe: A.M. 1407 = A.D. 1691. It was written under the 103rd patriarch,[2] for S. Mary's church in Ḥârat er-Rûm in Cairo. The date is also found on fol. 1*a*.

843.

Or. 442, foll. 9, 10, 7, 8, 11 (*sic*). — Paper, paging lost; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one

[1] A double set of lessons is given by Tuki. *Cf.* Evetts, *l.l.* 42.

[2] The name is obliterated; possibly يونس, whom Renaudot makes the 103rd, Gutschmid the 106th patriarch, but who was reigning at any rate in 1691.

column of some 15 lines, is written in an uneven hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ⲫ, ⲩ are in red.

[TATTAM.]

From the office of Anointing the Catechumens, previous to Baptism, = Tuki, *Rituale* ⲡ·—ⲓϛ.

844.

Or. 5643(5).—Paper; a single leaf, paged ⲧⲓ; 9×5½ in. The text, in one column of 19 lines, is written in a regular hand (*cf.* Hyvernat, pl. i). Initials, stops &c., the letters ⲫ, ⲩ are in red.

From Nitria. [MIDDLEMASS.]

From the Marriage Service, = Tuki, *Rituale*, ⲥⲙϛ.

845.

Or. 1242(21).—Paper; a dilapidated leaf, paged, in cursive figures, ⲕⲏ; 6¾×5¼ in. The text, in one column of about 19 lines, is written in a rather irregular hand (*cf.* Hyvernat, pl. liii. 2 for the type). No colours.

From Nitria. [G. CHESTER.]

From an office relating presumably to the recovery of the sick. Preserved are here Isaiah xxxviii. 8 (ends a lesson), then λέξεις (قطع) from the Psalms: cxvii. 1—5, cxviii. 33— ? .

846.

Or. 556.—Paper; a volume in Ethiopic stamped leather binding; 241 leaves, paged on *versos*; 8½×6 in. The text, in one column of 10—13 lines across the page, is written in a large, regular hand (*cf.* Hyvernat, pl. lv. 2). Headings, initials, stops, the letters ⲫ, ⲩ, ϩ are in red.

From Magdala(?).[1]

Funeral Services. The following is the order of the services, which differs from that in Tuki's *Rituale*, where they are often longer: for a grown man, for a boy, a woman, a girl, for a woman who has died at or after childbirth, for a hegumenus or priest (the former is not mentioned in Tuki ⲧⲟⲟ ff., where the service is also longer), a deacon, a monk, for a man dying in the Paschal week, for a woman likewise (not in Tuki, the lesson being Gen. xxiii. 1—xxiv. 1), the memorial services a month, 6 months or a year after death (Tuki ⲫⲓⲁ), likewise at the grave on the 3rd and 7th days after death (Tuki ⲫⲃ),[2] the anaphora of the dead, at the death of a nun, of a patriarch or bishop (this abbreviated مختص). Arabic versions follow the Coptic texts. Prayers are in Arabic only.

Foll. 167—239 consist of Arabic dirges, مرثية, "a comfort and consolation for whoso is bereaved."[3] The 1st is for general use; the 2nd (fol. 229*b*) was composed by Ibn Kabr for a notable of his time and may be said before the prayer (قبل قراءة الطلبة بفصاحة); the 3rd is for a woman of rank, by the same author; the 4th for a boy; the 5th, perhaps by Ibn Kabr,[4] for a girl; the 6th, unusually long, is called a homily (موعظة) for general use by John of Kaliûb.[5] On fol. 170 is a dirge for general use, in a later hand.

On fol. 172*b* a long note states that the book was written in A.M. 1442 = A.D. 1726,

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[1] It appears at any rate in the Index to Wright's Ethiopic Catalogue, p. 330.

[2] Called in the table on fol. 238 يوم الثالث رفع الحصير.

[3] صلوة وعزا لمن كان حزين القلب.

[4] من قول المصنف.

[5] *Cf.* no. 863.

at the expense of the priest مكرم الله for his church, that of the Virgin in Hârat ar-Rûm (Cairo). Other colophons, foll. 1*a*, 237*b*, ratify this dedication. Above each of these last is the monogram and name of "the humble Athanasius, of the (episcopal) throne of Jerusalem."

On fol. 239*a* is the beginning of an Ethiopic prayer.

847.

Or. 439.—Paper; a bound volume; 64 foll., paged (on *versos*) ⲁ̅—ⲛⲏ̅, the last 8 being a later addition and unpaged; $4\frac{1}{4} \times 3$ in. The text, in one column of 7 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. lv. 2). Initials, headlines, stops &c., the letters ⲫ, ⲃ, ⲍ are in red. [Tattam.]

The Mystagogia المصطوغوجيا, with an Arabic version, "being the faith which our Lord Jesus Christ taught to His disciples—To be read to the tone (ἦχος) of the Apostle."[1] The above is preceded by the rubric; "Then (εἶτα) let the symbol (σύμβολον) of the faith be read," showing that the text here formed part of a service.[2] It is however a section of the (Arabic) "Didascalia" (*v.* Add. 7211, f. 108*b*, *cf.* Vansleb, *Hist.* 258), and consists of a long elaboration or paraphrase of the creed, beginning (fol. 4); ⲫⲓ ⲉⲧⲙⲛⲧⲣ ⲫⲓ ⲙⲁⲗⲱⲟⲩ ⲫⲓ ⲉⲟⲩⲏⲓ ⲉⲃⲟⲗ ⲅⲁⲉⲏⲥ ⲫⲓ ⲉⲟⲩⲏⲟⲩ ⲫⲓ ⲉⲧⲁⲫⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲕⲟⲥϥ ⲟⲩⲟⲥ ⲁϥⲧⲟⲟⲩϥ ⲁϥⲟⲩⲟⲟⲩⲧ ⲉⲃⲟⲗ ⲥⲓⲧⲉⲙⲫⲓⲟⲩ ⲫⲓ ⲉⲧⲁϥⲃⲟⲗ ⲉⲃⲟⲗ ⲙⲙⲏⲛⲓⲁⲧⲥ ⲛⲧⲉ ⲫⲛⲟⲩ ⲁϥⲧⲟⲟⲩϥ ⲉⲃⲟⲗ ϧⲉⲛⲏⲓ ⲉⲟⲩⲟⲟⲩⲧ ⲛⲃ̅ ⲁⲙⲏⲉ ⲁⲗⲗⲁ ⲟⲩⲙⲟⲩⲧ ⲛⲟⲩⲱⲟⲧ &c. From fol. 36 a long series of paragraphs refers to Christ as "Who is this that has . . . ?" *e.g.* ⲙⲙⲏⲛⲉ ⲫⲁⲓ ⲫⲓ ⲉⲧⲁϥⲉⲣⲃⲉⲣⲓ ⲙⲡⲓⲥⲟⲛⲁ ⲉⲧⲁϥ-ⲯⲟⲛϥ ⲉⲣⲟϥ ⲉⲃⲟⲗ ϧⲉⲛⲏⲓⲧⲁⲕⲟ. ⲙⲙⲏⲛⲉ ⲫⲁⲓ ⲫⲓ ⲉⲧⲁⲩⲙⲁⲥϥ ⲉϥⲟⲓ ⲙⲡⲧⲁⲕⲟ ⲛⲟⲟϥⲛⲉ ⲡⲓⲣⲉϥⲧⲁⲕⲟ ⲟⲩⲟⲥ ⲛⲟⲟϥ ⲉϥⲟⲓ ⲛⲁⲧⲧⲁⲕⲟ.

Or. 5844 fol. 190 and MS. Add. 3018 in Cambridge Univ. Libr., foll. 3—33 are Arabic copies of this work (*v.* Browne's *Hand-list* 279). An Ethiopic version is found in Brit. Mus. Or. 651, f. 117 and Or. 785, f. 3*b*. Both have a title identical with that given above, including even the Arabic article ኣል ال, and the text (of Or. 785 at any rate) is the same as ours, but for the concluding paragraphs.

Foll. 58—64*a* contain an addition—apparently a sort of hymn to Christ—possibly in the same hand. Fol. 64*b* is in Tattam's hand.

The MS. was written (*v.* fol. 55*b*) in A.D. 1798 by the same scribe and paid for by the same person as no. 724.

[1] This may be the name of a tone (*cf.* لحن بولس Tuki, *Anaph.* ٢٢٢ and the other ἦχοι 'Adam,' 'Job,' 'Moses,' &c.), or may indicate the tone used in reciting (?) the 'Apostle' or Pauline lesson.

[2] It is perhaps the text used in the rite of consecrating the μύρον; *v.* Vansleb, *Hist.* 232 and *cf.* Tuki, *Eucholog.* i. ⲧⲅ̅, where the 'symbol' has however no such name. On the use of the term μυσταγωγία *v.* Zotenberg in *Journ. Asiat.* 1878, 344. It is given occasionally to theological works by certain fathers, *e.g.* Damianus of Alexandria (*v.* Renaudot, *Hist.* 145; *cf.* Crum, *Copt. Ostr.*, no. 18).

ORDINATION AND CONSECRATION SERVICES.

848.

Or. 1323.—Paper; a bound but incomplete volume; 96 foll.; $8\frac{1}{2} \times 6$ in. The text is

roughly written in one column by 3 hands: foll. 2—58, foll. 59, 94, 95, foll. 60—93 (*cf.* Hyvernat, pl. lv. 2 for the type of all). Initials and the other usual features are in red.

[Sir Ch. A. Murray.]

Ordination Services for Reader, Subdeacon (fol. 7*b*), Deacon (15*b*), Priest (24) and Hegumenus (34); also services for the consecration of the font[1] (44*b*=Tuki ii. ⲥⲕⲑ, ⲥⲁ, ⲥⲁⲛ.), the altar-vessels (48*b*=T. ii. ⲡⲁ), the chalice (49*b*), for the reconsecration of a desecrated altar (53=T. ii. ⲣⲡⲁ, *cf.* ⲣⲡⲉ ff.), for the consecration of a picture (55*b*=T. ii. ⲡⲁ shortened) and before the relics of the martyrs (57 = T. ii. ⲡⲉ).

This last is incomplete and is followed (fol. 59) by a series of hymns or paraphrases; 2 for Lent, 4 for the month of Koiahk[2] (fol. 66*a*), to be used also at Christmas and Epiphany, 2 for the 21st of Payni, the Virgin's festival[3] (fol. 79*b*), troparia (قطعة) to follow the سلموذى *i.e.* ⲥⲁⲙⲟⲩⲧ [ⲁⲣⲟ][4] (fol. 89*b*) and a hymn upon the verse ⲡⲉⲕⲱⲙⲓ ⲉⲃ ⲛⲁⲓⲟⲩⲧ ⲭⲁⲛⲁⲧ (*sic* fol. 91*b*).[5] Except the troparia, all the hymns are acrostical, the letters of the alphabet (either with or without the 7 Coptic letters) serving successively as initials for the stanzas, as in the *Theotokia* pp. ⲡⲁ, ⲟⲓ., ⲣⲕⲍ., ⲥⲕⲏ, ⲥⲁⲑ, ⲥⲟⲁ, ⲥⲫⲍ.[6] The stanzas consist each of two verses or lines in which the end-syllables of the final words coincide; less often the end-syllables also of the first halves of these lines (*e.g.* fol. 66 ff.). The final stanza of each piece is ⲁⲓⲙⲏⲛ ⲁⲓⲱⲛⲓⲟⲥⲟⲩⲧ [ⲉⲧⲣⲟⲥⲉⲩⲭⲏ ⲡⲁⲣⲉⲛⲥⲓⲟⲩ ⲉⲡⲣⲁⲓ ⲙⲡⲁⲟⲩ ⲡⲛⲉ &c.]; *cf. Theot.* ⲡⲁ. But the 1st hymn ends instead with ⲉⲣⲟⲟⲩ ⲁⲓⲱⲁⲡⲉⲣⲧⲁⲗⲓⲏ as in no. 890, f. 85. At the end of the final hymn is تمت الابصالية الذى تقال على بسلام الخ (ⲡⲉⲕⲱⲙⲓ &c., as above =) ناكنايو بانوذى. The orthography is of the debased type found in the printed *Theotokia*.

849.

Or. 435. — Paper; a bound volume, containing parts of two MSS.; (*a*) foll. 1, paged ⲓ,—14; (*b*) 15, paged ⲡⲓ,—43. The foll. of (*a*) are not consecutive. Both fragments were also paged consecutively with Syriac letters,[1] from the end backwards, fol. 43 being مد. The text of (*a*) is in one column of some 16 lines, that of (*b*) in 15 (*cf.* Hyvernat, pl. liii. 2 for the type of both). Arabic versions are given for the rubrics only. The usual initials, titles, and the letters ϕ, ϳ are in red.

[Tattam.]

(*a*). Services for the Consecration of a Subdeacon (fol. 1), Hegumenus (fol. 2 *sic*); a font, the altar-vessels, patten (δίσκος), chalice, spoon (μυστηρ), a picture, martyrs' relics, a desecrated altar (fol. 5 ff.).

(*b*). Services for the Consecration of a font (the end only), the text being quite different from the ordinary (fol. 15, *cf.* Tuki, *Euchol.* ii. ⲥⲁⲛ.); of the patten, chalice, spoon (μεστήρι[ον]), a picture (λυμην or σχῆμα), the

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[1] Spelt ⲕⲟⲗⲩⲃⲏⲁⲣⲁ fol. 47.

[2] These are upon (على) the 4 Odes and are given in the *Theotokia* ⲥϫⲁ[b], ⲥⲟⲁ, ⲥⲡⲁ, ⲥⲫⲥ.

[3] These refer to the story of the building by Christ and the Apostles of the Virgin's church at Philippi; *v.* Synaxarium *in loc.* It is here attributed to S. Basil, as in Paris MSS. arabes 150, 154.

[4] Several pieces in the *Theot.* begin thus; pp. ⲡⲁ, ϫⲓ, ⲥⲡⲁ.

[5] = *Theot.* ⲧⲓⲑ.

[6] *V.* Krumbacher, *Byzant. Litt.-gesch.*[2] 697.

[1] The book came therefore probably from Nitria.

ϧⲉⲗⲁⲣⲓ عجارى[1] (fol. 22*b*), other vessels (σκεῦος اوانى), a κυμίλλιον = κειμήλιον انية (so in T. ii. ⲡⲟ), a censer, a martyr's relics, at the translation of the same (fol. 30), prayers for those about to take a journey by land and by sea, prayers at table before and after food (34*b*, Tuki, *Miss.* ⲧⲟⲃ), at the offering of first-fruits (36*b*), at laying the foundations of a house (αὐλή دار, منزل 37*b*), on beginning to live in a new house (40), at seed-time or planting (41), at the grape-harvest (incomplete, 42).

850.

Or. 434.—Paper; a bound but imperfect volume; 143 foll., paged (on *versos*), the quires being marked on the 1st leaves only; $6\frac{3}{8} \times 5$ in. The text, in one column of about 13 lines, sometimes with Arabic opposite it, is written in a peculiar hand. The ⲁ has a horizontal stroke at the top (*cf.* Hyvernat, pl. xxxv for some resemblance). Head-lines, initials, stops &c., the letters ⲫ, ϧ are in red. [Tattam.]

Ordination services[2] for Reader, Subdeacon (fol. 11), Deacon (28*b*), Archdeacon (55*b*), Priest (61) and Hegumenos (84), followed by Arabic versions of addresses (καθήγησις) to be read to the candidates at the end of the service (foll. 105—109, also 134*b*—143). Thereafter services for the consecration of the font (109=T. ii. ⲥⲕⲅ) and of the altar-vessels &c. (113*b* = T. ii. ⲡⲟ,[1] *cf.* Renaudot 55). Some alternative prayers, not in Tuki, are added, *e.g.* foll. 18*b*, 36, 47*b*, 92*b*. Sometimes the Greek text appears as well as the Coptic, foll. 32, 65*b*, 75. Arabic translations were originally given for the rubrics only; later hands have frequently supplied them elsewhere. On fol. 108*b* is a long colophon, which however gives no dates or names, the person referred to being modestly called فلان ابن فلان.

[1] I cannot find this elsewhere. A Greek word in *-άριον* would be masculine here. The Arabic means a "shell" and thence a hollow vessel. Possibly therefore this is the *concha* κόγκη or ciborium (*v.* Goar, *Euchолog.* 15). The prayer is; "God, who didst say to Thy servant Moses ..., Make for me vessels (κειμήλιον) and place them in the tabernacle ..., place now Thy holy arm (*sic*, *cf.* consecr. of spoon) upon this ϧ. Fill it with the power of Thy Holy Spirit ..., that in it may be preserved (ⲱⲟⲩⲓ) the purity of the remains (λείψανα) of the holy body of Thy only Son &c." The meaning 'wipe up' for ⲱⲟⲩⲓ is suggested by the Greek text of Hyvernat, *Les Actes* 279 (*cf.* Zoega 580 n.), which uses σπογγίζω (*Passio S. Petri Alex.*, *ed.* Viteau 81). The Latin version by Anastasius however (Mai, *Spicil. Rom.* iii. 689) has "sanguinem peniculo reverenter colligerunt."

[2] Publ. with occasional differences, by Tuki, *Ordinal* or *Euchologion* i and ii (1761—62), also by Ermoni in *Rev. de l'or. chrét.* 1898.

851.

Or. 5643(6). — Paper; two leaves, not paged. Identical in size, script &c. with no. 862. The ornamental colour here is red.

From Nitria. [Middlemass.]

The beginning of the office of ordaining a Reader,=Tuki, *Euchol.* i. ⲁ̄, ⲃ̄ and ⲓ̄.

852.

Or. 5505.—Paper; seven leaves, paged (on *versos*) ⲁ̄—ⲍ̄, ⲕⲏ and, in cursive figures, ⲡⲏ—ϛⲏ, ⲡⲁ (*sic*); $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). Initials, stops, the letters ⲫ, ϧ are in red.

From Nitria. [Middlemass.]

Pp. ⲁ̄—ⲍ̄. From the office of the Installation (here ⲟⲣⲑⲓⲥⲙⲟⲥ) of a bishop, = Tuki,

[1] The texts correspond as follows to Tuki's; fol. 118*b* = T. ii. ⲡⲁ, 122*b* = ⲡⲅ, 126 = ⲡⲍ, 128*a* = ⲡⲏ, 130 = ⲡⲁ, 133 = ⲡ.

Eucholog. i. ⲛⲁ—ⲛⲁⲍ.[1] The initial rubric here appoints "5 or 3" bishops to accompany him and ends ⲟⲩⲟⲍ ϧⲁⲛⲉⲓⲏ ⲉⲓⲟⲩⲱⲓ ⲉϯⲃⲁⲕⲓ ⲙⲡⲟⲩⲟⲓⲟⲩ ⲙⲡⲁⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ (Matth. xxi. 1—17) ⲙⲉⲛⲓⲥⲕⲟⲡ ⲡⲁⲣⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙⲙⲁⲣⲓ ⲁⲉⲓ ⲙⲡⲓⲥⲧⲣⲉⲩⲉ ⲙⲉⲛⲓⲙⲓⲥⲓⲟⲩ.

P. ⲕⲅ. Lessons from some other office; one ending Gen. xxviii. 22, another beginning Is. i. 16. The cursive pagination probably shows that it should precede the other foll.

853.

Or. 1322.—Paper; a bound volume; 75 foll., paged (on *versos*) ⲃ—ⲟⲏ; $7\frac{7}{8} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand, possibly identical with Hyvernat, pl. liii. 1 (*cf.* their dates). Initials, head-lines, stops &c., the letters ϥ, ϧ, ϩ are in red. On fol. 1*b* is a good geometrical ornament.

[Sir Ch. A. Murray.]

Services for the Consecration of Monks and Nuns, with an Arabic translation (the latter shortly described as no. 20 in Rieu's *Suppl.*), in the main the same as those in Tuki, *Euchologion* i. ⲣⲙⲁ ff., ⲣⲛⲁ ff., but different often—generally shorter—in detail. The rubric fol. 1*a* is immediately followed by the lessons, Eph. vi. 10—18 (ending differently), Ps. xxxi. 1, 2 and lxiv. 4, Joh. iii. 1—21 and these by the tonsure, fol. 12*b* = T. ⲣⲍⲙ. The next prayer, fol. 16*b*, = T. ⲣⲟⲁ; that on fol. 18 = T. ⲣⲟⲃ, on fol. 20 = T. ⲣⲟⲅ *supra*, those on fol. 20*b*, the investments with ⲑⲱⲣⲁⲕⲓⲟⲛ ثراخ (*θωράκιον*), ⲕⲟⲩⲕⲟⲩⲗⲗⲓⲟⲛ قلنسوة (*κουκούλλιον*) and ⲭⲟⲙⲙⲁ = T. *ib.* The preliminary rite ends, fol. 21*b*, with a rubric directing to say here the Absolution and the Blessing if the newly consecrated is not receiving the اسكيم (*σχῆμα*); otherwise to pronounce the Absolution at the end. The rite of the Holy Σχῆμα begins at once, fol. 22, with the prayer = T. ⲣⲙⲃ. The prayer fol. 25*b* = T. ⲣⲙⲁ, that on fol. 30 = T. ⲣⲙⲍ. The investments with *σχῆμα* and ϧⲟⲣⲉⲕ برنس fol. 31 = T. ⲣⲙⲑ ff. The prayers on foll. 32*b*, 34 = T. ⲣⲫ ff. On foll. 36, 37 is the address in Arabic = T. ⲣⲫⲅ.

The Consecration of Nuns begins, fol. 38, with the lessons; 1 Cor. vii. 25—34, Ps. xliv. 15, 16, Mat. xxv. 1—13. The prayers, foll. 43*b*—47 = T. ⲣⲫⲍ—ⲣⲫⲑ; the remainder, foll. 48*b*—55, belong to the rite of the Greater Habit = T. ⲥⲑ—ⲥⲓⲅ. This service is followed by Ps. cxviii complete, foll. 56*b*—75*b*, after which is a title (Arabic only); "Prayer regarding the offering (قربان) for a man. To be said before the Thanksgiving" (الشبهات = ⲙⲉⲛⲓⲙⲓⲥⲓⲟⲩ), showing that the MS. was not completed.

On fol. 56 a colophon gives the date: A.M. 1059 = A.D. 1343, and the name of him who provided for the book: the monk Anba Michael, whose secular name was Rashîd al-Manâḥilî; and this is also recorded on the arms of the ornamental cross, fol. 1*b*: ⲟⲩⲃⲉⲛⲟⲩⲧ ⲙⲡⲓⲙⲉⲛⲓⲟⲩⲧ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲃⲃⲁ ⲙⲓⲭⲁⲏⲗ.

854.

Add. 14,740B, fol. 85.—Paper; $6\frac{3}{4} \times 5$ in. For script *cf.* Hyvernat, pl. liii. 1.

Rubric and lesson, Eph. vi. 10—12, from the Consecration of a Monk, = Or. 1322, f. 3*a*; *cf.* Tuki, *Euchol.* i. ⲣⲍ.

855.

Or. 1241(26).—Paper; two leaves, paged (on *versos*) ⲣⲁ, ⲣⲓ; $6\frac{7}{8} \times 5\frac{1}{4}$ in. The text, in

[1] *Cf.* Vansleb, *Histoire* 173.

one column of 15 lines with unfilled space for Arabic opposite it, is written in a rather irregular hand (*cf.* Hyvernat, pll. i or liii. 2). The usual features and the letters ϕ, ϧ are in red; quire-ornament in red, green and yellow.

From Nitria. [G. Chester.]

From the order of Consecrating a Nun, = Tuki, *Euchol.* i. ⲥⲓⲁ *inf.*, with that for an Abbess, = *ib.* ⲥⲕⲁ—ⲥⲕⲏ (with gap) and the initial words only of a Prayer over the σαβακαθη[1] of a Nun, which, says the rubric, will be found in the service for Consecrating a Nun. It begins ⲕⲥⲓⲁⲣⲱⲟⲩⲧ ⲛⲟⲥ ϕϯ.

856.

Or. 437.—Paper; a bound but incomplete volume; 74 foll., paged (on *versos*) from ⲓⲃ; 7×5 in. The text, in one column of 17 lines with Arabic opposite it, is written in a pretty regular hand (*cf.* Hyvernat, pl. liii. 1, 2 for the type). The usual features and the letters ϕ, ϧ are in red; larger initials and ornaments in red, green and yellow. Foll. 1 and 73 are by a later hand.

From Nitria. [Tattam.]

The Service for the consecration of the Holy Oil and the anointing of the Sick therewith, called the φάνος القنديل; *v.* Vansleb, *Hist.* 212. The text corresponds to that in Tuki's *Rituale* from p. ⲣⲓⲁ onwards,[2] but is generally shorter, many prayers &c. between the lessons being here omitted. The latter are; for the 1st priest, Ja. v. 10—20, Ps. vi. 2, 1 (*sic*), Joh. v. 1—17; for the 2nd priest, fol. 13*b*, Rom. xv. 1—7, Ps. ci. 1, 2, Lu. xix. 1—10; for the 3rd priest, fol. 20*b*, 1 Cor. xii. 28—xiii. 7, Ps. xxxvii. 1, 2, Mat. x. 1—8; for the 4th priest, fol. 30*b*, Rom. viii. 14—21, Ps. l. 1, 2, Lu. x. 1—9; for the 5th priest, fol. 40, Gal. ii. 16—20, Ps. cxli. 8, Joh. xiv. 1—19; for the 6th priest, fol. 47, Col. iii. 12—17, Ps. iv. 1, Lu. vii. 36—50; for the 7th priest, fol. 54*b*, Eph. vi. 10—18, Ps. xxiv. 18, 20, Mat. vi. 14—18. The final rubric, fol. 63*b*, = T. ⲥⲕⲁ. On foll. 64*b*—73*b* are 7 Arabic prayers, supplementary to those previously given[1] and not found in Tuki.

On fol. 64 is a colophon showing that the book was provided by the monk 'Abd al-Sayyid for the monastery of Anbâ Bishoî بشوى.

857.

Or. 438.—Paper; a bound volume; 102 foll., paged (on *versos*) to the end of the Coptic text; 8⅛×6 in. The text, in one column of 15 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features and the letters ϕ, ϧ, ϩ are in red; some initials and ornaments in red, yellow and green. Fol. 1*b* has an ornamental cross.

[Tattam.]

The Service for the consecration of the Holy Oil, as in no. 856. After the initial rubric = Tuki, *Rit.* ⲣⲛⲏ, the text is immediately that of *ib.* ⲣⲓⲁ. On foll. 84—97 are 2 Arabic prayers, the second (f. 87*b*) being that on fol. 67*b* of no. 856. On foll. 98—102 are 3 petitions اوشية, for those who have besought prayers, for the reigning king and for the catechumens. On fol. 83*b* a colophon gives the scribe's name as ⲥϧⲥ (*sic*) صليب and the date A.M. 1459 = A.D. 1743.

[1] Du Cange, σαβακάθιον = σουδάριον.

[2] Translated in Denzinger, *Rit. Orient.* ii. 484 ff.

[1] سبع طلبات يقروا فى القنديل على السبع صلوات غير اولائك الموجودين.

858.

Or. 442, foll. 22—31.—Paper; $6\frac{5}{8}\times5$ in. The text, in one column of 10 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pll. i or lii. 2). There are no colours.

From Dair Anbâ Bishoi,[1] Nitria. [Tattam.]

From the office of the Holy Oil, corresponding in general to Tuki, *Rituale* ϥⲓⲅ̅—ⲥⲍ̅; but here the parts of the respective priests open with verses from the Psalms (ci. 1, 2 for the 4th priest, iii. 1, 9 for the 5th), while the lessons are merely indicated. The wording of the prayers, responses and rubrics differs throughout in detail. No. 910 belongs to the same MS., fol. 1 corresponding to Tuki, ⲥⲕⲃ̅ *inf.*, ⲥⲕⲓ̅,[2] while fol. 2 has a prayer for the sick person not found in Tuki or the other MSS. here.

859.

Or. 436.—Paper; a bound but imperfect volume; 74 foll., paged (on *versos*); $9\frac{3}{8}\times6\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a good hand (*cf.* Hyvernat, pl. liii. 2). Smaller initials, stops &c., the letters ϕ, ϧ are in red; larger initials and ornaments (geometrical) in red, yellow and dark blue.

[Tattam.]

The Service for the consecration of the Holy Oil. After the initial rubric, the text (as in no. 856) is at once that of Tuki, *Rit.* ⲣⲙⲁ̅. It breaks off at ⲛⲉⲙⲧⲣⲉϥϣⲓ = T. ⲥⲕⲁ̅.

860.

Or. 5501.—Paper; 37 leaves, being quires ⲟ̅—ⲓⲏ̅, with a gap after fol. 28 and without pagination; $6\frac{3}{8}\times5\frac{1}{8}$ in. The text, in one column of 12 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. i or lv. 1). Initials, head-lines, the letters ϕ, ⲣ (*sic*) are in red; quire-ornaments in red, green and yellow.

[G. Horner.]

From the Service for the consecration of the Holy Oil,=Tuki, *Rituale* ϥⲓ̈—ⲥⲓⲃ̅, with certain prayers omitted.

861.

Or. 5506.—Paper; 53 leaves, paged (on *versos*) ⲁⲃ̅—ⲟⲅ̅ with gaps after pp. ⲁⲟ̅ and ⲙⲙ̅; $6\frac{1}{4}\times4\frac{3}{4}$ in. The text, in one column of 12—14 lines with Arabic opposite it, is written in an extremely coarse, irregular hand (*cf.* Hyvernat, pl. liv. 1 for the type). Rubrics and in the first 6 foll. stops and the letters ϕ, ϧ, ⲉ are in red.

[Middlemass.]

From the Service for the consecration of the Holy Oil,=Tuki, *Rituale* ϥⲍⲟ̅—ⲥⲁ̅, certain prayers being omitted.

862.

Or. 5643(7).—Paper; 10 consecutive leaves, paged (on *versos*) ⲙⲓ̅—ⲍⲃ̅; $11\frac{1}{8}\times7\frac{1}{4}$ in. The text, in one column of some 20 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. liii. 1). Initials, headings, the letters ϕ, ϧ are in red.

From Nitria. [Middlemass.]

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[1] In pencil on the margin.

[2] The prayer, Tuki ⲥⲕⲓ̅ = no. 859, *f.* 74 begins ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲡⲣⲁⲕⲧⲓⲕⲟⲥ ⲟⲩⲛⲧⲱⲟⲩⲛ ⲛⲧⲉ ⲡⲓⲟⲩⲭⲁⲓ ⲛⲧⲟⲧⲟⲩ ⲛⲟⲓ ⲛⲓⲙⲟⲩⲭⲁⲓ &c., where the use of πρακτικός may be noted, the Arabic having simply ايها القديسون العادموا القضة بما ان لكم بنوع الخ.

From the Service for the consecration of the Altar,[1] corresponding generally to Tuki, *Euchologion* ii. ⲓⲏ—ⲛⲅ· *supra*, but with certain variations of omission and addition. The bishop is throughout called ἀρχιερεύς.

THE THEOTOKIA.

863.

Or. 428.—Paper, a bound volume; 279 foll., paged (on *versos*) in cursive characters. The text, in one column of some 12—14 lines, is written in a very clumsy, irregular hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features, with the letters ⲫ, ⲃ, ⲍ, are in red.

[Tattam.]

The Theotokia or Psalmodia الابصلمودية (ψαλμῳδία),[2] "containing the Seven and the Four[3] and the rest of the functions (اشغال) of the Christian Church."

The materials of this book are for the most part to be found in Tuki's edition, which however contains other pieces besides. The sequence too and titles of the contents differ much. Whereas in Tuki the 4 Odes (ϩⲱⲟⲥ عوس), with their accompanying hymns or paraphrases,[4] are given in uninterrupted sequence and then followed by the series of Theotokias for the 7 days with similar accompaniments, in the present MS.[1] the two series are combined: Ode 1 (f. 22) is followed by the 2nd and 3rd Theotokias, Ode 2 (f. 60*b*), by the 4th and 5th, Ode 3 (f. 105*b*) by the 6th and 7th and Ode 4 (f. 171*b*) by the 1st (=Sunday). And here each Ode or Theotokia is not only preceded by one paraphrase, as above, but is followed by another[2] (طرح) of which usually only the opening verses are given in Coptic, the rest being in an Arabic translation. The Theotokia for Sunday (fol. 178 ff.) combines the texts of Tuki ⲓⲍ ff. and ⲧⲓ· ff.[3] It is followed by various hymns, of the two kinds above mentioned[4] and the book ends with certain prayers (f. 249*b* = T. ⲣⲓⲍ), the 'Angelic Hymn' (تسبحة, =T. ⲣⲓⲏ), Doxologies (= T. ⲣⲍ) and the Creed.

On fol. 279 a mutilated colophon gives the date A.M. 1435=A.D. 1719.

864.

Or. 5285.—Paper, a bound volume; 197 foll., not paged; $8\frac{3}{4}\times5\frac{5}{8}$ in. The text, in one column of 12 lines, is written in a coarse, modern hand, foll. 1—4 being by a different scribe from the rest. Two older leaves, bound at the end of the vol., have no connection with this MS.

[E. J. Brill.]

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[1] *Cf.* Horner's description of this service from a somewhat different MS. in *Proc. Soc. Bibl. Arch.* xxi. 97.

[2] *V.* Vansleb, *Hist.* 69, 155.

[3] *I.e.* the 7 Theotokias and the 4 Odes. The latter are Exod. xv. 1 ff., Ps. cxxxv, Cant. Tri. Puer. (Dan. iii), Ps. cxlviii (and cxlix, cl). *Cf.* no. 835.

[4] Those introduced by the word ⲫⲁⲗⲓ ابصالى (=ψάλλε) and generally in acrostical form (*v.* no. 848).

[1] Like MS. Curzon 131, up to fol. 119.

[2] None of these is in Tuki or in the Curzon MS.

[3] It may be noted that the text (called تفاسير) on f. 187*b*=T. ⲧⲅ, is here ascribed to John, the Mo'allim, of Kaliûb.

[4] One (f. 233*b*) is called مديح. In 1896 a large collection of rhyming Arabic hymns of this latter class was published at Cairo by Yuhannâ Girgis and Gubrân Efendi Ni'mat Allah (اللؤلؤة البهية الخ). Though apparently for similar uses, they bear little resemblance to the text here described.

Psalmodia (so the colophon, fol. 195) or collection of Hymns (ابصاليات), "for the month of Choiak and the whole year."[1] The 4 Odes and 7 Theotokias themselves are not given but only the hymns (*incip.* ϯⲁⲁⲓ) and طروحا[2] referring to them. Of these, the former can mostly be found in Tuki's *Theotokia*, *e.g.* f. 5*b* = Tuki ī, 20*b* = T. ⲥϫⲁ (٢٧٣), 26*b* = T. ⲥϫⲡ (٢٧٨), 31 *bis* = T. ⲥⲟⲁ, 36 = ⲥⲟⲁ, 41*b* = ⲥⲟⲉ, 54 = ⲥⲡ, 65 = ⲥⲡⲁ, [66*b* = no. 863 f. 126*b*], 88*b* = ⲥⲫϩ, 91*b* = ⲥⲫ, 95*b* = ⲥⲫⲟ, 104*b* = ⲧⲓ, 109 = ⲧⲁ, 127 = ⲧⲡⲁ; and the latter often in no. 863, *e.g.* foll. 31, 35, 40, 52*b*, 64 of the present MS. = foll. 42, 55, 65, 80*b*, 101 of the other. On fol. 135 ff. are a series of additional hymns taken, says the rubric, from another MS. Some at any rate of these are likewise found in Tuki, *e.g.* fol. 133 = T. ⲡⲁ, 149*b* = T. ⲥⲡϩ. A colophon fol. 195 shows that the MS. was written in A.D. 1863.

The obscure word انتدارات (?) in a rubric on foll. 81*b*, 87, 154*b*, 156, may be noted: طرح رواطس على انتدارات الاولة (الثانية) للملك غبريال.

It is remarkable that while foll. 26*b* ff. (hymns &c. for Monday and Tuesday) show signs of constant use, the rest of the volume is comparatively clean.

865.

Or. 5284.—Paper, a bound but imperfect volume; 242 fol., paged on *versos*; 7¾ × 5¾ in. Fol. 3 is ⲅ, fol. 4, ⲙ; foll. are lost after ⲕⲉ, ⲛⲍ, ⲣⲕⲍ, ⲣⲡⲍ, ⲥⲡⲍ, ⲥⲡⲙ, ⲥⲫⲍ. The text, in one column of 17 lines with Arabic opposite it, is written in a clumsy, irregular hand (*cf.* Hyvernat, pl. liv. 1 for some resemblance). The usual features and the letters ϕ, ϸ, ϩ are in red. There are coarse coloured ornaments at the beginnings and ends of the main sections.

[E. J. Brill.]

Book of Odes and Hymns, similar to no. 863 and so probably called the Psalmodia. The arrangement is substantially like that of no. 863. On p. ⲕ*b* is a طرح for the evening (ليلة) of the 3rd Sunday (? in Koiahk), on ⲕⲃ one for the 4th Sunday. On ⲕⲉ is the Doxology = *Theotokia* ⲥϫⲍ[a]. P. ⲕⲙ = *Theot.* ⲓ. P. ⲛϩ = *Theot.* ī. The Theotokia for Monday begins on p. ⲙⲙ*b*, that for Tuesday on ϫⲙ; the 2nd Ode on ⲟⲟ; Theotokia for Wednesday on ⲙⲉ; that for Thursday on ⲫⲟ; the 3rd Ode on ⲣⲙⲉ·*b*; Theotokia for Friday on ⲣⲛⲃ; that for Saturday on ⲣⲙⲃ. Various hymns (some acrostical) follow. On p. ⲥⲛⲛ is the Creed and on ⲥⲛⲱ the text of *Theot.* ⲁ ff. On p. ⲥⲙⲙ·*b* begin the Doxologies = T. ⲣϫ, but giving a much longer series, including the following well-known saints not mentioned in the printed text: Victor, Claudius, John of Heracleia,[1] Julius of Kbehs, Philotheus, the Seven Sleepers, Cyrus and John and again, in a sort of *résumé* (p. ⲥⲙⲙ*a*), more developed than the enumerations in *Theotokia* ⲛⲙ ff., or no. 863 fol. 116 ff., George,

[1] Fol. 5*b* مجموع كيهك وسنوى.

[2] Plur. thus fol. 195.

[1] His history in Arabic in Or. 5648, f. 38 ff., by Constantine bishop of Siut. His father was a magnate in the districts of Antarchon (?) انطرخون, الابلة and Pentapolis in Pontus, in the time of Numerian. He is a great general and is eventually martyred under Diocletian at حميور, a village apparently between Al-Ḳûṣîyah and Siut. Though not in the Coptic, he is found in the Ethiopic Synaxar. (*v.* Paris Catal. 187). The above writer, Constantine, is well known; *v.* Amélineau, *Contes* ii. 1 (= Brit. Mus., Ethiop. Catal. p. 183), Amélineau *La Géogr.* 401 and perhaps *Recueil* xi. 134. In Or. 5648, 39*b* he states that he was consecrated by Damianus (578—605) and in Severus' life of D. (Renaudot, *Hist.* 146), a 'bishop Constantine' is mentioned among celebrities.

Theodore στρατηλάτης, Mercurius, Mena,[1] Victor, Claudius, Philotheus, Sisinnius,[2] Justus with Apollo and Theoclea, Basilides with Eusebius and Macarius, Apater and Erai, Apa Nahrôou,[3] Eustathius,[4] Theodore the Eastern, Jacob the Persian, John of Senhôout and Isaac of Tefre (*sic*), Isidore and Sane,[5] Cosma and Damianus, Anthimus, Leontius and Euprepius, Julius of Kbehs. Also on p. ϙϥ *b* the virgins Hillaria, Anastasia and Arypsima (Ripsime)[6] are mentioned as "the brides of Christ." On p. ϙϥ· are lines in praise of Joseph يوساب patriarch of Alexandria, since in his time the bodies of Pshoi and Paul (of Tammah) were brought to Shihêt.[7] Several pieces are without Arabic translations (pp. ϭϞϬ, ϭⲡⲅ·, ϭϥⲁ, ϭϥϩ), the second column being left blank. On p. ⲕⲅ· a colophon gives the birth-day of the scribe's grandson[8] as the 19th Hathor A.M. 1434=A.D. 1718.

Around the circular ornament on p. ϥⲡ *b* is an Arabic couplet:

من كان يا عالم القبر داره بحالى
فلا يكثر عليك فشاره التكالى

866.

Or. 1242(22).—Paper; six leaves, paged (on *versos*) ϵ̄, ϛ̄, ϭⲟⲁ, ϭⲙ (first and last of quire ⲕⲁ), ⲧⲟⲃ, ?̄ⲁ; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. xlvii. 2 for some resemblance). Initials, stops &c., the letters ⲫ, ⲃ, ⲍ (sometimes) are in red; quire ornaments in red, yellow and green.

From Nitria. [G. Chester.]

From the Psalmodia (so here) or Theotokia, corresponding partly to Tuki's print, pp. ō, ϵ̄(*sic*); ϭⲟ, ? , ϭⲙ; ? (acrostic on Christ); ? (on an ascete or confessor). The last fol. has two colophons; one by the scribe of the MS., which was completed in A.M. 1303=A.D. 1587, at Dair Anbâ Shanûdah, in the hill called Adrîbah, in the Sa'id (*i.e.* the White Monastery); the other recording the presentation of the book to Dair Anbâ Bîshâi in the desert of Abû Makâr, in A.M. 1335=A.D. 1619, by the deacon Shanûdah.

867.

Or. 1242(23).—Paper; parts of two leaves, one paged ϭⲟⲁ; 8×5¾ in. when complete. The text, in one column of 31 lines with Arabic opposite it, is written in a minute, very neat hand (*cf.* Hyvernat, pl. liii. 1 or 2). The usual features and the letters ⲫ, ⲃ are in red.

From Nitria. [G. Chester.]

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[1] Here called (pp. ϭⲟⲙ *b*, ϭⲟⲟ) ⲁⲡⲁ ⲙ. ⲡⲧⲉ ⲙⲓⲫⲁⲓⲁⲧ الذى من مريوط or الياضى. In the *Synaxarium* (15th Hathor) he is called of Nikiu. But in the Greek Miracles (*ed.* I. Pomialovski, St. Petersb. 1900, p. 84) πόλις Παηφαιάτ . . ., ὅθεν καὶ ὁ ἅγιος ὥρμητο is mentioned. It is not found in the Latin of Surius (November) p. 241. *Cf.* Quatremère, *Mémoires* i. 371, and Peyron *s.v.*

[2] "He who slew ⲃⲉⲣⲥⲁⲓⲁ المعاصة" (p. ϭⲙ). *V.* no. 524 *above* and *Synaxar.*, 26th Bermudah.

[3] "Whom Michael bore on his wings from Alexandria to Antioch, that he might proclaim Christ" (p. ϭⲡⲁ). *V. Synaxar.*, 7th Hathor.

[4] Eustathius Placidus, to whom, while hunting, the cross appeared between the horns of a gazelle (p. ϭⲡⲁ). *V. Synaxar.*, 27th Thoth and *Acta SS.*, 20th Septr.

[5] ⲥⲁⲛⲉ صانا. *V. Synaxar.*, 18th Baremhat.

[6] For the first, the daughter of Zeno, *v. Synaxarium* 21st Tybi, for the second *v.* Clugnet's *Daniel de Scete*, for the third *v. Synax.* 29th Thoth and von Lemm, *Studien* no. ix.

[7] *V. Synaxar.*, 7th Babeh. Joseph sat 831—849 and was active in benefiting the Nitrian monasteries (*v.* Severus Ashm. in Or. 26,100, f. 158 *b*).

[8] تاريخ مولد . . . بشارة ولد ميخايل ولد كاتبه فى يوم الخ.

From the Theotokia. The smaller fragt. has parts of Psalms cxviii, xcv and lxvii and the whole of Ps. l.[1] *Cf.* Tuki's edition, pp. ⲏ, ⲓ; the larger = Tuki, pp. ⲙⲏ, ⲙⲍ.

868.

Or. 5644(1).—Paper; 8 connected leaves, not paged; 7¼×5¼ in. The text is in one column of a regular hand (*cf.* Hyvernat, pl. liii, 1). On p. 1, above the text, is an interlaced ornament in red and green(?). The Arabic title, ll. 2, 3 of the text, the word ⲁⲙⲛ, stops, initials, the letters ⲃ, ⲫ, ⲩ, ⲍ are coloured red.

From Nitria. [Middlemass.]

Theotokia, = Tuki's edition, pp. ⲓ ff. with the initial rubric يقال الهلويا وهذا البوس; but the selection of passages is not identical with those printed.

869.

Or. 1241(27).—Paper; eight leaves, paged (on *versos*) ⲁ̅—ⲁ̅, ⲓ̅—ⲓ̅; 6⅝×4¼ in. The text, in one column of 14—16 lines, is written in an even hand (*cf.* Hyvernat, pll. xlvii. 2 or lv. 2). No colours.

From Nitria. [G. Chester.]

From the *Theotokia*, giving the 1st and 2nd Odes (Tuki, ⲕⲅ ff.) and accompanying hymns.

870.

Or. 5644(2).—Paper; two leaves, paged ⲁⲙⲅ, ⲁⲙⲇ; 8⅜×5⅞ in. The text, in one column of 16 lines with Arabic opposite it, is written in a rough hand (*cf.* Hyvernat, pl. liv. 1 for the type). Initials and the usual features are in red.

From Nitria. [Middlemass.]

Theotokia; parts of the 2nd and 3rd Odes, = Tuki ⲕⲇ and ⲁⲏ.

871.

Or. 5644(3).—Paper; 10 leaves, partly paged (on *versos*) ⲍ̅—ⲍⲏ̅; 6½×5 in. The text, in one column of some 17 lines with Arabic opposite it, is written in a fairly even hand (*cf.* Hyvernat, pl. liii. 2). Initials, stops &c., the letters ⲫ, ⲩ are in red.

From Nitria. [Middlemass.]

Theotokia for Sunday, combining the passages of Tuki, ⲙⲏ ff. and ⲧⲥ ff., as in no. 863, to foll. 197 ff. of which the present texts correspond, two sections only here being peculiar, viz. ⲟⲣⲑⲟⲇⲟⲝⲓⲁ ⲙⲡⲟⲩⲟ ⲟⲧⲁⲩⲭⲁⲓ ... and ⲫⲟⲟⲥ ⲛⲁⲉ ⲛⲉⲙⲟⲩ ...

872.

Or. 5644(4).—Paper; 17 leaves, paged (on *versos*) ⲫⲏ—[ⲫⲑ], ⲣⲁⲁ, ⲣⲙⲏ—ⲣⲙⲑ; 6⅞×5¼ in. The text, in one column of 17 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). Initials, stops, abbreviating-lines &c. and ⲫ, ⲩ are in red; larger initials and ornaments in red, green and yellow. Apparently from the same MS. as no. 905.

From Nitria. [Middlemass.]

Theotokia. The text is that of Tuki, ⲟⲓ—ⲛⲏ, ⲣⲓⲃ, ⲣⲕⲟ—ⲣⲁⲥ, with slight variation. It is to be noted that the Theot. for Monday is headed ⲟⲅⲟⲩ. ⲙⲡⲉ ⲫⲟⲟⲩ ⲛⲁⲃⲓⲧ = يوم الاثنين.[1]

[1] After Ps. l, Halleluiah, to the tone الغيامة.

[1] *Cf.* no. 886. The word is thus used also in the vocabulary from the Theotokia, Or. 1325, 229*b*.

873.

Or. 5455.—Paper; six leaves, paged (on *rectos*) ⲥⲓ[ⲣ̄]—ⲥⲓⲍ̄, ⲥⲓⲁ̄; $6\frac{3}{4}\times5\frac{1}{8}$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. i). The usual features and the letters ⲫ, ⲩ are in red.

[G. Horner.]

From the Theotokia,=Tuki's edition,[1] pp. ⲡⲏ̄—ⲡⲍ̄ and ⲡⲃ̄, ⲡⲣ̄.

874.

Or. 1242(24).—Paper; four consecutive leaves, paged (on *versos*) ⲣⲁⲁ̄—ⲣⲓⲍ̄ (*sic*); $7\frac{5}{8}\times5\frac{1}{2}$ in. The text, in one column with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ⲫ, ⲩ are in red; larger initials and ornaments in red, yellow and green.

From Nitria. [G. Chester.]

From the Theotokia for Tuesday (= Tuki pp. ⲡⲁ̄—ⲡⲏ̄), followed by the hymn before that for Friday (=*ib.* p. ⲣⲕ̄).

875.

Or. 1242(25).—Paper; two leaves; $5\frac{1}{4}\times4\frac{3}{4}$ in. The text, in one column with Arabic opposite it, is written in a fairly even hand (*cf.* Hyvernat, pll. i or lii. 2). The usual features are in red.

From Nitria. [G. Chester.]

From the Theotokia, = Tuki's edition, pp. ⲣⲃ̄, ⲣⲍ̄.

[1] The hymn printed on p. ⲡⲏ̄, *beg.* ⲟⲩⲱⲙⲏⲏⲛⲉ ⲫⲣⲏ, is here called ⲁⲱⲃⲓ.

876.

Add. 19,902, foll. 11—28.—Paper; consecutive, paged (on *versos*) in Arabic figures ١١٠—١٢٧; $6\frac{3}{4}\times5\frac{1}{4}$ in. The text, in one column of 16—18 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. liii. 1 or 2). The usual features and the letters ⲣ, ⲫ, ⲧ, ⲩ, ⲍ are in red.

[Yatman.]

From the Theotokia, = Tuki's edition, ⲣⲓ—ⲣⲕⲁ̄.

877.

Or. 442, foll. 18—21.—Paper; $6\frac{1}{4}\times4\frac{3}{8}$ in. The text, in one column of 17 lines with Arabic opposite it, is written in an unusually heavy hand (*cf.* Hyvernat, pl. lv. 2). There are no colours.

[Tattam.]

From the Theotokia = Tuki's edition, ⲣⲕ̄, ⲣⲕⲁ̄.

878.

Or. 442, foll. 4, 5.—Paper; two leaves; $6\frac{3}{8}\times4\frac{3}{8}$ in. The text, in one column of 15 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ⲫ, ⲩ, ⲍ are in red (ⲫ with 2 red dots); ornaments are in red, green and yellow.

[Tattam.]

From the Theotokia, = Tuki's edition ⲣⲕⲁ̄, ⲣⲓⲑ̄ (the foll. being bound in the wrong order) with variants.

879.

Or. 5644(5).—Paper; 41 leaves, paged (on *versos*) ⲣⲕⲃ̄—ⲣⲕⲏ̄, ⲣⲓⲁ̄—ⲣⲓⲍ̄, ⲣⲓⲑ̄, ⲣⲍⲃ̄—ⲣⲍⲏ̄, ⲣⲟ̄—ⲣⲫ̄, ⲣⲫⲑ̄; $8\frac{3}{8}\times6$ in. The text, in one

column of 16 lines, is written by the scribe of no. 798, being apparently from the same or a companion volume.

From Nitria. [G. Horner, Middlemass.]

From the Psalmodia, الإبصلمدية. The text is generally identical with that of no. 863, fol. 147*a* ff. and no. 865, ⲡⲓⲏ*b* ff., while partly coincident with Tuki's *Theotokia* ⲣⲁⲁ ff. Fol. 41*b* has the end of the Creed and a colophon with a prayer by the scribe, the monk Barsûm, "a learner, not a teacher."

880.

Or. 1242(26).—Paper; ten leaves, being quire ⲓⲥ, paged (on *versos*) ⲡⲓⲁ—ⲡⲝ; $9\frac{1}{4} \times 6\frac{1}{8}$ in. The text, in one column of some 23 lines with Arabic opposite it, is written in an even hand (*cf.* Hyvernat, pl. liii. 1 and 2). Most initials, stops &c. and the letters ϕ, ϸ are in red, green and yellow.

From Nitria. [G. Chester.]

Theotokia, identical with pp. ⲣⲁⲓ—ⲡⲝⲩ of Tuki's edition.

881.

Or. 1242(27).—Paper; fragments of four leaves, one paged ⲥⲛⲑ; the largest $7 \times 5\frac{1}{2}$ in. Probably, but not certainly, from the same volume as no. 866.

From Nitria. [G. Chester.]

From the Theotokia; p. ⲥⲛⲑ corresponding to Tuki, p. ⲥⲡⲅ.

882.

Or. 1241(28).—Paper; six consecutive leaves, paged (on *versos*) in cursive figures $\bar{\text{r}}$—$\bar{\text{n}}$; $6\frac{3}{4} \times 5\frac{1}{8}$ in. The text, in one column of 17 lines with unfilled space for Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ϕ, ϸ, ϩ are in red.

From Nitria. [G. Chester.]

From the Theotokia, = Tuki ⲧⲥ—ⲧⲓⲅ, but with a different sequence of the paragraphs.

883.

Or. 5044(6).—Paper; two consecutive leaves; $5\frac{3}{4} \times 4\frac{1}{8}$ in. The text, in one column of about 19 lines, is written in a clumsy hand (*cf.* Hyvernat, pl. liv. 1). There are no colours.

From Nitria. [Middlemass.]

Doxologies from the Psalmody, pp. 1—3 corresponding to foll. 228*a* *inf.*—230*a* of no. 865.

A doxology to "Abba Macarius the bishop" follows, *beg.* ⲉⲫⲙⲁⲕⲁⲣⲓⲟⲥ ⲟⲣⲟⲕ ϧⲉⲛⲡⲓ ⲙⲛⲧⲉ ⲡⲉⲕ-ⲗⲁⲟⲥ.

884.

Or. 442, foll. 12—17.—Paper, paging invisible; $6\frac{1}{4} \times 4\frac{3}{8}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ϕ, ϸ are in red.

[Tattam.]

From the Theotokia, giving the abbreviated doxologies as in no. 865, pp. ⲥⲟⲏ*a*—ⲥⲡⲃ*a*.

885.

Or. 5456.—Paper; two leaves, the first and last of quire ⲕⲁ; $6\frac{1}{4} \times 5$ in. The text, in one column of 16 lines with Arabic opposite it, is written in an irregular hand (*cf.* Hyver-

nat, pl. liii. 1 for the type). The usual features and the letters ϕ, ϧ, ϩ are in red.

[G. Horner.]

From the Doxologies in the Theotokia.

886.

Or. 1242(28).—Paper; two leaves; $8 \times 4\frac{3}{4}$ in. The text, in one column of 14 lines with Arabic opposite it, is written in a bold hand (*cf.* Hyvernat, pl. liii. 2 for some likeness). The usual features and the letters ϕ, ϧ are in red. A good geometrical ornament is at the head of fol. 1*a*.

From Nitria. [G. Chester.]

From the Theotokia, but not to be found in Tuki's text. The heading is ⲟⲣⲑⲓⲛⲓⲁ ⲛⲧⲉ ⲑⲉⲟⲧⲟⲕⲓⲁ ⲙⲫⲟ̈ⲥ ⲛⲁⲃⲓⲧ يوم الاثنين, *i.e.* for Monday.[1] The text begins ⲁⲗⲗⲁ ⲡⲓϣⲟⲣⲡ ⲛⲣⲱⲙⲓ ⲥⲧⲁϥⲟⲩⲙⲓⲟϥ ⲙⲡⲭⲥ ⲡⲟ̅ⲥ ϥⲣ̅ ⲕⲁⲧⲁ ⲧⲉϥϩⲓ-ⲕⲱⲙⲓ; *cf.* the طرح in no. 863, fol. 42*a*.

887.

Or. 1242(29).—Paper; two leaves from different MSS.; respectively $6\frac{3}{4} \times 5\frac{1}{4}$ and $6\frac{1}{4} \times 4\frac{3}{8}$ in. For the hand of (1) *cf.* Hyvernat, pl. lii. 1; for that of (2) *ib.*, pl. 1.

From Nitria. [G. Chester.]

From the Theotokia, with Arabic versions.

VARIOUS HYMNS.

888.

Or. 5644(7).—Paper; twelve leaves, paged (on *versos*), in cursive figures, ⲕⲁ̅—ⲕⲉ̅, ⲟⲃ̅—ⲟⲍ̅; $10\frac{3}{4} \times 7\frac{1}{4}$ in. The text, in one column of some 18 lines, is written in an irregular hand (*cf.* Hyvernat, pl. liv. 1). The usual features are in red; larger initials in red, green and yellow.

From Nitria. [G. Horner, Middlemass.]

From the Antiphonary الدفنار,[1] being short hymns for certain (apparently not all) festivals of the calendar with longer Arabic versions. From a volume containing only a few months. The festivals here occurring are S. Matthew's (8th Phamenoth), a series for the Invention of the Cross (10th of the same), S. Michael's (presumably for the 12th Payni, as well as "for all his 12 feasts"), the Consecration of S. Mena's Church (15th Payni), the festivals of Abba Benoufer (Onnophrius, 16th), Abba Latson[2] (17th), George (19th).

The hymn to Latson (p. ⲟⲏ̅) is given here as a specimen.

ⲁⲛⲓⲁⲟⲩⲥⲱⲛ ⲛⲣⲱⲓ ϧⲉⲛⲓⲁⲗⲁⲁⲥ ⲉⲧⲭⲟⲭⲉⲃ ⲃⲱⲣⲓⲭⲱ ⲙⲡⲓⲉⲕⲧⲁⲓⲟ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲗⲁⲧⲥⲱⲛ

ⲟⲩⲱⲟⲩ ⲟⲩⲧⲙⲛⲧϣ ⲛϩⲙⲟⲧ ⲁⲕⲙⲛⲩⲁ ⲙⲙⲱⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛⲫϯ ⲛⲉⲛⲓⲱⲧ ⲁⲃⲃⲁ ⲗⲁⲧⲥⲱⲛ

ⲃⲓⲟⲥ ⲙⲡⲉⲃⲟⲓ ⲉⲟⲛⲁⲩⲧ ⲛⲧⲉ ⲙⲡⲓⲟⲛⲁⲭⲟⲥ ⲛⲉⲛⲙⲁⲥⲕⲓⲥⲓⲥ ⲛⲧⲉ ⲑⲱⲥⲧⲉⲩⲥⲉⲃⲏⲥ

ⲙⲡⲟⲧⲯⲩⲫⲟⲥ ⲉⲡⲟⲩⲟⲓ ⲛⲉⲙⲡⲥⲟⲩⲟ ⲙⲙⲏⲩⲓ ⲙⲡⲉⲛⲓⲱⲧ ⲙ̅ⲡ̅ⲟ̅ ⲙⲙⲏⲩⲓ ⲁⲃⲃⲁ ⲗⲁⲧⲥⲱⲛ

ⲕⲉ ⲅⲁⲣ ⲛⲟⲟϥ ⲁϥⲟⲩⲟⲓ ⲉⲁⲛⲩⲟⲓ ⲙⲙⲏⲧⲣⲟⲙⲡ ⲟⲩⲟϩ ⲁϥⲉⲣⲥⲩⲥⲟⲥ ⲙⲙⲁⲥⲥⲱⲙⲁⲧⲟⲥ

ⲡⲉⲛⲓⲟⲥ ⲙⲡⲉⲃⲟⲓ ⲛⲣⲱⲙⲓ ⲉⲧⲉⲣⲯⲫⲓⲣⲓ ⲙⲙⲟϥ ϫⲉⲁϥ-ⲛⲟⲩ ⲙ̅ⲡ̅ ⲛⲉⲱⲛ ⲁⲛ̅ⲭ̅ⲥ ⲧⲟⲩⲛⲟⲩϥ.

The Arabic تفسير, after translating the above, continues

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[1] *Cf.* no. 872.

[1] Prof. Guidi has kindly verified this in the Propaganda MS. Part of another is at Göttingen; *v.* Lagarde, *Orient.* 43. *Cf.* Vansleb, *Histoire*, 62, Crum, *Copt. MSS.* p. 62.

[2] Part of an Arabic life of him by Philotheus in Or. 5650.

من فى الناس يقدر على هذا الامر الا من يحب الله كحبك انت قد اكملت الوصايا التى فى الانجيل[1] بالكمال بالقول والفعل ان ما من حب اعظم من هذا ان يبدل الانسان نفسه عن احبابه قد اكملت هذه الوصية وابدلت نفسك عن صاحبك وافضل من نفسك وقدمت ثلاثة دفعات من اجل المحبة التى بيسوع المسيح هذا الذى احببته السيرة والطاهرة وعيدت مع المسيح فى ملكوته اطلب من الرب عنا لخ.

889.

Or. 5526.—Paper; 112 leaves; $4\frac{1}{8} \times 3\frac{1}{4}$ in. The script is not all of one hand, though of the same type (*cf.* Hyvernat, pll. xlvii. 2 or lv. 2). The column is of about 12 lines but varies much. The usual features and the letters ⲫ, ⲗ, ⲍ are in red; some rough ornaments in red, green and yellow.

From the Genizah, Old Cairo.

[S. Raffaiovitoch.]

Hymns, with or without Arabic versions, or wholly in Arabic. The MS., when acquired, was in great confusion and the present arrangement of the leaves is, where catchwords are missing, very questionable.

Foll. 1*a*—39*b* relate to the Marriage Service. The first are hymns (ارباع) appropriate at the making of the contract and at the crowning فى عقد الاملاك والاكليل. On fol. 4*a* is one to be sung to the tone (لحن) 'the Virgin,' while the priest arrays the bridegroom, *beg.* ⲧⲥⲧⲟⲙⲁ ⲛⲟⲩⲥⲉⲙⲫⲟⲥⲩⲛⲏ (*σωφροσύνη*) ⲁⲩⲧⲏⲛⲥ ⲉϫⲉⲛ-ⲡⲁⲛⲁⲧⲥⲩⲅⲁⲛⲓⲧ, its latter part being called البرلس (*cf.* no. 906). While the priest says the prayer of the oil (اوشية الزيت), the people sing the hymn on fol. 5*b*. The occasion of the next (fol. 6*b*) is obscure; it is to be read فى تطقيس[1] العرسان, *beg.* ⲫⲏ ⲉⲧⲉⲣⲉⲥⲛⲟⲩ ⲙⲡⲉⲛⲛⲟⲩ ⲁⲗⲗⲁ ⲛⲉⲙ ..... ⲉⲣⲉⲥⲛⲟⲩ ⲉⲣⲟⲕ ⲱ ⲡⲓⲡⲁⲧⲥⲩⲅ-ⲁⲛⲓⲧ ⲛⲉⲡⲧⲉⲣⲉⲃⲟⲛⲟⲟⲩ.[2] Others have similar titles: fol. 8*b* (elsewhere تطقيس العرائس (للعرائس الاناث. The piece on fol. 33*b*, entitled like these, begins ⲡⲟⲟⲕⲡⲉ ⲁ ⲁ ⲁⲟⲩⲁⲥⲓⲟⲥ ⲁⲟⲩⲁⲥⲓⲟⲥ ⲡⲉⲛⲟⲥⲧⲟⲗⲓⲕⲟⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲓ ⲕⲁⲗⲱⲥ ⲕⲁⲗⲱⲥ ⲱ ⲡⲓⲡⲁⲧⲥⲩⲅⲁⲛⲓⲧ ⲛⲉⲡⲧⲉⲣⲉⲃⲟⲛⲟⲟⲩ, the formula being then repeated, with reiterated initials, for the names Basil, Gregory, David, Elisaios, Zacharias, Esaias, Thomas, John the Evangelist.

Foll. 44*a*—69*a*. Doxologies for the festivals of Christ's Birth, partly identical with Tuki, *Theotok.* ⲥⲍⲥ ff.[3] On fol. 46*b* is one for the Sundays in Koiahk, addressed to John 'son of Zachariah.' That on fol. 49*a* can be read in Tuki ⲧⲕⲏ. On fol. 57*a* begins a series[4] for the night of the Birth itself (ليلة الميلاد). On fol. 69*b* is a repetition of one of these (? perhaps from another MS). Foll. 76*a*—88*b* are for the Baptism; foll. 89*a*—95*a* for Palm Sunday; fol. 95*b* for the Birth again. Foll. 97*a* to the end are in more than one rough hand, the first hymn being that in Tuki *l.l.* ⲥⲁⲉ.

890.

Add. 5027G.—Paper, a bound volume; 238 foll., paged (on *rectos* and *versos*) by a modern hand; $4\frac{1}{8} \times 3$ in. The text, in one column of 16 lines, is written in a neat, small

[1] S. Joh. xv. 13, referring to Latson's intercession for the soul of a sinner; *v.* the Synaxarium.

[1] Apparently a causative form of طقس *τάξις* which should then mean 'the conducting, ordering of the service,' though here the sense must be more special.

[2] *Cf.* the phrases of the Arabic hymn, Tuki, *Rit.* ⲥⲙⲏ. The hymn f. 14*a*, in the formula here given, introduces all the saints of the Diptychs.

[3] *V.* also no. 863 f. 124, Curzon 131, f. 190*b*.

[4] These = Curzon 131, f. 203 ff.

hand (*cf.* Hyvernat, pl. lvi. 3, for a coarser specimen of the type). Titles, rubrics and rarely other letters are in red.

A collection of some 50 hymns, of various kinds and for various occasions, followed by the deacon's office from the Anaphora. The hymns begin with the مدح for Easter and Pentecost = Tuki, *Theotokia* ⲕ̄, after which come 'odes' (هوس) for the whole year, to the tune السنوى = *Theot.* ⲓ̄, for the Birth[1] = *Rituale* ⲫⲍⲁ̄, for the Baptism = *Eucholog.* ii. ⲥⲓⲏ̄, for Lent *cf. Rit.* ⲫⲍⲓⲏ̄, for Palm Sunday *cf. ib.* ⲫⲟⲩ̄, for Easter *cf. ib.* ⲫⲡⲍ̄. From p. 79 are hymns, mostly acrostical[2] and introduced by the word ⲡⲁⲁⲓ ابصالى, for the festivals of Christ, the Virgin, the archangels and certain saints (George, Mena, Theodore στρατηλάτης, Mercurius, Marina[3]). A few of these are found in the *Theotokia* (pp. 149=ⲥⲟⲁ̄, 187=ⲥⲕⲏ̄, 220=ⲧⲓⲉ̄, 226=ⲡⲁ̄, 236=ⲥⲫ̄, 345=ⲧⲉ̄, 369=ⲥⲁⲑ̄, 386 ff.=ⲥⲓⲓ̄ ff., 391=ⲥⲓⲃ̄), others are based upon its texts, *e.g.* pp. 333—340 on ⲡⲁ̄ ff. From p. 333 they are termed alternately قطعة and تفسير. One of these (p. 386=T. ⲥⲓⲓ̄) is attributed to John, bishop of Samanûd; another, in Greek (p. 394) by Al-As'ad, administrator of state-lands at Damietta,[4] is to be used at the enthronization of a patriarch or bishop. On pp. 398, 400 are others for similar occasions.

The deacon's office (p. 409 ff.) corresponds generally to that in the *Anaphora* (S. Basil), from p. ⲡⲓ̄, but is usually much abbreviated. The petitions p. 464 ff. are from S. Cyril, ⲥⲟⲛ̄ ff. On p. 454 is the list of the patriarchs, ending with John (III, al-Nekkâdî, ob. A.D. 1480), whereby the MS. can be dated.

At several points a number of leaves remain blank. It appears, *e.g.* from the rubric p. 65, that these were for an Arabic version, never however added.

891.

Or. 1241(29).—Paper; six leaves; $6\frac{1}{2} \times 4\frac{1}{4}$ in. The text, in one column of about 20 lines, is written in a clumsy, irregular hand (*cf.* Hyvernat, pl. liv. 1). Headings only are in red.

From Nitria. [G. Chester.]

Hymns for various occasions, some entitled برلكس (*cf.* no. 893). The 1st (imperfect) ends with salutations (χερε . . .) to various monastic saints. The 2nd is to be said at the close (?) of a bishop's consecration and enthronization:[1] هذه ما يقال للاساقفة بعد الصلاة مثال القانون وفى التجليس; it begins ⲁⲕⲟⲓ ⲧⲭⲁⲣⲓⲥ ⲙⲡⲉ ⲡⲟⲩⲟⲉⲓⲥ ⲑⲩⲉⲧⲟⲧⲟⲩⲃ ⲙⲡⲉ ⲁⲁⲣⲱⲛ ⲑⲩⲉⲧⲃⲏⲗⲁⲟⲓ ⲙⲡⲉ ⲓⲁⲕⲱⲃ ⲡⲓⲙⲓⲣⲉ ⲛⲟⲩⲓ ⲙⲡⲉ ⲡⲉⲧⲟⲩⲥⲟⲗⲟⲙ. The 3rd, for the enthronization (جالس) of a bishop or patriarch, begins[2] ⲡⲓⲙⲓⲟⲧ ⲅⲁⲣ ⲙⲡⲉ ⲫⲏ ⲙⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲛⲥⲙⲏⲧⲭⲁⲣⲓⲥ ⲙⲡⲉ ⲡⲉⲕⲙⲓⲟⲛⲟⲗⲟⲅⲓⲁ ⲛⲥⲙⲁⲣⲓ ⲡⲓⲉ̄ ⲡⲭ̄ⲥ ⲡⲉⲛⲓⲟⲥ. The 4th is to be recited after the Pauline lection, when a bishop is present; *beg.* ⲱ ⲡⲓⲥⲁⲃⲉⲧ ⲧⲙⲡⲟⲧ ⲙⲡⲉ ⲡⲓⲥⲁ̄ ⲱ ⲙⲡⲓ ⲥⲧⲉⲣⲭⲟⲥ ⲥⲡⲓⲭⲁⲛ(?)[3] ⲙⲡⲓⲟⲧⲃ. The 5th is for the commemoration (تذكار) of

[1] This series occurs in the Curzon MS. 131, f. 120 ff.

[2] Others (pp. 205, 207) have as initials for the stanzas the letters ⲁ, ⲅ, ⲓ, ⲙ, ⲣ, ⲫ, ⲯ, ⲭ, representing 1, 5, 10, 50, 100, 500, 1000(?), 1500(?).

[3] "Her body is in the lower church of Hârat ar-Rûm. Her martyrdom, Hathor 22; the consecration of her church, Hathor 20 (or 25)." So the rubric p. 313; but this does not correspond with the Calendar. In this church is still a picture of S. Marina; *v.* Butler, *Churches* i. 280.

[4] نقلا من الشيخ الاسعد الدمياطى مباشر الخُمس بثغر دمياط.

[1] *Cf.* perhaps the rubrics in Tuki's *Euchol.* i. ⲟⲩ̄, ⲥⲡⲁ̄, where hymns are prescribed.

[2] These words point to the sentences in the Anaphora (Tuki ⲙⲓⲓ̄), with which the next rubric also may be compared.

[3] Illegibly altered; perhaps for ⲡⲁⲟⲩⲓⲟⲙ ⲙⲡⲉ ⲡⲍⲁⲛ Ex. xxviii. 30, since what follows refers to that passage.

S. Michael;[1] *beg.* ⲫⲁⲛⲧⲁⲥⲓⲁ ⲛⲉⲧⲫⲟⲣ ⲉⲃⲟⲗ ⲛⲁⲧⲥⲧⲟⲗⲏ ⲙⲡⲟⲩⲟ ⲛⲁⲓϣⲟⲩⲉ ⲙⲡⲁⲣⲁⲅⲣⲁⲫⲓⲧⲏⲥ. It relates the story of Dorotheus and Theopiste.[2] The 6th, to S. Michael, is to be said at Evening Prayer; *beg.* ⲁⲛⲟⲛⲓ ⲟⲩⲁⲣⲉϫϣⲟⲥ ⲛⲟⲥ ⲛⲉⲛⲟⲩⲧⲏⲣϥ ⲙⲡⲁⲣⲣⲟⲩⲥⲓⲁ. The 7th, to the same, *beg.* ⲟⲛⲟⲟⲩϯ ⲧⲏⲣⲟⲩ ⲙ̀ⲡⲓⲙⲓⲥⲧⲟⲥ ⲙⲡⲉⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲛⲓⲥⲁⲓⲁⲥⲧⲏⲓⲟⲥ.

892.

Or. 5283.—Paper, an almost complete volume; 38 foll.; 8⅛×6 in. The text, in one column of 15 or 16 lines with Arabic opposite it, is written in two hands of recent type (*cf.* Hyvernat, pl. lv. 2). The usual features are in red.

[E. J. Brill.]

Doxologies دكصولوجيات for the greater and lesser festivals of Our Lord; *viz.* fol. 3, the Annunciation (البشارة), *begins* ⲁⲫⲓⲟⲩⲧ ϫⲟⲩⲟⲧ ⲉⲃⲟⲗ ⲛⲉⲙⲧⲫⲉ; fol. 5, for the Vigil of Christmas (برمون الميلاد), ⲁⲛⲁⲩ ⲉⲧⲃⲏⲧⲥ; fol. 7*b*, for Christmas, ⲧⲟⲧⲉ ⲣⲟⲓ ⲁⲅⲓⲟⲥ ⲡⲣⲁⲥⲓ;[3] fol. 10, for the Circumcision (الختان), ⲁⲛⲓⲟⲟⲩ ⲛ̀ⲓⲏⲥ ⲡⲭⲥ ⲙⲡⲟⲩⲣⲓ ⲙⲫⲣⲏ; fol. 12, for the Entry into the Temple, 40 days after Christmas, ⲫⲓⲁⲧⲥⲁⲣⲝ ⲁϥⲟⲓⲥⲁⲣⲝ; fol. 13*b*, for the Journey to Egypt, ⲛⲓⲁⲛⲁⲥ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ; fol. 15, for the Vigil of Baptism, ⲟⲛⲏⲩⲧ ⲙⲡⲓⲥⲧⲏⲣⲓⲟⲛ; fol. 16*b*, for the Baptism, ⲧⲟⲧⲉ ⲣⲟⲓ ⲁⲅⲓⲟⲥ ⲡⲣⲁⲥⲓ; fol. 18*b*, for the Miracle of Cana of Galilee, ⲙ̀ⲡⲓⲣⲉⲧ ⲙⲫⲏⲣⲓ; fol. 19*b*, for the Transfiguration (التجلى), ⲁⲛⲓⲟⲟⲩ ⲛ̀ⲓⲏⲥ ⲡⲭⲥ ⲙⲡⲟⲩⲣⲓ ⲙⲫⲣⲏ; fol. 21*b* for Palm Sunday (عيد الشعانين احد الزيتون), ⲫⲓ ⲉⲧⲥⲟⲟⲩⲛ ⲛⲓⲙⲓⲛⲓ ⲉⲧⲟⲟⲩⲥ; fol. 23*b*, another for the same, ⲁⲣⲓ ⲥⲁⲗⲡⲓⲍⲓⲛ ⲛⲉⲙⲟⲩⲧⲟⲩⲁⲓ; fol. 25, the note that for the 50 (*sic*) Days there are no Doxologies; then, for Easter Sunday, ⲧⲟⲧⲉ ⲣⲟⲓ ⲁⲅⲓⲟⲥ ⲡⲣⲁⲥⲓ; fol. 26*b*, for "New" Sunday on which Jesus showed Himself to Thomas, ⲧⲟⲧⲉ ⲣⲟⲓ; fol. 28, for the Ascension, ⲧⲟⲧⲉ ⲣⲟⲓ; fol. 29, for Pentecost (العنصرة), the Descent of the Holy Spirit, ⲡⲭⲥ ⲡⲓⲁⲟⲟⲥ ⲛⲧⲉ ⲫⲛⲟⲩⲧ. A colophon on fol. 31 shows that what follows was a subsequent addition to the book. Fol. 32, for the 3rd day of the Ninivite Fast, ⲓⲱⲛⲁⲥ ⲡⲓⲣⲟⲫⲏⲧⲏⲥ ⲛⲁϥⲭⲏ; fol. 34, for the 7th day of the Fast of Lazarus, ⲟⲛⲟⲟⲩϯ ⲧⲏⲣⲟⲩ ⲙ̀ⲡⲓⲙⲓⲥⲧⲟⲥ; fol. 36, for the (occasional) 6th day of the "Little Year" (يوم الكبيس), ⲧⲉⲙⲥⲟⲟⲩ ⲟⲛⲭⲥ.

It will be seen that several of the Doxologies begin with the same words, but they all differ subsequently.

On fol. 31 is the date, A.M. 1424 = A.D. 1708, of the first scribe; on fol. 38 that of the second, a day later in the same year.

893.

Or. 1242(30).—Paper; four leaves, paged (on *versos*) in red ⲕⲁ—ⲕⲉ; 7×5⅝ in. The text, in one column of some 18 or 20 lines with Arabic opposite it, is written in a close, regular hand (*cf.* Hyvernat, pll. liii. 1, liv. 1). Initials, stops &c., head-lines (in Arabic), the letters ⲫ, ⲓ, ⲍ are in red.

From Nitria. [G. Chester.]

Short hymns, called alternately برلكس and لحن,[1] resembling the Doxologies in the Theotokia (*cf.* the endings ⲧⲟⲩⲍⲣ ⲙⲡⲟⲟⲩ ⲉⲍⲣⲁⲓ ⲟⲩⲱⲟⲩ

[1] And, it seems, other festivals; but I cannot read the heading: تذكار الملاك ميخايل برلكس يقرى عى (؟ غا) فى ؟ الـ؟ د العجيد(؟) وعيد(؟) المعتمد سواعتها.

[2] *V.* Budge, *St. Michael.*

[3] This is found on *f.* 203 of MS. Curzon 131.

[1] *V.* no. 906. In Tuki's *Eucholog.* and in no. 894 لحن corresponds to ⲙⲓⲟⲩⲱⲓ (*v.* Peyron, p. 424). *Cf.* Sa'id. ⲟⲩⲱⲟⲩ, ⲟⲩⲱⲱ (nos. 144, 146 *above*), though these are verses from the Psalter.

&c. and ⲁⲣⲓ ⲡⲣⲉⲥⲃⲉⲩⲓⲛ ⲉⲣⲣⲁⲓ ⲉⲭⲱⲓ &c.). The 1st, incomplete, doubtless for the festival of the Cross, refers to Constantine and Helena; the 2nd is for the festivals of S. Michael on the 12th of Hathor and Payni, *beg.* ⲫⲁⲓⲛⲉⲓⲛⲉ ⲛⲓⲁⲧ ⲉⲧⲫⲟⲣⲯ ⲉⲃⲟⲗ ⲫⲁϥⲥⲧⲟⲗⲏ ⲙⲉⲣⲓⲁⲛ ⲙⲙⲟⲩⲧ (الحلة ذات الرمامين الذهب) ⲫⲁⲡⲓϧⲱⲕ ⲙⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲙⲓϫⲁⲏⲗ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ;[1] the 3rd is for the festivals of S. Michael generally, *beg.* ⲙⲉⲟⲩ ⲁϥⲣⲱⲗ ⲉⲃⲁⲃⲧⲁⲱⲙ ⲅⲁⲡⲏ̄ ⲛⲁⲗⲟⲩ ⲛⲁⲓⲟⲥ; the 4th is for those of the Apostles, *beg.* ⲙⲡⲣⲱⲙⲓ ⲉⲧⲧⲁⲗⲙⲟⲩⲧ ⲉⲙⲉϫⲛⲟⲩ ⲙⲛ ⲉⲧⲉⲣϩⲱⲧ ϩⲓⲟⲗⲁⲥⲥⲁ ⲁⲙⲱⲙⲓ ⲟⲩⲁϩⲟⲙⲓⲟⲩ ⲙⲥⲱⲓ; the 5th for the same, *beg.* ⲕⲩⲣⲓⲟⲥ ⲓⲏⲥ ⲡⲭ̄ⲥ ⲁϥⲥⲱⲧⲙ ⲙⲙⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ; the 6th for the same, *beg.* ⲡⲟⲱⲧⲉⲙ ⲁⲥ ϧⲁⲛⲙ ⲉⲧⲁⲩⲟⲩⲱϩ ⲙⲙⲏⲓ; the 7th for the same, *beg.* ⲁⲙⲱⲙⲓ ⲥⲱⲧⲉⲙ ⲉⲡⲓⲁⲛⲁⲓⲛⲓ ⲡⲓⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲉⲛⲁⲩⲉⲥⲟⲧⲉⲙⲕ (*i.e.* S. Luke, author of the Acts). That the Arabic was added later is shown by its terminating, unfinished (fol. 4*b*), before the Coptic.

894.

Or. 1242(31).—Paper; four consecutive leaves, paged (on *versos*) ϥⲁ̄—ϥⲍ̄; $7\frac{1}{4}\times5\frac{3}{8}$ in. The text, in one column of 12 to 14 lines with Arabic opposite it, is written in a fairly regular hand (*cf.* Hyvernat, pl. lii. 1). Initials, head-lines, stops &c. but no letters are in red.

From Nitria. [G. Chester.]

Short hymns, similar to those of no. 893. The 1st, incomplete, is upon S. Mena ⲙⲡⲉ ⲙⲫⲁⲓⲁⲧ;[2] the 2nd (لحن) upon S. Victor, *beg.* ⲧⲱⲟⲩⲛⲟⲩ ⲙⲁⲣⲱⲛ ⲙⲡⲉⲛϯϣⲱⲕ ⲉⲡⲏⲓ ⲡⲣⲱⲙⲉⲛⲟⲥ; the 3rd (παραλεξ برالكس) continues the same, *beg.* ⲙⲟⲩⲧⲣⲟ ⲙⲙⲁⲧ ⲛⲉⲙⲡⲉϥⲙⲁⲧⲟⲓ ⲉⲧⲁϥⲙⲁⲧ ϧⲟⲗϫⲝ ⲙⲟⲩⲧⲕⲟⲛⲟⲃⲓⲟⲛ; the 4th (ⲃⲱϫⲉⲙ لحن) on the Martyrs, *beg.* ⲁⲁⲩⲉⲓⲁ ⲙⲟⲩⲧⲣⲟ ⲡⲉⲧⲙⲛⲧⲣⲟⲥ; the 5th (do.) on the same, *beg.* ⲁⲡⲁⲧ ⲉⲓ̄ ⲡϫⲗⲟⲓ ⲛⲁⲧⲁⲱⲓ ⲉⲧⲭⲏ ϧⲉⲙⲛⲉⲛϫⲓϫ ⲙⲙⲓϫⲁⲏⲗ; the 6th (παραλεξ) continues the last, *beg.* ⲡⲉϫⲏⲓ ⲛⲁϥ ϫⲉⲁⲕϕⲱ̈ⲕ ⲥⲟⲱⲓ; the 7th (ⲃⲱϫⲉⲙ) on the same, *beg.* ⲡⲓⲁ̄ ⲛⲥⲁϧ ⲙⲫⲉⲕⲕⲁⲛⲥⲓⲁ ⲁⲧⲥⲱⲧⲡ ⲛⲟ̄ ⲛⲥⲟⲟⲩⲛⲟⲩⲧⲣⲓ ⲉⲃⲟⲗ; the 8th (ⲃⲱϫⲉⲙ) on the same, *beg.* ⲡϫⲗⲟϫ ⲫⲉⲕⲕⲁⲛⲥⲓⲁ; the 9th (ⲃⲱϫⲉⲙ) on Shenouti the martyr,[1] *beg.* ⲕⲁⲗⲱⲥ ⲉⲣⲟⲕ ⲕⲁⲗⲱⲥ ⲉⲡⲉⲕⲣⲁⲛ; the 10th (ⲃⲱϫⲉⲙ) on Shenouti,[2] *beg.* ⲙⲡⲉⲛⲁⲓⲱⲧ ⲯⲉⲙⲟⲩϯ ⲥⲱⲃⲓ ⲉⲙⲉⲣ ϯⲛⲁⲧ ⲉⲣⲟⲕ ⲉⲕⲥⲱⲃⲓ ⲙⲫⲟⲟⲩ.

895.

Or. 1241(30).—Paper; 28 leaves, paged (on *versos*) ⲁⲁ (the first of quire ⲁ̄), ⲡⲁ̄, ⲫ̄, ⲣⲃ̄, ⲣⲁ̄—ⲣⲍ̄, ⲣⲑ̄, ⲣⲕⲃ̄—ⲣⲕⲓ̄, ⲣⲕⲏ̄, ⲣⲡⲓ̄—ⲣⲡⲏ̄, ⲣϫⲁ̄—ⲣϫⲑ̄; $7\times5\frac{1}{8}$ in. The text, in one column of some 24 lines, is written in a small, tolerably even hand (*cf.* Hyvernat, pll. i. or lv. 1 for a resemblance). Initials, headings, stops &c. and the letters ϕ, ϧ are in red.

From Nitria. [G. Chester.]

From a service-book containing Hymns and Psalms. Fol. 1 shows two Hymns to Stephen, the second *beg.* ϫⲉⲣⲉ ⲥⲧⲧⲫⲁⲛⲟⲥ ⲡⲓⲁⲣⲁⲓⲁⲕⲟⲛⲟⲥ ⲛⲧⲉ ⲓⲁⲛⲏ̄ ϯⲡⲟⲗⲓⲥ ⲙⲙⲁⲡⲟⲩϯ; and two to George, the first *beg.* ⲛⲟⲟⲕ ⲛⲓⲙ ⲙⲁⲟⲗⲟⲓ ⲱ ⲡⲓⲙⲁⲧⲟⲓ ⲛϫⲱⲣⲓ, the second ⲓⲥ ⲣ̄ ⲡⲣⲟⲡⲏ ⲙⲫⲟⲟⲩ ⲛⲉⲙⲡϫⲱⲕ ⲛⲍ̄ ⲛⲁⲃⲟⲧ ⲙⲡⲓⲥⲱⲧⲉⲙ ⲉⲡⲁⲣⲁⲓ. All are to the tone "Adam."

The rest has the whole or parts of the following Psalms: lxx, lxxvi, lxxxiii—lxxxix, cii, ciii, cv, cvi, cxxiii—cxxxv, cxxxviii—cxlviii.

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[1] *Cf.* a hymn in no. 891.

[2] *V.* no. 865.

[1] *V. Synax.*, 14th Phamenoth.

[2] Presumably the famous archimandrite; but I do not find his incapacity to laugh referred to elsewhere.

896.

Or. 3367(4).—Paper; two leaves; $6 \times 3\frac{3}{4}$ in. The text, in one column of some 12 lines, is written in an irregular hand (*cf.* Hyvernat, pl. lv. 2 for the type). The usual features and the letters ⲫ, ⲩ, ⲍ are in red.

[H. Wallis.]

Parts of an acrostical Hymn. *V.* no. 848.

897.

Or. 3367(5).—Paper; two leaves, from different MSS.; paged $\overline{\text{ⲁⲟ}}$ and $\overline{\text{ⲣⲡⲁ}}$; each about 6×4 in. Script, *cf.* Hyvernat, pl. lv. 2.

[H. Wallis.]

From Hymns; one acrostical, the other called ⲧⲣⲟⲡⲁ́ⲣⲓⲟⲛ (*τροπάριον*) for the month of Koiahk.

898.

Or. 1241(31).—Paper; two leaves, paged (on *rectos*) in cursive figures $\overline{\text{ⲓⲁ}}$, $\overline{\text{ⲓⲍ}}$; $5 \times 3\frac{1}{2}$ in. The text, in one column of 11 lines, is written in a fairly even hand (*cf.* Hyvernat, pl. liv. 1). The usual features and the letters ⲫ, ⲩ are in red.

From Nitria. [G. Chester.]

From a book of Hymns. Parts of two are shown; the 1st to the Cross, =no. 890, fol. 128*b*, the 2nd to S. George. Both are acrostical.

899.

Or. 1241(32).—Paper; two leaves; $6\frac{3}{8} \times 4\frac{3}{8}$ in. The text, in one column of some 20 lines, is written in a quite unskilled, irregular hand (*cf.* Hyvernat, pl. liv. 1 for the type). No colours.

From Nitria. [G. Chester.]

From a book of Hymns for various occasions (? the Psalmodia). The 1st hymn is acrostical; the 2nd here has the title ابصالى واطس الحتان ودخول السيد المسيح الهيكل (8th Mechir) and begins ⲁⲙⲟⲩⲛ ⲟⲛ̄ⲟⲥ ⲙⲙⲏⲩⲓⲣⲓ ⲛⲧⲉ ⲫⲧ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ.

900.

Or. 5644(8).—Paper; two leaves; $8\frac{1}{2} \times 6\frac{1}{8}$ in. The text, in one column of some 17 lines with blank space for Arabic, is written in an irregular hand (*cf.* Hyvernat, pll. lii. 1, liv. 1). Initials, stops &c., the letters ⲃ, ⲭ, ⲫ, ⲩ, ⲍ, ⲟ are in red on 2 pages, the others being without colours.

From Nitria. [Middlemass.]

An acrostical hymn (*v.* no. 848) for use on festivals of martyrs and saints generally. *Beg.* ⲁⲙⲱⲟⲩⲛ ⲧⲏⲣⲟⲩ ⲛⲉⲛⲟⲩⲟⲩⲁⲗⲏⲗ ⲛⲁⲣⲉⲛⲧⲥⲟ ⲛⲉⲛⲙⲉⲛⲩⲁⲛⲁ (*cf. Theotokia* $\overline{\text{ⲥⲁⲉ}}$). It refers first to the 4 archangels, the 4 beasts, the 24 elders &c.

901.

Or. 3367(6).—Paper; a leaf, paged (on *verso*) $\overline{\text{ⲛⲉ}}$; $6 \times 3\frac{3}{4}$ in. The text, in one column of 11 lines, is written in an irregular hand (*cf.* Hyvernat, pl. xlvii. 2). The usual features are in red.

[H. Wallis.]

From an acrostical Hymn (*v.* no. 848) relating to Senuthius. The following is the text:

ⲥⲉⲛⲟⲩⲧⲟⲓⲟⲥ ⲡⲓⲟⲩⲏⲃ ⲙⲧⲉ ⲡⲟ̄ⲥ

ⲙⲏⲥ ⲡⲭ̄ⲥ ⲡⲙⲙⲏⲩⲓⲣⲓ ⲛⲫⲧ ⲁⲩ[ⲥ]ⲱⲟⲩⲛ ⲙⲡⲁⲧⲕ[ⲥⲟⲥ] ⲛⲉⲛⲛⲟⲩ ⲥⲟⲩ̄ ⲁⲃⲃⲁ ⲅⲉⲛⲟⲩⲧ ⲛⲅⲟⲩⲧⲅⲟⲩ ⲙⲧⲉ ⲙⲙⲁⲡⲁⲭⲓⲟⲥ

ⲕⲟⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲡⲓⲙⲁⲙⲏ̄ⲥ ⲁⲫⲙⲁⲧⲉ ⲡⲥⲟⲟⲩ ⲙⲙⲁ-ⲙⲟⲟⲩⲧⲏⲁⲭⲟⲥ ⲙⲁⲁⲓⲥⲧⲁ ϩⲱⲟⲩ ⲙⲡⲓⲁⲩⲕⲥⲟⲥ ⲥⲉ-ⲛⲟⲩⲧⲟⲓⲟⲥ ⲡⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ

ⲁⲗⲗⲁ ⲙⲫⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲥⲕⲩⲧⲏ ⲛⲉⲙⲙⲏⲛⲟϥ ⲙⲙⲟ-ⲛⲁⲭⲟⲥ ϧⲉⲛⲁⲓ ⲡⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲡⲁⲓⲟⲥ ⲥⲉ-ⲛⲟⲩⲧⲟⲓⲟⲥ

ⲙⲟⲓ ⲛⲁⲓ ⲛ̄ⲟ̄ⲥ ⲛⲟⲩⲧⲏⲥⲁ (*sic expl.*).

902.

Or. 1241(33).—Paper; two leaves, the first paged ⲛⲍ̄; $6\frac{3}{4}\times5\frac{1}{4}$ in. The text, in one column of 14 lines, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). The usual features and the letters ϕ, ϧ are in red.

From Nitria. [G. Chester.]

Hymns; the first relating to the creation and fall of man, the second to the construction by Bezaleel of the tabernacle.[1]

903.

Or. 5644(9).—Paper; (1) four leaves and (2) one leaf, from two MSS.; $6\frac{1}{8}\times4\frac{1}{8}$ in. For (1) *cf.* Hyvernat, pl. lii. 1; for (2) *ib.* pl. lv. 2.

From Nitria. [Middlemass.]

From books of Hymns; referring (1) to the Archangels and to Basil, Gregory and other saints, (2) to Christ.

904.

Or. 3367(7).—Paper; two leaves, paged (on *versos*) ⲕⲍ̄, ⲗⲉ̄; $8\frac{1}{8}\times6$ in. The text, in one column of about 14 lines, is written in an uneven hand (*cf.* Hyvernat, pl. lv. 2). The usual features are in red.

[H. Wallis.]

Short Hymns, with longer Arabic translations following each. The headings of two indicate "the 11th hour of the third day" and "the 3rd hour of the fourth day." Presumably they refer to the Paschal season.

[1] Exod. xxxvi. *Cf. Theotokia* ⲥⲓⲃ̄, ⲧⲓⲁ̄, where the tabernacle is a type of the Virgin; also no. 908.

905.

Or. 1242(32).—Paper; two leaves, paged (on *versos*) ⲟⲉ̄, ⲟⲋ̄. Apparently from the same MS. as no. 872.

From Nitria. [G. Chester.]

From the office for the night of Easter (*i.e.* Saturday night). The present texts are from hymns: on fol. 1*a*, *beg.* ⲛⲉⲩ(*sic*) ⲅⲁⲣ ϧⲉⲛⲓⲙⲓⲟⲩϯ ⲉⲧⲟⲓⲙ ⲙⲙⲟⲕ ⲛⲟ̄ⲥ̄ (*cf.* Ps. lxxvi. 14ff.); fol. 1*b*, *beg.* ⲁⲡⲭ̄ⲥ̄ ⲛⲉⲙⲙⲟⲩϯ ⲧⲱⲟⲩⲛ ϧⲉⲛⲓⲙ ⲥⲟⲙⲥⲟⲟⲩⲧ (*cf.* 1 Cor. xv. 20). The rubrics referring to these will be found in Ḥabashî's edition (*v.* no. 774), p. ١١٥, where the former piece is called قطعة (*τροπάριον*).

906.

Add. 14,740B, foll. 29—31, 36, 42—46, 49—56, 75, 80—84.—Paper. Leaves, disconnected for the most part, from various MSS.; the largest $6\frac{1}{4}\times4\frac{1}{8}$ in., the smallest $5\frac{1}{2}\times3\frac{1}{2}$ in. The script of some foll. is good, *e.g.* fol. 36 (*cf.* Hyvernat, pl. liii).

Parts of hymns from liturgical books.

Fol. 29. To the Virgin.

Fol. 30. To the Virgin (Greek).

Fol. 31. To SS. Paul and Macarius.

Fol. 36. Referring to John the Baptist (Greek and Arabic).

Fol. 42. To John the Baptist.[1]

[1] The word ⲡⲁⲣⲁⲗⲗⲉⲝ برالكس divides the hymn at a certain point. It is found Tuki, *Euchol.* i. ⲣⲓⲏ̄, similarly used; *v.* also nos. 834, 840, 893. Presumably it = *παράληξις*, since the Scala, Paris 44, f. 22*a* has ⲡⲁⲣⲁⲗⲗⲉⲝⲓⲥ. Or. 1322 omits it. MS. Curzon 148, ⲍⲉ*a*, ⲣⲗ*a* has, among the sources of Ibn Al-'Assâl's *Scala*, the برلكسات for the month Koiahk.

Foll. 43—46. To the Virgin, including *Trisagion* (with Arabic).

Foll. 49—56. To various saints, from *Theotokia*.

Fol. 75. To S. George.

Foll. 80, 81. Acrostical hymns[1] on Lent (with Arabic).

Foll. 82, 83. Hymns (طرح) for Palm Sunday, on Is. xl. 9—11 and (in Arabic) for the Festival of the Cross, with reference to Helena and to Mary and Elizabeth.

Fol. 84. Hymn (with Arabic).

MISCELLANEOUS.

907.

Or. 1242(23).—Paper; eleven leaves, paged (on *versos*) —, ϭⲙⲁ—ϭⲙⲓⲏ, —, —; 6¼×4⅝ in. The text, in one column of about 14 lines with Arabic opposite it, is written in a rather uneven hand (*cf.* Hyvernat, pl. liii. 1 for the type). Initials, stops &c., the letters ϕ, ϧ are in red.

From Nitria. [G. Chester.]

From a book of apparently mixed contents. Fol. 1*a b*=Tuki, *Missale* ⲧⲃ (Anaph. Cyril), fol. 2*a*=*ib.* ⲣϫⲏ (Basil), fol. 2*b*=*ib.* ١٥٦ (Morning Prayer),[2] fol. 3*a*=*ib.* ϫⲓ· (Basil), fol. 3*b* = *Theotokia* ϫⲁ — ϫⲙ (Theot. for Sunday), fol. 9*b*=*Missale* ٢٦٥ (Canons for Adoration of Cross), fol. 10*a*=*ib.* ٢٧٢.

[1] *V.* no. 848.

[2] "The ترتيع (ἀπόλυσις) for morning and evening" in Greek (*εἰρήνη καὶ ἀγάπη* κτλ.), followed by the dismissal in Coptic "when the mass is not finished اذ لم يكن تم قداس" (ⲡⲁⲩⲉ ⲛⲟⲩⲧⲟⲛ ϧⲉⲛⲟⲩⲥⲓⲣⲙⲏⲛⲓ ⲛⲟⲥ ⲛⲉⲙⲙⲱⲧⲟⲛ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ).

908.

Or. 1241(34).—Paper; a leaf; 7×5¼ in. The text, in one column of 14 lines, is written in an even hand (*cf.* Hyvernat, pl. liii. 1). Initials, stops &c., the letters ϕ, ϧ, ⲩ are in red.

From Nitria. [G. Chester.]

Apparently from a liturgical book. It shows part of a description of the building of the Ark of the Covenant from Exodus xxxvii. 4 ff. The text however is not that of the LXX but approximates to the version of Theodotion (*v.* Field's *Hexapla* i. 153). In its midst moreover are two apparently extraneous dogmatical phrases (marked here as *a a*, *b b*) the second of which compares the Virgin with the Ark and, by the words "saith he," shows perhaps that the passage belongs to a homily incidental in some liturgical office.[1] But the present confusion of the text is most likely due to a copyist's error.

ⲁϕⲟⲩⲛⲟ ⲁⲫ ⲟⲩ ⲃ ⲡⲓⲫⲟⲣⲟⲛ ϧⲉⲛⲥⲁⲛⲓⲍⲉ ⲛⲁⲧ-ⲟⲣⲥⲟⲙ ⲛⲧⲉⲧⲣⲁⲕⲟⲓⲕⲟⲛ ⲁⲩⲁⲗⲗⲟⲟⲩ ϧⲉⲛⲓⲙⲟⲩⲍ ⲟⲩⲟⲓ ⲛⲉⲙⲣⲏⲓ ϧⲉⲛⲁⲕⲧⲉⲃⲟⲧⲟⲥ ⲟⲩⲟⲓ ⲛⲁⲓⲉ-ⲧⲣⲟⲛ ⲥⲟⲣⲟⲩϫⲟ ⲛⲓⲙⲟⲟⲩ ⲥⲁϧⲟⲧⲛ ⲛⲓⲙⲉⲣⲟⲩⲣ ⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲥⲁ ⲟⲩⲧⲁϫⲣⲏⲟⲩⲧ ⲛⲁⲧⲙⲟⲩⲣ ⲟϕⲛⲁⲩ ⲉⲡⲁⲩⲟⲙ ϧⲉⲛⲁⲕⲧⲉⲃⲟⲧⲟⲥ [a] ⲁⲧⲣⲱⲙⲉ ⲛⲓⲙⲉⲛⲣⲓⲧ ⲁⲩⲏⲉⲙⲁ ⲛⲓⲙⲁⲟⲩⲥ ⲧⲟⲛⲓⲁⲣⲧ ⲉⲣⲟⲩ ϫⲉⲛⲟⲟⲩⲙⲉ ⲛⲓⲩⲉ [a] ϧⲉⲛⲟⲩⲧⲁ ⲟⲛⲁ ⲛⲓⲭⲟ ⲛⲓⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ [b] ⲁⲕⲧⲉⲃⲟⲧⲟⲥ ⲛⲉϫⲁϥ ⲁⲧⲛⲏ ⲛⲓⲙⲟⲥ ⲉⲣⲡⲏ ⲉϫⲉⲛ-ⲙⲁⲣⲓⲁ ⲑⲉⲟⲧⲟⲕⲟⲥ ϫⲟⲁϥⲟⲓⲥⲁⲣϫ ⲛⲓⲏⲓⲧⲉ ⲛⲭⲟ ⲛⲉⲩⲏⲣⲓ ⲙⲫⲧ ⲁϥⲉⲣⲟⲩⲁⲓ ⲛⲟⲩⲟⲩⲟⲧ ⲉϧⲣⲱⲧⲛ ⲟⲩⲉϥ-ⲛⲉⲟⲛⲟⲩⲧ [b].

909.

Or. 5464.—Paper; an oblong sheet of thick paper; 21½×7½ in. The text, in one

[1] The comparison is familiar, *e.g. Theotokia* ⲓⲏ, ⲣⲛⲉ, ⲧⲓ, *inf.*

column of 47 lines with Arabic opposite it, is written in a fairly even hand (*cf.* Hyvernat, pl. liii. 1 or 2). Lines 2, 3, 4, 6, 7, 8 are in a heavy, ornamental character. Initials, stops &c., the letters ϕ, ϧ are in red. Above the text is a cross, 3½ in. high, in red, yellow and brown (? green), in the angles of which are ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲙ̅ⲙ̅ ⲕ̅ⲁ̅ (*νίκα*), also fantastic birds and rosettes. In the left and lower margins are similar birds.

Bought in Cairo. [Horner.]

A Letter of Orders,[1] given by Philotheus, bishop of Panopolis (Aḫmîm), to Gabriel, son of Misael, whom he has ordained a full (*τέλειος*) deacon for the church of Theodore *στρατηλάτης*, on the west of 'the meeting-place of the Christians' ⲡⲙⲁ ⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ, on the 17th of Pachôn, A.M. 1079 = A.D. 1363. *Published* by Crum, in *Proc. Soc. Bibl. Archaeol.* xx. 270.

[1] Similar though later documents: Paris, *MSS. arabes* 316—319, Bodleian (Uri) ii. 475.

910.

Or. 1242(34).—Paper; two not consecutive leaves. These are from the same MS. as no. 858, which see for the description.

HOMILIES &c.

911.

Or. 3581A.—Parchment; a fragment, complete in width; 11 × 6¼ in. The text, in one column across the page, is written in a small, sloping hand similar to Hyvernat, pll. xv, xxiv, xxviii, xxxix (yet *cf.* also pl. x). But the script of the two titles is of a Sa'idic type (*cf. l.l.*, pl. xi. 1 or 3).

From Aḫmîm. [BUDGE.]

Apparently from short Homilies. On the *recto* is one in which various passages are commented on. Of Mal. iii. 1 it is said, "Who is this God that is in this temple if not (εἰ μή τι) the λόγος of God who hath revealed himself in the flesh which is His holy temple? He [too] is the angel of great counsel with whom (?) He took counsel, saying, Let us make man &c. (Gen. i. 26); to whom with His . . . Father and the Holy Spirit, the Life-giver, be glory now and in the ages and for ever and ever, to all eternity. Amen."

The title of the next is

ⲟⲃⲟⲁ ⲡⲉⲛⲙⲁⲣⲁ
ⲁⲟⲙⲟⲩⲉ[ⲙⲟⲩ]
ⲡⲣⲟⲫ[

and it opens with a quotation: "It is written in the Paralipomena . . . . . in the reign . . . . . king over them(?) . . . . .

On the *verso* Christ's command to the Apostles, Mk. xvi. 15, 16, is the first text. It is followed by Ps. xcv. 10. "Telling us this that we may comprehend spiritually (πνευματικῶς), with mind awakened and upright faith, that the Christian people who are under heaven, they shall not be moved till the end (συντέλεια), being . . . . . we cry out by day and night in a . . . voice(?) saying, Glory to the Father, the Son and the Holy Ghost, the homoousian Trinity, now and for ever and ever . . . Amen."

The next text has the title

[ⲡⲧⲏⲗⲗⲟⲁ
[ⲙⲛ]ⲛⲟⲩ
[ⲧ]ⲣⲓⲁⲥ

This MS. is, I think, unique in that, though on parchment and from the White Monastery, its dialect is Bohairic. Its disposition, in one column of long lines divided into paragraphs, and its several Sa'idicisms (ⲟⲣⲙⲉ beside ⲟⲣⲫⲉ, ⲁⲙⲟⲧ, ⲉⲙⲧⲟⲧⲉⲙ, ⲣⲟⲙⲉ, ⲧⲁⲓⲥⲟ, ⲣⲟⲟⲙ, ϩⲙ or ϩⲛⲛ beside ϧⲉⲛ) probably indicate a local copy of a Bohairic text.[1]

912.

Add. 14,740A, foll. 12—15.—Parchment; 10¾ × 7½ in. The text, in one column of about 27 lines divided into paragraphs, is written in a square hand (*cf.* Hyvernat, pll. xxii and xlii. 3). There are no colours.

[YATMAN.]

[1] The Biblical quotations are from the Boh. version. The plurals ⲙⲙⲓ ⲥⲧⲁⲩⲣⲟⲥ (*sic*) ⲁⲩⲟⲩ . . . ⲟⲩⲁ . . . &c. in Mk. xvi. 16, instead of singulars, may be noted.

From a Homily. The following is an abstract of the text.

[John] lay upon Jesus' breast. Oh, this Giver of perfect and unchangeable gifts! A man of flesh and blood, son of a woman, rests on Jesus' breast and talks with Him. The fisherman's son becomes the beloved of God. Christ's breast in place of the ship's planks! After the Crucifixion He appeared to Simon and to Mary, calling them no more disciples but brethren and sons of God; and He sent them the Comforter. In the various trials of the Apostles, Christ's love and glory were always with them. Peter and John cured the lame; they healed the sick and the possessed. Who shall recount their glory? They are like goodly fruit-trees and Christ Himself a fair tree. His disciples will resemble Him at His appearance and will sit upon the thrones judging the world. Oh, the glory of that day! The whole world, since Adam, judged by these twelve. The shame of Judas at that hour! Peter will say to him, 'Why didst thou not ask pardon as I did?' So too Thomas. But he shall weep unheard. *Quotations;* Joh. xiii. 25, xx. 17, Ac. iii. 6, v. 16, 1 Joh. iii. 2, 1 Cor. vi. 3.

On fol. 13*a* in the margin, by a probably contemporary hand, عزما كما سمكدا دعى and on fol. 14*a*, in similar ink (without points) by Joseph, deacon of the church of S. Mena, وقف على هادة الكتاب المبارك يوسف الشماس بكنيسة الشهيد ابو مينا(?)[1] الرب يغفر له ولدايه (*sic*) وكل من يقال شيء يغفره

913.

Or. 1241(35).—Parchment; fragments of two consecutive leaves which had been already cut down; $8 \times 10\frac{1}{2}$ in. The text, in one column divided into paragraphs, is written in a regular, square hand (*cf.* Hyvernat, pl. xli &c. for the type).

From Dair Anbâ Bishoi,[1] Nitria.

[G. Chester.]

Apparently part of a Homily upon the Last Day. The first paragraphs, beginning each with ⲧⲟⲧⲉ, seem to enumerate the various sinners and their punishments. Some 20 next following, in interrogative form, begin with ⲁⲫ-, ⲁⲥ-, ⲁⲧⲟⲙⲟⲓ, "Where are ...?" and give a similar enumeration; for example (fol. 2*a*): ⲁⲧⲟⲙⲟⲓ ⲛⲓⲝⲉ ⲛⲓⲙ ⲉⲧⲣⲙⲙⲟⲩϥ ⲙⲡⲟⲉⲟⲥⲉⲃⲓⲁ ⲛⲧⲉ ⲡⲓⲉⲩⲧⲉⲃⲏⲥ. ⲁⲧⲟⲙⲟⲓ ϧⲉⲛⲛⲓⲥϩⲟⲟⲩ ⲉⲧⲉⲛⲓⲁⲩ ⲓⲉ ϯⲛⲟⲩ ⲛⲓⲝⲉ ⲛⲓⲙ ⲉⲧⲉⲣⲡⲕⲉⲟⲓ (*lege* ⲕⲉⲟⲩⲓ) ⲛⲁⲟⲛⲁϩϯ ⲉⲛⲓⲕⲟⲗⲁⲍⲓⲥ ⲭⲉⲥⲉⲉⲣⲡⲕⲉⲙⲩⲟⲛ ⲁⲛ..... ⲁⲧⲟⲙⲟⲓ ⲛⲓⲝⲉ ⲛⲓⲙ ⲉⲧⲁⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲛⲁ ϥⲟⲟⲩ ⲛⲓⲙ ⲁⲙ ⲣⲁⲥϯ ⲙⲁⲕ. On fol. 2*b* sinners recall their lost opportunities: [ⲉⲧⲁⲩ]-ⲉⲣⲙⲉⲟⲣⲉ ⲛⲁⲓ ⲟⲩⲟⲥ ⲙⲛⲉⲛⲛⲁϩϯ ⲧⲉⲛⲥⲱⲧⲉⲙ ⲉⲙⲡⲣⲁⲫⲏ ⲁⲛⲉⲙⲟⲓ ⲉⲙⲟⲃⲩ ⲉⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲓⲣⲁⲛ ⲙⲡⲉ ϕϯ ⲟⲩⲣⲁⲛ ⲙⲙⲏⲛⲉ ⲟⲩⲛⲧⲱⲥ ⲁϫⲱⲥ ⲕⲉ ⲁⲓⲕⲉⲱⲟⲥ ⲧⲉⲛⲉⲙⲡⲩⲁ ⲙⲡⲕⲟⲗⲁⲍⲓⲥ ⲉⲟⲣⲟⲧⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙⲙⲟⲛ.

914.

Add. 14,740A, foll. 10, 11, 24.—Parchment; two fragments of one leaf and part of another leaf, all much stained and obliterated; $6\frac{1}{4} \times 7\frac{7}{8}$ in. The text, in one column of over 35 lines, divided into paragraphs, is written in a good, square hand (*cf.* Hyvernat, pl. xxii).

[Yatman.]

From a copy of the Patristic Catena edited by Lagarde from the Curzon MS. (*Catenae in Ev. Aeg.*). The passages correspond as follows to the printed text. Fol. 10*a* (Chrysostom,

[1] I cannot find any mention of a church of S. Mena in Nitria, whence these fragts. presumably come. Possibly that at Old Cairo is meant.

[1] Written on the margin.

Gregory Theol.)=Lagarde p. 21. 37; fol. 11*a* (Greg. Theol.)=p. 22. 7; fol. 10*b* (the same and Chrysostom)=ib., to p. 22. 25; fol. 11*b* (Chrysostom)=p. 22. 25—33. The remnants on fol. 24 are too small for identification. There are a few variants from Lagarde's text.

915.

Add. 14,740A, foll. 17, 18, 21, 23.—Parchment; fragments, fol. 17*b* being paged $\bar{\text{p}}$; the largest, the upper half of fol. 18, $8\frac{3}{4} \times 10\frac{1}{2}$ in. The text, in one column of more than 21 lines divided into paragraphs, is written in a small, square hand (*cf.* Hyvernat, pll. xli. 1, 2, xlii. 2). No colour is used.

[Yatman.]

Apophthegmata Patrum, parts of a Bohairic collection. *Cf.* those published by Pietschmann.[1] The following are the texts.

Fol. 17*a*. ⲟⲧⲁⲓⲛϧⲁⲗⲗⲟ ⲛⲁ ⲛⲁⲃⲁⲁϥ ⲙⲙⲟ ϧⲉⲛⲁⲩ ⲛⲧⲣⲟⲡⲟⲥ ⲛⲟⲟⲩ ⲁⲛ ⲛⲉϩⲁⲕ ⲙⲙⲟ ϫⲉⲛⲓ-ⲙⲟϯ ⲥⲉⲥⲁϫⲓ ⲁⲛ ⲙⲡⲉⲣⲟⲙ ⲛⲉⲙⲙⲁⲉⲓⲛⲟⲩ ⲙⲙⲟ ⲟⲩⲥⲟⲩⲧⲟⲩ ⲁⲗⲗⲁ ⲛⲁⲗⲗⲟⲛ ⲙⲡ ⲟⲩⲫⲟⲣⲓ ϩⲟⲧⲁⲛ ⲁⲧⲣⲉⲙⲙⲁⲩ ⲉⲣⲟⲟⲩ ϫⲉⲕⲁⲣⲓ ⲙⲙⲟⲟⲩ ϧⲉⲛⲟⲩ-ⲙⲧⲣⲉϥⲥⲟⲧⲉⲙ ⲉⲥϫⲓⲕ ⲟⲃⲟⲁ ⲥⲉⲥⲁϫⲓ ⲛⲉⲙⲙⲟⲟⲩ ⲁⲩ ϫⲉⲕⲁⲓⲛ ⲟⲩⲫⲟⲣⲓ ⲁⲗⲗⲁ ⲙⲫⲛⲟⲩϯ ⲉⲧⲟⲩⲟ ϫⲉⲕⲁⲥ ⲥⲟⲩⲁϫⲱⲟⲩⲧ ⲉⲧⲟⲩⲟ ⲡⲣⲉϥⲥⲟⲧⲉⲙ ϧⲉⲛⲥⲱⲙⲁ ⲙⲙⲟⲟ

ⲁⲙⲁ ⲙⲁⲕⲁⲣⲓ ⲡⲣⲉⲡⲣⲁⲕⲟϯ ⲁϥⲥⲟⲩⲱⲕⲟϯ ⲛⲟⲩⲧⲥⲟⲛ ⲟⲩⲁⲓⲁ ⲛⲁⲓϣⲟⲩ ⲙⲙⲟ ⲧⲁⲃⲟⲏⲑⲓⲁ ⲁⲙⲁ ⲛⲁⲓϣⲟⲩ ⲁⲛ ⲛⲁⲓϣⲉⲙ ⲙⲁⲙⲁ ⲙⲁⲕⲁⲣⲓ ⲟⲩϫⲙⲟ ⲙⲙⲟⲥ ϫⲉⲟⲩⲧⲟⲛ ϧⲁⲛⲟⲧⲟⲛ ϧⲉⲛⲏⲩⲥⲉⲙⲟⲩ ⲟⲓ ⲛⲁⲧⲥⲱⲧⲉⲙ ⲛⲁⲛⲟⲥ ⲟⲩⲛ ⲉⲧⲥⲃⲱ ⲛⲟⲟⲩ ⲛⲉϫⲱ ⲁⲙⲁ ⲙⲁⲕⲁⲣⲓ ⲛⲁⲓ ϫⲉⲕⲁⲁⲥ ⲥⲟⲩⲛⲁⲩ ϧⲉⲛⲟⲩⲧⲙⲉⲩⲙⲟⲩ ⲥⲁⲃⲟⲁ ⲁⲛ ⲙⲡⲉⲣϫⲁⲓ ⲉϫⲁⲓ ⲉⲃⲟⲗ ⲅⲁⲣ ϫⲉⲙⲙⲓ ⲧⲉⲧⲁⲓϣⲟⲩⲛ ⲛⲟⲟⲩⲧⲉⲛ ⲛⲁϫⲁⲓ ⲉⲣⲟⲟⲩ ⲙⲡ ⲧⲉⲧⲁⲃⲟⲁ ⲁⲛ ⲇⲉ ⲧⲉⲧϫⲁⲓ ⲉⲣ[ⲟⲟⲩ] ⲗⲁⲟⲩ ⲙⲙⲁⲣⲧⲩⲣⲟⲟⲩ ⲟⲃⲟⲁ ϧⲉⲛⲟⲙⲟ[ⲥ] (=Migne, *P.G.* 65, 304).

fol. *b*. (p. $\bar{\text{p}}$) ⲉⲩϫⲱ ⲙⲡⲟⲧⲥ ⲉⲃⲟⲁ ⲁⲛ ϧⲉⲛⲓϫⲟⲃ ⲛⲁⲓⲝ ⲉⲙⲡⲓⲣⲥ ⲛⲉϫⲁⲩ ϫⲉⲙⲙⲓⲙⲟⲥ ϫⲉⲛⲁⲓ

ⲁⲧⲣⲙⲛ ⲟⲧⲗⲁⲁⲗⲟ ϫⲉⲃⲟⲃⲟⲟⲩ ⲙⲙⲉⲕⲉⲣⲕⲟⲧⲉⲛⲓ ⲛⲥⲟⲩⲧ ⲉⲙⲟⲥ ⲛⲉϫⲁⲩ ϫⲉⲃⲟⲃⲟϫⲉⲧⲉⲣⲥⲁⲙⲟⲥ ⲉⲙⲟⲧ ⲙⲙⲟⲓ

ⲁⲧⲣⲙⲛ ⲟⲧⲗⲁⲁⲗⲟ ϫⲉⲃⲟⲃⲟⲟⲩ ϩⲟⲓ ⲛⲕⲟⲧⲉⲛⲓ ⲛⲥⲟⲩⲧ ⲛⲉⲛⲟⲩ ⲙⲙⲁⲟⲩ ⲁⲫⲉⲣⲟⲙⲟ ϫⲉⲙⲙⲁⲛ ⲙⲙⲁⲧⲉⲕⲙⲁⲩ ⲉⲙⲙⲟⲧⲉⲛ

ⲁⲧⲣⲙⲛ ⲟⲧⲗⲁⲁⲗⲟ ϫⲉⲃⲟⲃⲟⲟⲩ ⲧⲟⲩ ⲛⲕⲟⲧⲉⲛⲓ ⲛⲥⲟⲩⲧ ⲛⲉⲛⲟⲩ ⲙⲙⲁⲟⲩ ⲁⲫⲉⲣⲟⲙⲟ ϫⲉⲙⲙⲁⲛ ⲙⲙⲁⲧⲉⲕⲙⲁⲩ ⲉⲙⲙⲟⲧⲉⲛ

ⲁⲧⲣⲙⲛⲟⲧⲗⲁⲁⲗⲟ ϫⲉⲃⲟⲟⲧ ⲉⲧⲉⲛⲛⲓⲟⲛⲁⲭⲟⲥ ⲙⲁⲁⲩ ⲁⲫⲉⲣⲟⲙⲟ ϫⲉⲃⲟⲃⲟⲣⲉⲫⲉⲣⲥⲁⲙⲟⲥ ⲙⲙⲁⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲧⲛⲟⲩⲥⲓⲛⲓ ⲉⲃⲟⲁ ⲥⲁⲥⲟⲩⲃ ⲙⲙⲁⲟⲩ ⲉⲧⲥⲟⲟⲩⲧ

ⲁⲧⲣⲭⲟⲥ ⲙⲛⲟ ⲙⲡⲁⲗⲗⲁⲟⲓ ϫⲉⲑⲁⲁ ⲙⲡⲉ ⲙⲙⲓⲛⲟⲛⲁⲭⲟⲥ ⲙⲙⲟⲛⲁⲭⲟⲥ ⲙⲡⲧⲟⲟⲩⲥ

ⲁⲧⲣⲭⲟⲥ ⲙⲛⲟ ⲙⲡⲁⲗⲗⲁⲟⲓ ϫⲉⲑⲏⲧ ⲕⲟⲩⲧ ⲛⲥⲁⲥⲙⲓ ⲙⲡⲉ ⲙⲡⲧⲟⲛⲓ ⲙⲙⲟⲣⲓ ⲁⲛ ⲟⲃⲏⲁ ⲟⲩⲙⲉⲧⲟⲩⲉⲓ ⲛⲉⲙⲙⲏϣⲓⲥ ⲛⲥⲟⲩⲛⲁ

[ⲁⲧⲣⲭⲟⲥ] ⲙⲛⲟ ⲙⲡⲁⲗⲗⲁⲟⲓ ϫⲉⲙⲙⲟⲓ ⲙⲙⲟⲟⲩ ⲉⲟⲩⲛⲧ ⲛⲁⲕ . . . . . ⲫ ϫⲉⲁⲕϣⲓⲛⲓ ⲟⲣⲟⲓ ⲅⲁⲙⲉⲕⲙⲓ ⲉⲙⲓ ⲟⲧⲏ

On the margin of this fol. are the words [ⲥ]ⲟⲫⲟⲥ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ اصطاسف ابيفانيوس, apparently indicating that the sayings relate to S. Epiphanius.[1]

Fol. 18*a*. [ⲡⲉϫ]ⲁⲩ ϫⲉⲁⲙⲟⲕ ⲁⲧ[ⲟ]ⲁⲧ[2] ⲉⲓϣⲱⲟⲩ ⲟⲧ[about 10 let.]ⲙⲙⲟⲟⲩ ⲛⲧⲟ ⲫⲧ ⲛⲁⲓⲟⲩⲓ ⲟⲣⲁⲧ [about 9 let.]ⲧⲙⲟⲟⲩ ⲧⲙⲟⲟⲩ ⲁⲧⲭⲁⲧ ⲟⲃⲟⲁ.

[ⲁⲧⲣⲱ]ⲉⲓ ⲟⲧⲗⲁⲁⲗⲟ ϫⲉⲃⲱⲟⲩ ⲛⲧⲁⲩⲱⲟ[ⲩ . . .] ⲟⲩⲧⲟⲩ[ⲟⲥ] ⲟⲭⲟⲩⲟⲥ ⲛⲧⲁⲩⲱⲟⲩ ⲛ[ⲏⲩ]ⲧⲉ ⲛⲁⲩ ⲙⲡⲏⲟ ⲛⲉⲛⲟ ⲙⲡⲁⲗⲗⲁⲟⲓ ⲛⲁⲓ ϫⲉⲕⲁⲥⲉⲁⲙⲟⲩⲛⲟⲩ ϧⲉⲛⲟⲩ-ⲧⲟⲡⲟⲥ ⲙⲙⲉⲣⲟⲙⲟⲥ ⲉⲃⲏⲟⲩⲣⲁⲓ ⲟⲃⲟⲁ ⲛⲥⲟⲟⲩ ϫⲱⲟⲩ ϫⲉⲕⲁⲓⲙⲓ ⲟⲃⲟⲁ ⲟⲩⲉⲥⲧⲁⲁⲓⲉ ⲁⲛ [ⲧⲙⲛ]ⲟⲩ ⲟⲃⲟⲁ ⲁⲛ ⲟⲩⲧⲟⲩ ϧⲉⲛⲟⲩⲁⲓⲁⲓⲙ ⲛⲁⲓ ⲅⲁⲣ ⲉⲃⲟⲗⲛⲓⲧⲉ ⲛⲟⲩⲣⲁⲛ ⲉⲃⲟⲗ ⲉⲣⲟⲕ ⲛⲉⲛⲟ ⲙⲡⲉⲟⲩ ⲛⲁⲓ ϫⲉⲕⲁⲓⲙⲓⲣⲟⲥ ⲙⲡⲉⲟⲩ ⲟⲩⲥⲓⲕⲟⲧ ⲉⲣⲟⲕ ⲛⲉⲛⲟ ⲙⲡⲁⲗⲗⲁⲟⲓ ⲛⲁⲓ ϫⲉⲕⲁⲓⲛⲟⲥ ⲙⲡⲉⲟⲩ ⲟⲩⲥⲉⲃⲏⲟⲩ-

[1] Göttingen *Nachrichten* 1899, 36. Not from the same MS. as ours.

[1] None of them agrees with any attributed to him in Rosweyd or Cotelier.

[2] Not ϫⲁⲧ.

ⲩⲱⲟⲩⲛ ⲛⲏⲩⲧⲟ ⲁⲣⲓ ⲥⲓⲥⲟⲥ ⲛⲉⲙⲡⲓⲥⲓⲛⲟⲩⲧ ⲉⲧⲉⲡⲉⲕ-
ⲥⲓⲧ ⲟⲩⲛ ⲛⲉⲙⲙⲟⲩⲧ ϫⲛⲁⲓⲧⲟⲛ ⲫⲁⲓ ⲅⲁⲣ ⲟⲧⲟⲥⲃⲓⲟ
ⲛⲁⲕⲛⲉ ϧⲉⲛⲓϫⲛⲓⲟⲣⲉⲕⲁⲓⲕ ⲛⲧⲥⲟⲥ ⲛⲉⲙⲙⲟⲩⲧ
ⲉⲩⲱⲟⲩⲛ ⲛⲧⲉⲡⲣⲱⲙⲉ ⲛⲁⲧ ⲉⲣⲟⲕ ⲉⲕⲛⲓⲟⲩⲧ ⲛⲉⲙⲙⲓ
ⲉⲙⲙⲟⲩⲧ ⲥⲟⲕ ⲥⲉⲛⲁϧⲓⲥⲓ ⲛⲁⲕ ⲁⲛⲟⲩⲉ

ⲁϥⲭⲟⲥ ⲛⲩⲉ ⲁⲛⲁ ⲭⲓⲟⲩⲟⲓ ⲭⲉⲙⲟⲩⲣ ⲛϯⲥⲱ
ⲛⲓⲥⲛⲩ

Lower half of fol. [ⲟⲩ]ⲙⲁⲓ ⲟⲩⲁⲓ ⲥⲁⲧⲉ[ⲩ]-
ⲭⲁⲟⲩⲓ ⲥⲱⲟⲥ ⲉⲧⲙⲟⲩⲓ ⲁⲧⲓ ⲉⲭⲉⲛⲟⲩⲩⲟⲗⲥⲉ ⲥⲓⲙⲧⲟⲟⲩ
ⲁⲙⲓϧⲉⲗⲗⲟ ⲥⲱⲃ[ⲉ] ⲙⲡⲉⲫⲩⲁⲓ ⲥⲟⲃⲉⲡⲓⲥⲟⲟⲓⲃⲱⲟⲩ
ⲁⲧⲓⲣⲓ ⲁⲉ ⲥⲱⲟⲩⲧ ⲩⲭⲉ ⲙⲁⲣⲓⲅⲉⲗⲟⲥ ⲉⲧⲁ[ⲣ]ⲉⲣⲉⲧⲥⲓ
ⲛⲟⲩⲕⲟⲩⲭⲓ ⲛⲉⲭⲉ ⲙⲓϧⲉⲗⲗⲟ ⲙⲟⲟ[ⲩ] ⲭⲉⲧⲉⲧⲉⲛⲟⲩ
ⲙⲡⲁⲓⲥⲟⲟⲓⲃⲱⲟⲩ ⲥⲱⲧⲉⲛ [ⲛⲟⲙ]ⲟⲩ ⲁⲥ ⲛⲉⲭⲟⲟⲩ
ⲭⲉⲙⲙⲟⲩ ⲁⲗⲗⲁ ⲥⲟⲃⲓⲧⲕ ⲁⲙⲁⲓⲥ ⲥⲱⲟⲩ ⲭⲉⲟⲩⲧⲙ ϯⲁⲕⲁ-
ⲟⲁⲣⲥⲓⲁ ⲙⲧⲉ ⲙⲁⲓⲕⲟⲥⲙⲟⲥ ⲧⲉⲙⲩⲱⲗⲉⲙ ⲉⲙⲉⲥⲥⲟⲟⲩ
ⲁⲙ ⲟⲩⲁⲁⲩ ⲥϧⲉⲙⲧ ⲉⲣⲟⲛ ⲁⲙ ⲁⲗⲗⲁ ⲙⲡⲛⲧⲭⲏ ⲉⲧⲭⲟⲛⲥ
ϧ[ⲁ]ⲙⲙⲟⲃⲓ ⲛⲟⲙⲟⲩⲧ ⲉⲣⲉⲛⲟⲩⲥⲟⲟⲩ ⲫϧⲓⲥⲓ ⲙⲁⲓ
ⲉⲙⲁⲩⲱ (=Migne, *P.L.* 73, 1014 B, C).

ⲁⲧⲭⲟⲥ ⲩⲭⲉ ⲟⲩ[ϧⲉⲗⲗⲟ] ⲭⲉⲫⲧ ⲱⲟⲩ ⲛⲏⲩⲧ
ⲉⲭⲉ[ⲙ] (fol. 18*b*) ⲫⲓⲟⲃⲓ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ ⲣⲱⲟⲩ
ⲛⲥⲱⲧ[about 12 let.]ⲉⲓ ⲙⲡⲩⲁⲅⲉ

ⲁⲣⲓ ⲛⲟⲩⲥⲟⲛ ⲩⲭⲉ ⲟⲧⲁⲣⲭⲱⲛ ⲉⲛⲁⲩ ⲉⲛ[about
11 let.]ⲩⲟⲣⲡ ⲩⲭⲉ ⲙⲓⲕⲁⲓⲣⲓⲕⲟⲥ ⲛⲉⲭ[ⲱⲟ]ⲧ ⲙⲁⲣ
[8 or 9 let.] ⲉⲃⲟⲗ ⲭⲉⲥⲧⲁⲙⲓⲁⲣⲭⲱⲛ ⲥⲱⲧ[ⲉⲓ
ⲉ]ⲟⲃⲓⲧⲕ [about 7 let.] ⲉⲣⲟⲕ ⲥⲛⲁ ⲛⲧⲉⲕⲥⲛⲟⲩ
ⲉⲣⲟⲩ ⲛⲟⲟⲩ ⲁⲉ ⲛⲉϩⲁⲩ ⲛ[ⲱⲟⲧ] ⲭⲉⲕⲁⲗⲟⲥ ⲁⲛⲟⲕ
ϯⲛⲁⲥⲉⲃⲧⲱⲧ ⲉⲧⲁⲩϯ ⲙⲡⲉⲫⲟⲣⲕ ⲉⲭⲱⲩ ⲁⲫⲟⲓ
ⲛⲟⲩⲧⲱⲟⲩⲕ ⲛⲉⲙⲟⲧⲁⲙⲟ[ⲙ] ϧⲉⲛⲙⲉⲫⲭⲓⲝ ⲉⲃⲏⲃⲏⲩ
ⲉ[ⲃⲟⲗ] ⲉⲡⲓⲥⲟⲃⲧ ⲙⲫⲣⲓϯ ⲉⲃⲁⲗⲏⲓ ⲥⲟⲩⲥⲱⲟ ⲛⲁⲩ-
ⲥⲉ . . . . ⲉ ⲉⲃⲟⲩⲧⲱⲟⲩ ⲛⲥⲁⲛⲓⲱⲟⲩⲕ ⲛⲉⲙⲙⲁⲗⲱⲟⲩ ⲉⲧⲁⲩⲓ
ⲩⲭⲉ ⲡⲓⲁⲣⲭⲱⲛ ⲛⲉⲓⲧⲉⲭⲧⲁⲝⲓⲥ ⲧⲏⲣⲥ ⲉⲧⲁⲩⲛⲁⲩ
ⲉⲣⲟⲩ ⲁⲧϧⲩⲙⲟⲩ ⲛⲁⲩ ⲉⲧⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲟⲩⲕ ⲟⲩⲁ
ⲫⲁⲓⲛⲉ ⲡⲓⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲥⲟⲃⲓⲧⲕ
ⲁ . . ⲩ ⲙⲙⲟⲛ ⲥⲁⲓ ⲥⲁⲙⲛⲁⲓ ⲁⲓ

ⲁⲧⲭⲟⲥ ⲥⲟⲃⲥⲟⲧϧⲉⲗⲗⲟ ⲭⲉⲁϥⲥⲓⲕⲟⲧ ⲛⲕⲉϧⲉⲗⲗⲟ
ⲁⲧϥⲁⲥ ⲟⲧⲕⲟⲧⲭⲓ ⲛⲁⲣⲭⲏⲙ ⲛⲉⲭⲱⲟⲩ ⲙⲙⲟⲧⲉⲣⲙⲟⲩ
ⲭⲉⲙⲁⲣⲉⲙⲡⲓ ⲙⲟⲩⲕⲟⲧⲭⲓ ⲙⲥⲧⲙⲁϫⲓⲥ ⲙⲡⲁⲧⲉⲙⲟⲩⲧⲱⲙ
ⲉⲧⲁⲩⲧⲱⲟⲩⲧⲙ ⲁⲉ ⲁⲙⲥⲟⲩⲓⲧ ⲭⲉⲕ ⲡⲫⲁⲗⲧⲏⲣⲓⲟⲛ
ⲉⲃⲟⲗ ⲡⲓⲙⲁϫⲃ ⲁⲉ ⲉⲣⲁⲡⲟ[ⲥⲧⲏⲟ]ⲥ ⲙⲡⲓⲙⲩⲭⲏ ⲃ
ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲥⲁⲓⲁⲥ ⲛ[ⲉⲙ]ⲉⲣⲉⲙⲓⲁⲥ

Lower half of fol. [ⲉ]ⲧⲁⲣⲟⲩⲥⲓ ⲁⲉ ⲩⲱⲟⲩⲛ
ⲁⲙⲓϧⲉⲗⲗⲟ ϫ[ⲉⲙ]ⲡⲁⲣⲭⲏⲙ ⲉϥⲫⲟⲥⲓ ⲁⲩⲥⲟϫⲥⲉⲝ ⲉⲃϫⲱ
ⲙⲙⲟⲥ ⲭⲉ . . ⲉⲁⲛⲉⲣⲡⲟⲃⲩ ⲡⲟⲩⲱⲟⲩⲛ ⲙⲡⲓⲕⲟⲧⲭⲓ
ⲛϧⲓⲥⲓ ⲛⲓⲥ . . ⲉ . . ⲣⲱ ⲭⲉⲙⲡⲟⲧⲟⲩⲱⲟⲩⲛ ⲉⲡⲧⲏⲣϥ

[ⲁⲧ]ⲭⲟⲥ ⲩⲭⲉ ⲙⲓϧⲉⲗⲗⲟⲓ ⲭⲉⲁⲧϥ ⲛⲧⲟⲙⲓ ⲡⲟⲩ-
ⲥⲟⲛ [ϧⲉⲛ]ⲩⲙⲏⲧ ⲭⲉⲙⲧⲟⲩⲥⲉⲃⲕⲁⲥⲭⲁ ⲡⲟⲩⲉⲃ-
ⲁⲟⲩ[ⲁⲥ ϧⲉⲛ]ⲟⲩⲉⲥⲕⲉⲣⲓⲁ ⲁⲉ ⲁⲩⲥⲓⲟⲩⲕⲟⲧ ⲩⲭⲉ
ⲥⲁⲛⲟⲩⲱⲛ ⲉⲃⲟⲗ ϧⲉⲛⲭⲏⲙⲓ ⲉⲁⲛⲁ ⲡⲟⲩⲥⲉⲓ ⲛⲟⲟⲩ ⲁⲉ
ⲁϥⲟⲁⲙⲓⲟ ⲡⲟⲩⲕⲟⲧⲭⲓ ⲛϧⲓⲥⲓ ⲙⲱⲟⲩ [ⲉ]ⲧⲁⲓⲥⲓⲙⲟⲩ
ⲛⲁⲩ ⲉⲡⲓⲥⲱⲡ ⲁⲩⲧⲁⲓⲟ ⲙⲓⲕⲁⲓⲣⲓⲕⲟⲥ ⲭⲉⲥⲓⲙⲓⲛⲟ
ⲓⲥ ⲁⲛⲁ ⲡⲟⲩⲥⲉⲓ ⲁⲫⲉⲁ ϯⲧⲟⲗⲙⲏ ⲙⲧⲉ ⲡⲓⲛⲁⲥⲭⲁ
ⲉⲃⲟⲗ ⲁⲫⲁⲥϥ ⲛⲟⲙⲟⲩ ⲁⲉ ⲉⲧⲥⲱⲟⲩⲧⲙ ⲙⲧⲉⲫⲟⲗⲓ-
ⲧⲓⲁ ⲛⲉⲭⲱⲟⲩ ⲙⲙⲓⲥⲓⲙⲓⲟⲩ ⲭⲉⲥ[ⲩ] (=Migne,
P.G. 65, 284 E).

Foll. 21, 23 are but small fragments from which hardly a complete word can be gathered.

BIOGRAPHICAL AND HISTORICAL WORKS.

916.

Add. 14,740A, fol. 16.—Parchment; a leaf, joined in the middle; $12\frac{1}{2} \times 9\frac{5}{8}$ in. The text, in one column of 35 lines divided into paragraphs, is written in a rather small, square hand (*cf.* Hyvernat, pll. xxxii, xxxiii).

[YATMAN.]

Cyriacus bishop of Jerusalem, martyrdom of, with Anna his mother and Admôn the magician. *Cf. Acta S.S.*, 4th of May. Zoega, p. 114, describes another MS. of these Acts.[1] That and the present text are to be *published* by Guidi in the *Rev. de l'Orient chrét.*

Below the text on fol. *b* is a colophon (*cf.* Hyvernat, pll. xxi, xxviii, xxxix) presumably by the scribe, "the sinner above all men, unworthy of the name that has been given him [*name erased*]," who asks a prayer also for his brother Jacob and his father Severus.

917.

Or. 1241(36).—Parchment; parts of a leaf, complete in width; $9\frac{3}{4} \times 10$ in. The text, in one column divided into paragraphs, is written in a square hand (*cf.* Hyvernat, pl. xli &c. for the type).

From Dair Anbâ Bishoi, Nitria.

[G. CHESTER.]

Acts of Samuel of Kalamon. This is the only extant remnant of the Bohairic version. Parts of the Sa'idic and a complete Ethiopic text are known.[1] The present passage corresponds to pp. 99, 154 of the latter of these.

Fol. *a*.

[illegible]
[illegible] ⲁϥ ϣⲁⲛⲁϥ
[illegible] ⲉϥ ⲉϩⲛⲟ ⲙⲙⲟⲥ ⲛⲁϥ ⲭⲉ
ⲟⲩⲛⲟϭϯ ⲙⲛⲏⲣⲓ ϕⲧ ⲙⲙⲁⲁⲕϩ
[ⲙ]ⲙⲟⲟⲩⲧⲁⲃ ⲁⲡ ⲁⲃⲃⲁ ⲥⲁⲙⲟⲩⲏⲗ ⲁϥⲧⲁⲝ
ⲣⲟ ⲙⲙⲉϥⲣⲁϩⲧ ⲉⲃⲟⲗ ⲉϩⲣⲁⲓ ⲉϕⲧ ⲡⲉϩⲁϥ
ⲛⲁϥ ⲭⲉⲫⲓⲗⲁⲥⲟⲧⲉⲛ ⲛⲥⲱⲟⲩ ⲁⲡ
ϧⲉⲛϕⲁⲓ ⲟⲩⲁⲁⲩ ⲙⲙⲉⲥⲩⲛⲟⲇⲟⲥ ⲙⲙⲟⲓ ⲉ
ⲟⲩⲟⲛϭϯ ⲙⲛⲏⲣⲓ
[ⲙ]ⲃⲁⲣⲃⲁⲣⲟⲥ ⲁⲡ ⲁϥⲁⲙⲟⲩ ⲙⲙⲟϥ
ϧⲉⲛⲟⲩⲭⲟⲓⲧ ⲟⲩⲟⲥ ⲁϥⲭⲱ ⲙⲙⲁϥ
ⲭⲓⲝ ⲉϫⲛⲓⲧⲉϥⲁϕⲉ ⲉϥⲭⲱ ⲙⲙⲟⲥ
ⲛⲁϥ ⲭⲉⲫⲏⲁⲩⲁⲕ ⲉⲃⲟⲗ ⲁⲡ ⲅⲁⲧⲉⲕⲟⲩ
ⲟⲩⲟϩ ⲙ[ⲡⲁⲱ]ⲉ ⲙⲛⲏⲣⲓ
[ⲙ]ⲙⲟⲟⲩⲧⲁⲃ ⲁⲡ ⲥⲁⲙⲟⲩⲏⲗ ⲙⲙⲟⲛⲁⲭⲟⲥ
ⲙⲡⲉ [ⲡⲟ̄]ⲉ ϧⲉⲛⲟⲩⲙⲙⲟⲛⲏ ⲁϥⲟⲩⲱϣ
ⲙⲙⲉϥⲣⲁϩⲧ ⲙⲙⲟϥⲧⲏ ϧⲉⲛⲟⲩⲭⲟⲓⲧ
ⲟⲩⲟⲥ ⲁϥⲟⲩⲟⲣⲉⲙ ⲉϕⲣⲏ ⲛⲉϩⲁϥ
[ϫ]ⲉⲙⲙⲓⲥⲉⲩⲁⲛⲏ ⲙⲙⲟⲓ ⲙⲡⲁⲟⲩⲟⲩⲟϩ
[ⲙⲛ]ⲏⲣⲓ . . ϕⲁⲓ ⲉⲧⲁϕⲧ ⲟⲁⲙⲟϥ ?
? ⲣⲉ . . ⲙⲙⲏⲣⲟⲙⲓ ?
[ⲙⲃⲁⲣⲃⲁ]ⲣⲟⲥ ⲁⲡ ϧⲉⲛⲓϫⲙⲛⲟⲣ[ⲁϥ]
? ⲁϥϕⲟϥ ⲙⲙⲉⲁⲣⲃⲁⲟⲥ
[ⲁϥⲭⲱ ⲙⲙⲁ]ⲟ[ⲥ] ⲭⲉⲉⲕⲧⲱⲟⲩ ⲙⲙⲉⲛ
· ? ?

[1] *Cf.* Hyvernat, pll. xxix, xl; though these may merely show that the volume 'Vatic. 68' contains the work of several scribes.

[1] The former in *Mém. de la Mission* iv. 516, 770, the latter *ed.* Pereira, *Vida do Abba Samuel* (1894).

Fol. *b*. ⲱ[

ⲡⲁⲣⲧⲩⲣ[ⲟⲥ]

ⲉⲣⲡⲁⲣⲧⲩⲣⲟⲥ

ⲫⲉⲛⲓⲥⲏⲟⲩ ⲟⲃⲟⲗ

ⲱ ⲫⲏ ⲥⲧⲁⲩⲟⲩ ⲙⲙⲓⲭⲁ[ⲟⲩ]

ⲥⲟⲩ ⲁⲧ . . ⲛⲁ . ⲙⲧⲉⲕⲁⲫⲉ ⲱ ⲡⲓⲁ[ⲟ]

ⲁⲓⲧⲏⲥ ⲟⲩⲟⲉ ⲛⲟⲙⲟⲗⲟⲅⲓⲧⲏⲥ ϧⲉⲛ

ⲡⲙⲁϣⲧ ⲙⲟⲣⲫⲟⲗⲟϫⲟⲥ

ⲓⲧⲁ ⲙⲉⲛⲓⲥⲓⲥⲁⲙⲙⲓⲛⲓϣⲧ ⲙⲉⲛⲓⲕⲁⲥ ⲉ

ⲧⲁⲕⲧⲓⲛⲟⲩ ⲙⲁⲩ ⲙⲛⲉ ⲡⲓⲁⲟⲓⲟⲩ[ϯ]

ⲙⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ

ⲁⲩⲙⲟⲣⲫ ⲉϧⲟⲩⲛ ⲉⲟⲩⲥⲟⲩⲛϯ ⲉⲥϧⲓⲛ

ⲙⲓⲟⲥⲓ ⲙⲡⲉ ⲙⲓⲭⲁⲏⲗⲟⲩ ⲟⲩⲟⲉ ⲁⲩϫⲁⲩ

ⲉⲣⲙⲛⲧⲣ ⲉⲣⲟⲥ ⲙ̄ⲡ̄ⲛ̄ⲁ̄ ⲙⲡⲛⲟⲩ̄

ⲙⲉⲭⲱⲣⲓ ⲙⲁⲟⲟⲩⲧⲱⲟⲩ ⲟⲩⲟⲉ ⲙⲁⲩ

ⲥⲱ

ⲓⲥⲭⲩⲙⲓⲥⲁⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲙⲙⲁⲩϫⲉ

ⲉⲣⲁⲙⲁⲣⲧⲩⲣⲓⲁ ⲙⲙⲟⲩ ⲉⲟⲩⲱⲟⲩⲧ ⲙⲛ

ⲡⲓ ⲉⲩⲉⲣⲥⲟϥ ϫⲉⲙⲙⲓⲟⲥ ⲙⲧⲉⲕ

ⲉⲁⲧⲟⲁⲩ ⲛⲉⲓⲱⲧ ϫⲉⲟⲩⲧⲙⲏ ϯⲯⲩⲭⲏ

ⲙⲁⲩ[1]

ⲧ . . ⲭⲙⲡⲉⲣⲉⲛⲉⲙⲓⲟⲩ ⲁⲃⲃⲁ ⲡⲟ

[ⲁⲙⲙⲓⲥ ⲛ]ⲓⲉⲩⲟⲧⲗⲓⲕⲟⲥ ⲙⲧⲉ ⲯⲙⲓⲧ

[ⲛⲉⲙ]ⲟⲩ ⲁⲃⲃⲁ ⲥⲁⲙⲟⲩⲏⲗ ϫⲉⲁⲩ

[ⲉⲧⲉⲣϥ

[. ⲁⲣ

[ⲉⲣⲁⲧ

Fol. a[1] is from a speech, presumably by Severus, containing the words, "Paradise did open and the Tree of Life appeared; the heavens became earth, the earth heaven; God was made man and man God; God descended and man ascended; the glory that is in heaven was upon the earth; He that was in the bosom of the Father became in the bosom of Mary; Whom the Father begat in mystery, Him Mary bare in . . ."

Fol. b. ". . . John, (Christ) having in truth suffered, according to the irrefutable certainty that is in the holy Gospels, which God hath given us in His church, like a stone of adamant, immovable. Desist then, oh king, and bring not before me nor this Christ-loving synod the remembrance of the blasphemies of the polluted bishops that assembled at Chalcedon.' But the king and the senate (*σύγκλητος*) marvelled at the wisdom of Severus and the constancy (*ὑπομονή*) of his struggle (*ἀγών*) and the depth of his philosophy . . ."

In the upper margin of the present fol. a are the remains of a Syriac note.

918.

Add. 14,740A, fol. 20.—Parchment, bound in wrong order; part of a leaf, the 1st of a quire; $6\frac{1}{4} \times 7$ in. The text is written in one column in a square hand (*cf.* Hyvernat, pl. xlii. 3).

[Yatman.]

From a Narrative relating to Severus of Antioch and his visit to Constantinople.[2]

919.

Add. 14,740A, fol. 19. — Parchment; a complete leaf, torn across the middle; $13\frac{1}{2} \times 9\frac{3}{4}$ in. The text, in one column divided into paragraphs, is written in 36 lines of an even, square hand (*cf.* Hyvernat, pll. xxxiii, xl. 1). Initials and the letter ⲫ have red dots; stops are in red.

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[1] Samuel's insult to the Sun-god by spitting at him is not mentioned in the Ethiopic.

[2] This interview with the emperor is presumably that mentioned by Zacharias, ix. 19.

[1] The quire-ornament on fol. b (as at present bound) has the words [ⲡⲏⲥ] ⲡⲭ̄ⲥ̄. These may indicate the *recto* of a leaf (as Hyvernat, pll. xli. 1, xlii. 1) or the *verso* (as pl. xlii. 2, 3). The present text indicates the arrangement here adopted.

From a narrative relating how a monk (ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲥⲧⲉⲣⲫⲟⲣⲓⲁ ⲙⲡⲁⲓⲥⲭⲓⲛⲏ ⲙⲡⲉⲛⲁⲕ), respected and reverenced by all, after violating the virgin daughter of a king, is incited by the devil to murder her. This he does, giving out that she had died a natural death (ⲁϥⲧ ⲭⲉⲙⲙⲉⲥⲧⲏⲛ ⲛϩⲣⲏⲧϥ ⲛⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ). But the queen, her mother is warned by the devil (ἐπίβουλος) in a dream of the real manner of her death. (Fol. *b*) She requires the monk to swear upon the holy vessels (κυμίλιον) that he is innocent of both crimes. He takes "the office (ⲙⲫⲁⲓϣⲉⲓ) and consolation (ⲙⲡⲟⲗⲁⲥⲓⲁ) of the priesthood," lays hold of the vessels and swears to her .... "And in all this the wicked enemy left him not at peace (ⲙⲡⲉⲣϫⲉⲣⲓ ⲙⲙⲟϥ), till he had estranged him from the hope of salvation of Our Lord Jesus Christ. And after that he had reduced him to desperation, he brought him forth from his monastery to a worldly life and to devilish joys and pleasures." But the merciful God, who desireth not the death of a sinner .....

PHILOLOGICAL WORKS.

920.

Or. 1325.—Paper; a bound volume, 272 foll., paged on *versos*; $8\frac{3}{8} \times 6\frac{1}{4}$ in. The text, partly in one, partly in two columns of 22 lines, is written in a neat hand (*cf.* Hyvernat, pl. lv. 2 for the type). Initials, head-lines, stops &c., the letters ⲫ, ⲗ, ⲣ are in red; a few ornaments in other colours.

[Sir Ch. A. Murray.]

Arabic-Coptic Grammars and Vocabularies, described in Rieu's *Supplement* as no. 47.

Foll. 3*a*—8*b*. Dissertation on the alphabets, the varying pronunciation of the dialects, the numerals &c.

Fol. 9*a*. The grammatical primer or introduction مقدمة of Abú 'l-Faraj b. al-'Assâl.

Fol. 14*a*. The similar introduction, called 'the Instructive' التبصرة, of Ibn Kâtib Ḳaiṣar. *Published* by Kircher, *Ling. Aeg. Restit.* 20*b*.

Fol. 20*b*. The introduction, called 'the Sufficient' الكفاية or 'the Perfect' الكمال (f. 27*a*), of Al-Wajîh al-Ḳalyûbî.[1]

Fol. 27*a*. The grammatical introduction to the Vocabulary of "the holy shaikh As-Samannûdî." *Published*, *l.l.* 2 and in part by Dulaurier in *Cat. gén. des MSS. des biblioth. publ. des départements* i. 718 (*cf.* 360). This = MS. Curzon 148, ⲫⲟ*b*.

[1] ? The writer in no. 863.

Fol. 36*a*. The introduction of At-Tiḳâ b. al-Dahîrî.

Fol. 54*a*. The introduction of Abû Shâkir b. al-Râhib Abî 'l-Karam Buṭrus b. al-Muhaḍḍib, priest of S. Mary's church of Al-Mu'allaḳah.[1] He gives (f. 54*b*) a list of the books used by him (*cf.* the Montpellier MS.). These comprise the vocabularies of the bishops of Samannûd and Sakhâ and that of Ibn Rihâl,[2] the New Test. books (with the Apocalypse), the Prophets as read in the Paschal season, the Doxologies, the Histories of Susanna, of Nebuchadnezzar and the Three Children, the three Anaphoras, the اجبيّة,[3] the Blessings of the ميرون *μύρον* and of the غاليلاون *ἀγαλιέλαιον*, the Patriarchal and Episcopal Consecrations, (the Acts of) S. Sergius سرجيوس, the Miracles of S. Cyrus ابو قير, (the Acts of) S. Barbara,[4] the Baptismal Service, the "Thesaurus" الكنوز of Cyril (of Alexandria).

Fol. 90*a*. The *Scala magna* السلم الكبير of Ibn Kabr. *Published* by Kircher, p. 41. The 10 main divisions (ابواب ١٠) begin as follows; fol. 90*a* = Kircher 41, 97*a* = K. 68*b*, 118*a* = K.

[1] Presumably the chronicler; *cf.* his name in no. 758.

[2] Found in similar MSS.; *v.* Stern in Ersch and Gruber xxxix. 29.

[3] So the Curzon MS. ⲓⲃ and no. 922. *V.* Vansleb 62.

[4] These Lives are not extant in Coptic in Europe. All three saints had churches in Old Cairo. (For the second *v.* Amélineau, *Géogr.* 550.)

163, 120*b*=K. 174, 126*b*=K. 201, 128*a*=K. 206, 130*b*=K. 215, 131*b*=K. 220, 135*b*=K. 238*b*, 138*b*=K. 250.

Fol. 144*a*. The *scala*, called المقفى, of Abû Ishaḳ b. al-'Assâl, containing words taken from the Old and New Testaments. *Published* by Kircher, p. 275. On fol. 196*a* is a note stating that, of the two MSS. whence this *scala* was copied, the earlier dated from A.M. 1034=A.D. 1318.[1]

Fol. 196*b*. A *scala* composed of words and phrases from the following books;[2] The Gospels (beginning with S. John), Epistles, Acts, Psalms, the Odes, Daniel's Vision, the Theotokia, the 3 Anaphoras (deacon's parts), the Paschal lections (with one from the Revelation for the Saturday), the Antiphonary ⲧⲫⲟⲛⲁⲣⲓ الدفنار,[3] the form of episcopal ordination تقليد, the book of Job, the Burial and Baptismal Services (the latter from a copy by Samuel, bishop of Manûf al-'Aliyâ), (fol. 242)*b* كتاب القدرة (sic) التى,[4] عملت حميم لمن يجحد the Liturgy of the jar قصرية for the Feast of the Apostles,[5] by Peter bp. of Behnesa, Lessons from Isaiah, the rite of Unction called القنديل,[6] from episcopal subscriptions علاءم as sometimes formulated, the letter of Abgar (mentioned only), the ordination services of clergy and monks.

Fol. 256*b* (? part of the preceding). List of the Egyptian episcopal sees. *Published* by Amélineau, *Géographie* 571.

Fol. 258*b*. Geographical names and, f. 259*a*, list of certain churches and monasteries. *Published l.l.*, 555 and 577.

Fol. 261*a*. List of Greek proper names, masc. and fem., required for the تكاريز, with Arabic explanations of the names.[1]

Fol. 262*b*. Words from Genesis and, f. 264*b*, various words.

There are colophons on foll. 2*b* and 267*b*; beside the former is the name of Mark, the 108th patriarch, beside the latter that of his contemporary, Athanasius bp. of Abutîg.[2] The book was written in A.D. 1806 by Mena, priest of S. Anthony's monastery, to which it is dedicated. It is forbidden to abstract it from the tower قصر where it is kept or to take it into Egypt الريف.

[1] Kircher's MS. was written in A.M. 1036 (*v.* p. 495).

[2] The Montpellier MS. (*v. Cat. gén.*, *ut supra*, p. 360) gives a preface to this *scala*, which the editor regards as that of Samanudi.

[3] *V.* no. 888.

[4] So Curzon 148. *Lit.* 'The Book of the basin for making hot water for them that deny the faith,' a title to me unintelligible.

[5] *Cf.* Vansleb, *Hist.* 161, at the festival of SS. Peter and Paul. The Coptic words cited refer often to incense and spices. On Peter, contemp. of Cyril b. Laḳlaḳ, *v.* Renaudot, *Hist.* 450, 458, Paris Arabic Catal. no. 75.

[6] *V.* no. 856. The Curzon MS., p̄o*b*, mentions also the rituals of the Basin (ⲡⲓⲛⲓⲛⲧ طشت) in the 9 weeks, and of the 1st and 2nd Crowning of the Bride and the Book of Holy Adorations (السجدة المقدسة). *V.* Vansleb 148.

921.

Or. 1242(36).—Paper; a single leaf, paged (on *verso*) ⲓⲁ̄ (*sic*); 7×5½ in. The text, in one column of 14 lines with Arabic opposite it, is written in an uneven hand (*cf.* Hyvernat, pl. 1). Stops are in red.

From Nitria. [G. Chester.]

From a Grammar of the Bohairic Dialect. The text gives instances of verbs with the negative prefixes ⲙⲛⲉⲥ- and ⲙⲛⲁ-; the former

[1] ? Names suitable for those taking monastic vows.

[2] *V.* no. 726.

being headed (*sic*) القول فى الغائب الغير حاظر, the latter القول فى مخاطبه المونث الحاضر. *Cf.* Kircher, *Ling. Aeg. Rest.* 9*b*, which has not these paradigms so fully.

922.

Add. 24,050.—Paper; a bound volume; 81 foll. $10\frac{1}{2}\times7$ in. The text is written by a quite modern hand in two columns and in red and black inks.

[Quaritch.]

Arabic-Coptic Grammars. Described in the *Arabic Catalogue*, p. 670.

Fol. 2	=	no. 920,	fol. 3.
Fol. 6	=	*ib.*,	fol. 9.
Fol. 11*b*	=	*ib.*,	fol. 14.
Fol. 17	=	*ib.*,	fol. 20*b*.
Fol. 23	=	*ib.*,	fol. 27.
Fol. 32	=	*ib.*,	fol. 36.
Fol. 48	=	*ib.*,	fol. 54.

No vocabularies are given.

923.

Add. 14,740B, fol. 94.—Paper, paged (on *verso*) ⲥⲕⲁ; 7×5 in. The text, in one column of 16 lines with Arabic opposite it, is written in a rather sloping hand of a somewhat Sa'idic type, similar to that of Paris MS. 44 ('Scala') or of the Oxford Gnostic treatise *ed.* Hebbelynck (*cf.* the photogr., *Le Muséon* 1901, no. 4, pl. iii, dated A.D. 1393). The ⲙ is of the form mentioned in no. 116 *above*.

From a Sa'idic Grammar, or rather, the Bohairic Grammar of Ibn al-'Assâl adapted[1] to the Sa'idic dialect. The passage corresponds to one on foll. 12*b*, 13*a* of no. 920.

924.

Or. 850.—Paper; a bound volume, paged on *versos*; 68 foll.; $7\frac{7}{8}\times5\frac{3}{8}$ in. The text, in one column of 23 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. liii. 2). Head-lines and a few initials are in red. Foll. 1—4, 65—68 are modern additions.

[The Rev. R. Lieder.]

The Coptic-Arabic Vocabulary of Shams er-Riyâsah, called Ibn Kabr,[2] known as the "Scala Magna." *Published* by Kircher, *l.l.*, pp. 41—272. The chapters ابواب differ somewhat in arrangement from Kircher's. They begin as follows:

Fol. 3 = Kircher 41, fol. 10 = K. 68, fol. 34 = K. 163, fol. 46*b* = K. 201, fol. 48 = K. 206, fol. 50*b* = K. 215, fol. 52*b* (not here marked as باب) = K. 220, fol. 55 = K. 250, fol. 56 = K. 255 (not marked in K. as باب); while the measures ⲡⲓⲕⲟⲣⲟⲥ ⲙⲥⲟⲣⲟ &c. (K. 144) are here found on fol. 52*b*. The Greek and Hebrew terms as explained by Epiphanius, K. 238—250, are omitted. The readings of this MS. are often preferable to Kircher's. Glosses now and then occur, *e.g.* fol. 35*b*

[1] The adaptation is not thorough; the form ⲡⲟⲥ is retained.

[2] This writer is identical with the priest and physician Abû 'l-Barakât, author of "The Lamp of Darkness," who lived as secretary to Baibars al-Dawâdâr and died A.D. 1363. (*V.* Mai, *Nov. Coll.* iv. 242, Ahlwardt's Berlin Catal., no. 10184 and Brit. Mus. Arab. Catal. 562 *supra* and *cf.* Broekelmann, *Gesch. d. Arab. Lit.* ii. 44. I owe these references to Mr. A. G. Ellis.)

(K. 168), where ⲥⲧⲣⲱⲙⲓ is said to be the Bohairic (بحيرى) and ⲧⲁⲓⲟⲩⲣⲓ the Bashmuric (بشمورى) word for "crane."

925.

Or. 442, fol. 32.—Paper, paged (on *verso*) ϛ̄ or ⲍϛ̄; $6\frac{1}{2}\times4\frac{5}{8}$ in. The text is written across the page in 15—17 lines of a regular hand (*cf.* Hyvernat, pll. i. or liii. 1). Initial words are in red.

[Tattam.]

From the Vocabulary or *Scala* (سلم) of Ibn Kabr,=Kircher, *l.l.* 243, 244.

926.

Or. 1242(35).—Paper; two leaves, paged (on *versos*) ⲥⲁⲁ, ⲥⲁⲍ; $7\times5\frac{1}{4}$ in. The text, in one column of 19 lines with Arabic opposite it, is written in a neat hand (*cf.* Hyvernat, pl. lv. 1). Stops are in red.

From Nitria. [G. Chester.]

From the Vocabulary of Ibn Kabr. The arrangement is not identical with Kircher's edition; the present text corresponds to parts of (fol. 1) pp. 193, 176, 180, (fol. 2) 186, 188, 189. Before ⲛⲁⲓⲧⲟⲕⲓ and ⲁⲣⲧⲕⲟ (K. p. 176) is a division with the title اسما النقل (*lege* بقل); after ten more words, before ⲡⲁⲣⲧⲟⲥⲧⲣⲁⲭⲟⲥ (K. p. 180), the title اسم العطر والطيب والبخور.

927.

Add. 14,740B, foll. 87—93.—Paper; paged on *versos*; $8\frac{1}{4}\times5\frac{5}{8}$ in. The text, in one column of 12 or 13 lines with Arabic opposite it, is written in two hands; the 1st, foll. 87—91, the 2nd, foll. 91—93; for both *cf.* Hyvernat, pl. i. Notes however (صح, خ) here and there by a single hand and the sequence of the text show that all formed part of one MS. Initials and stops are in red.

From a Coptic-Arabic Vocabulary, taken from the Gospels, Psalms and Anaphoras. The sequence of foll. 87, 88 is inverted.

928.

Or. 5644(10).—Paper; a leaf, paged ⲡⲁ; $7\times5\frac{1}{8}$ in. The text, in one column of 14 lines with Arabic, is written in an uneven hand (*cf.* Hyvernat, pl. i). Stops in red.

From Nitria. [Middlemass.]

From a Vocabulary. The words here begin with the letters ⲓ, ⲕ, ⲗ, ⲙ. They appear to be ordered according to some phonetic similarity.

929.

Or. 442, fol. 33.—Paper; paged (on *verso*) ⲡⲍ. and in cursive ϩ̄; $6\frac{5}{8}\times4\frac{7}{8}$ in. The text, in one column of 16 lines with Arabic opposite it, is written in a regular hand (*cf.* Hyvernat, pl. xlvii. 2). Initials, stops and Arabic rubrics are in red.

[Tattam.]

From a Vocabulary of words occurring in the Acts, showing here those in chh. xxiii, xxiv.

930.

Or. 442, foll. 34—52.—Paper; varying in size from $4\frac{1}{2}\times6\frac{1}{2}$ to $12\frac{3}{4}\times8\frac{3}{4}$ in.

[Tattam.]

From one or more Bohairic and Arabic vocabularies of the Pentateuch and Prophets, in a cramped, modern (Egyptian ?) hand. Fol. 37 bears the printed heading *République française . . . . . Le Directeur des Droits sur les Corporations de l'Egypte*, showing that the MS. was partly written during or soon after the French occupation, 1798—1801. Foll. 51, 52 were originally from a MS. of the Acts of the Apostles in Bohairic, subsequently used for the vocabulary.

931.

Add. 11,627.—Paper; a bound volume of 80 foll., only 1—44 having been used; $12\frac{1}{4} \times 3\frac{7}{8}$ in.

[Rodd.]

The Manuscript Vocabulary of David Wilkins (ob. 1745). It is formed from the Gospels, Psalms, Pentateuch and Minor Prophets. Foll. 40—44 contain lists of Egyptain words from Greek authors, chiefly from Dioscorides.

SUPPLEMENT.

SUPPLEMENT.

SA'IDIC MANUSCRIPTS.

BIBLE.

932.

Or. 5287(3).—Parchment; a dilapidated leaf; $6\frac{3}{4} \times 5\frac{3}{4}$ in. The text, in two columns of 24 ruled lines each, is written in a very fine, square uncial (*cf.* Rossi, *Papiri* I, 1. tav. iii and A. Jacoby, *Neues Evang. frag.*). Initials are not enlarged and but rarely protrude beyond the others.

From Aḫmîm. [GRENFELL.]

Genesis iii. 16—iv. 4. The text differs frequently from that *published* by Ciasca and is therefore given here.

Fol. *a*. ⲧⲁⲥⲟ ϯⲛⲁⲧⲁⲥⲟ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲡⲛⲟⲩ-ⲁⲣⲁⲥⲟⲛ ⲥⲛⲥⲱⲛⲧⲉⲛ ⲉⲣⲟϥⲛⲟ ⲙⲡⲟⲩⲥⲱⲡⲉ ⲁⲧⲱ ⲉⲣⲟⲕⲧⲟ ⲟⲛⲟⲩⲥⲁⲓ ⲁⲧⲱ ⲛⲧⲟⲩ ⲁⲫⲣⲭⲟⲙⲉ ⲟⲩⲟ 17. ⲙⲟⲩⲭⲁϥ ⲁⲩ ⲛⲁⲗⲁⲓ ϫⲟⲟⲃⲟⲩ ϫⲟⲗⲕⲥⲟⲧⲧ ⲛⲥⲁⲛⲟ-ⲥⲣⲟⲟⲩ ⲛⲧⲉⲕⲥⲓⲙⲉ ⲁⲧⲱ ⲁⲕⲟⲩⲧⲟⲩ ⲟⲃⲟⲁ ⲥⲛⲏⲩⲙⲓ ⲙⲛⲧⲁⲓⲥⲱⲟⲩ ⲉⲧⲟⲟⲧⲕ ⲉⲧⲙⲟⲩⲧⲟⲩ ⲟⲃ[ⲟⲁ ⲛⲥ]ⲛⲧⲏϥ ⲛⲁⲧⲁⲁϥ ⲁⲕⲟⲩⲧⲟⲩ ⲟⲃⲟⲁ ⲛⲥⲛⲧϥ ⲫⲉⲥⲟⲩⲟⲣⲣⲧ ⲙⲟⲩ ⲛⲓⲕⲁⲥ ϫⲙⲙⲁⲕⲥⲃⲱⲕⲉ ⲟⲕⲟⲟⲩⲧⲟⲩ(*sic*) ⲙⲙⲟϥ ⲥⲛⲥⲱⲙ-ⲁⲧⲙ ⲙⲙⲁ[ⲣⲟⲟⲩ] ⲧⲙⲣⲟⲩ ⲙⲙⲁⲕⲟⲟⲩⲥ 18. [ⲁⲧⲱ ⲟ]ⲫⲉⲣⲟⲩⲟ ⲛⲁⲕ ⲛⲥⲛⲏⲩⲟⲩ[ⲧⲉ] ⲙⲛⲥⲙⲁⲣⲟⲟ[ⲩⲉ] ⲁⲧⲱ ⲟⲕⲟⲟⲩⲧⲟⲩ ⲙⲙⲁϫⲟⲣⲧⲟⲥ ⲛⲧⲉⲥⲟⲩⲟ 19. ⲥⲛ-[ⲧⲃ]ⲟⲩⲧⲉ ⲙⲙⲁⲕⲥⲟ ⲟⲕⲟⲟⲩⲧⲟⲩ ⲙⲙⲁⲕ[ⲟⲟⲓ]ⲕ ⲩⲁⲗⲏⲧⲕ-ⲕⲟ[ⲟⲩⲕ ⲟ]ⲥⲣⲁⲓ ⲟⲙⲕⲁⲥ (*rest of col. lost or illegible.*)

fol. *b*. (22.) ⲟⲩ ⲛⲟⲩⲁ ⲙⲙⲟⲛ ⲉⲥⲟⲩⲙⲙⲉⲧⲙⲁ-ⲛⲟⲩⲧⲉ ⲙⲙⲛⲥⲟⲟⲩⲧ[1] ⲧⲉⲙⲟⲩ ⲟⲩ ⲙⲙⲛⲟⲩⲧⲉ ⲛⲉⲥ-ⲥⲟⲟⲩⲧⲉ ⲟⲃⲟⲁ ⲛⲧⲉⲫⲟⲓⲝ ⲛⲉⲓⲝⲓ ⲟⲃⲟⲁ ϫⲙⲙⲁⲛⲟ ⲙⲙⲁⲛⲟⲩ ⲛⲉⲛⲟⲩⲥⲟⲩ ⲛⲉⲛⲟⲩⲥ ⲩⲁⲗⲏⲧⲕ 23. ⲁⲡⲭⲟⲉⲓⲥ ⲙⲙⲟⲩⲧⲉ ⲛⲟⲩⲝⲟ ⲙⲙⲟϥ ⲟⲃⲟⲁ ϫⲙⲙⲁⲣⲁⲗⲗⲏⲗⲟⲥ ⲛⲧⲉⲧⲣⲉϥⲙ [ⲁⲣⲥ]ⲱⲟⲩ ⲟⲙⲕⲁⲥ ⲙⲙ[ⲁⲣ]ⲭⲓⲧϥ ⲟⲃⲟⲁ ⲙ[ϫⲙⲧϥ 24. ⲁⲙ]ⲛⲟⲩⲧⲉ [ⲛⲟ]ⲝ ⲁⲗⲗⲁ ⲟⲃⲟⲁ [ⲁ]ⲕⲧⲣⲉⲫⲟⲩⲧⲟⲥ ⲙⲙⲟⲛⲧⲟ ⲟⲃⲟⲁ ⲙⲙ[ⲙ]ⲁⲣⲁⲗⲗⲏⲗⲟⲥ ⲛⲧⲉⲧⲣⲉϥⲙ ⲁϥⲕⲱ ⲙ[ⲙ]ⲟⲩⲟⲣⲟⲩⲃⲱⲙ ⲁⲧⲱ ⲧⲉⲙⲓϥ ⲛⲉⲁⲧⲉ [ⲟⲉ]ⲕⲟⲟⲧⲉ ⲟⲩⲣⲉⲥ ⲟ(col. 2)ⲧⲉϫⲙ ⲙⲙⲟⲛⲓ ⲙⲙⲟⲛⲓⲥ IV. 1. ⲁⲗⲗⲁ ⲁⲉ ⲁⲩⲥⲟⲧⲙⲙⲉϫⲁ ⲧⲉⲓ-ⲥⲣⲙⲉ ⲁⲥⲱ ⲁⲥⲛⲧⲟ ⲙⲕⲁⲙ ⲛⲉⲛⲁⲥ ⲭ[ⲟ]ⲁⲓⲛⲧⲟ ⲛⲟⲩⲣⲣⲟⲙⲉ ⲟⲃⲟⲁ ⲥⲓⲧⲙⲙⲟⲩⲧⲉ 2. ⲁⲥⲟⲩⲥⲟⲩⲥ ⲉⲧⲟⲟⲧⲥ ⲟⲩⲛⲟ ⲙⲙⲉⲓⲣⲉⲙ ⲁⲃⲟⲁ ⲁⲁⲃⲉⲁ ⲩⲣⲟⲙⲉ ⲛⲉⲩⲟⲥ ⲙⲙⲁⲥⲟⲟⲩ ⲕⲁⲓⲙ ⲁⲉ ⲛⲉⲓⲁⲣⲣⲱⲙ ⲉⲙⲕⲁⲥⲙⲉ 3. ⲁⲥⲩⲣⲙⲙⲉ ⲙⲙⲛⲥⲁⲥⲙⲥⲙⲟⲟⲩⲧ ⲁⲕⲁⲓⲙ ⲟⲙⲙⲉ ⲛⲟⲩ-ⲟⲩⲥⲓ[ⲁ] ⲙⲙⲟⲩⲧⲉ ⲟⲃⲟⲁ ⲥⲙⲙⲕⲁⲣⲛⲟⲥ ⲙⲙⲕⲁⲥ 4. ⲁⲁⲃⲁ ϩⲟⲟⲟϥ ⲟⲙⲙⲉ ⲟⲃⲟⲁ ⲥⲙⲙⲩⲣⲙⲙⲙⲥⲟ ⲙⲙⲉⲫⲥⲟⲟⲩⲧ ⲁⲧⲱ ⲟⲃⲟⲁ ⲥⲙⲛⲟⲩ[ⲟ]ⲧ ⲁⲙⲛⲟⲩⲧ[ⲉ].

933.

Or. 4916(1).—Papyrus; a fragt.; $3\frac{3}{8} \times 3\frac{3}{8}$ in.[2] The text, apparently in one column, is written in irregular lines of an uneven, semi-uncial hand.

From Aḫmîm. [GRENFELL.]

[1] ⲙⲙ- for ⲙⲛ- is significant of the age of this text.

[2] Originally about $6\frac{1}{2}$ in wide.

Leviticus xix. 12—14, xxvi. 1, 2 (the former *published* by Ciasca and Maspero). The object of such an association of passages is obscure. The leaf can hardly have belonged to a book.

934.

Or. 4916(2).—Parchment; an almost complete leaf, paged $\overline{\text{ⲟ}}$, $\overline{\text{ⲓ}}$; $6\frac{1}{4}\times5\frac{3}{4}$ in. The text, in two columns of 20 lines each, is written in a rather irregular, square hand (*cf.* Rainer *Führer* 1894, Taf. vi or the 1st hand of the 'Pistis,' *v.* no. 367). Paragraphs are indicated by projecting initials and by a red ζ-like mark.

From Aḫmîm. [Grenfell.]

Deuteronomy xxi. 8—15.[1]

935.

Or. 4916(3).—Parchment; a small fragt.; $3\times2\frac{5}{8}$ in. The text, in two ruled columns of more than 16 lines each, is written in an even, square hand (*cf.* the Berlin Psalter, *ed.* Rahlfs, but ⲩ is formed as in Hyvernat, *Album*, pl. ii. 1).

From Aḫmîm. [Grenfell.]

1 Samuel xii. 4, 5; 10, 11.

It may be noted that the reading in ver. 10 is ⲃⲃⲁϩⲁⲗⲓⲓⲓ.[2]

936.

Or. 4916(4).—Parchment; fragts. of two leaves, the second paged $\overline{\text{ⲧⲛⲍ}}$, $\overline{\text{ⲧⲛⲏ}}$; about $3\frac{3}{4}\times3\frac{1}{8}$ in. The text, in one column of 20 lines, is written in a very small, neat hand of Zoega's 3rd class. ⲁ, ⲩ, ⲣ are formed each in one stroke. Initials project and are enlarged.

From Aḫmîm. [Grenfell.]

1 Samuel xxix. 5—9 (*published* by Erman and Ciasca), *ib.* xxx. 21, 22; 23, 24.

937.

Or. 3579A(34).—Parchment; a complete leaf (last of quire $\overline{\text{ⲏ}}$), paged $\overline{\text{ⲟⲟ}}$, $\overline{\text{ⲡ}}$; $11\frac{1}{2}\times3\frac{7}{8}$ in. From the same MS. as no. 17 *above*.

[W. J. Myers.]

2 Samuel xx. 11—23.

938.

Or. 3579A(35).—Parchment; an imperfect leaf; $12\frac{1}{2}\times9\frac{3}{4}$ in. The text, in two columns of 29 or 30 lines each, is written in an upright hand (*v.* Ciasca, tab. xi, which is from the same MS.) Initials, stops, the letter ⲫ are in red. This MS. being dated (A.M. 719 = A.D. 1003) is of considerable value. (*Cf.* Hyvernat, pl. x and his note thereon.)

From Aḫmîm. [Budge.]

Tobit vi. 12—viii. 1.

939.

Papyrus xlviii, foll. 1—17. These are but the inner fragts. of leaves, as is shown by the quire-marks $\overline{\text{ⲁ}}$, $\overline{\text{ⲃ}}$ on foll. 1*a*, 7*a*. The largest is now $3\frac{1}{4}\times8\frac{3}{4}$ in., the complete leaf having been about 7×9 in. The text, in one column of 18 lines, is written in a large, square hand (*cf.* Lemm in *Bull. Acad. Impér.*, N.S., iii (xxxv), Fr. 4). Initials are not enlarged but a ζ-like mark indicates some main sections (fol. 11*a*).

[Anastasi.]

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[1] In ver. 15 ἡ μισουμένη is ⲧⲓⲉⲥⲥⲧⲏⲧ, for which new form *cf. Aeg. Z.* xxx. 63 and for the meaning, no. 586 *above*.

[2] Stern, *Grammatik* § 67.

Job; fragts. of verses from i. 1 to v. 15, with a gap between iii. 20 and iv. 11. It is to be noticed that this version, besides showing small divergencies of phraseology, differs from the MSS. used by Ciasca in inserting (fol. 4*b*) καὶ τοὺς παῖδας κ.τ.λ. in i. 15, while in ii. 1 it agrees with the printed text. At ii. 12 it appears to read [ⲁⲩⲱ ⲁ]ⲩⲣⲁⲓⲥⲉⲓ [ⲙⲡⲓ ⲉⲭ]ⲱⲟⲩ (fol. 10*b*) and in iii. 13 (fol. 12*b*) follows the LXX. It would appear therefore not to bear the pre-Origenistic character claimed for Ciasca's version.[1]

940.

Or. 5000.—Papyrus;[2] a complete and uninjured volume—the only one as yet known—of 156 foll., now paged ⲓⲁ (fol. 12)—ⲥⲝⲍ, in 20 quires, mostly of 8 foll. each; $11\frac{3}{4} \times 8\frac{1}{2}$ in. The leathern binding, though ancient, is not the original; an earlier binding can be discerned below it. It is ornamented on each side with an 8-pointed star, the centre of which is formed of a small gilded cross. Upon the sides and the flap covering the edges, small circular medallions are also stamped respectively with figures of a goat(?), a long-horned sheep (beside this a small cross, 'Agnus Dei'), an eagle and a dove(?). On the edges of the papyrus-leaves are traces of scroll-ornaments in ink. The book was held closed by narrow straps — three across and two respectively at top and bottom — the former to be tied to metal rings fixed into one of the outer sides. On this same outer side was roughly written in ink ⲡⲭⲟⲓⲥ(*sic*) ⲙⲡⲉ-ⲧⲁⲗ[ⲗⲟⲥ]. The text, in one column of some 32 lines, is written in a fine, even hand of Zoega's 4th class (*v.* the photographs in published edition and *cf.* Ciasca, tab. xxv). The headings are in smaller characters of the same type. But 9 foll. at the beginning and 2 at the end of the book are due to a somewhat later repairer, as probably also the numerous patches repairing cracks in the body of the volume.[1] The scrolls at the principal sections resemble those in Hyvernat, pl. viii. 2. There are two blank foll. at each end.

From "Upper Egypt." [Budge.]

The Psalms, including Ps. cli. *Published* and described by E. A. W. Budge, as *The earliest known Coptic Psalter*, London 1898.

941.

Or. 5287(4). — Parchment; dilapidated fragments of some 21 consecutive leaves, paged ⲣⲁ—ⲣⲗ, ⲣⲙⲏ—ⲣⲙⲑ, ⲣⲝⲍ—ⲣⲝⲑ, ⲥⲁ—ⲥⲓⲃ(?);[2] about $3\frac{5}{8} \times 2\frac{1}{8}$ in. The text, in one column of 13—18 lines, is written in a small, neat hand, varying considerably in size (*cf.* Zoega, tab. iii, cl. iii for the type; also the Rainer *Führer* 1894, Taf. vii). The letters ⲁ, ⲗ, ⲙ, ⲧ are made each in one stroke. Birds are drawn here and there in the lower margins.

From Aḫmîm. [Grenfell.]

From a Psalter. Parts of Psalms xxx, xxxvii—xli, xliv—xlvii are preserved.

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[1] On this question *v.* Burkitt in art. *Versions* in *Encycl. Biblica*, vol. iv. The fragts. published by Rossi (Ac. dei Linc., *Atti* 1893, 95) appear to agree with Ciasca.

[2] The companion volume, found at the same time, is described *above* as no. 171.

[1] Fol. 79 (ⲣⲙⲑ) is mended with a strip from a Greek MS.

[2] Many of these numbers, now lost, are inferred from the sequence of the texts.

942.

Add. 34,274, fol. 51. — Parchment; part of a leaf; $9\frac{3}{4} \times 9\frac{1}{8}$ in. From the same MS. as no. 25 *above*.

[R. F. GRIFFITH.]

Psalms in Greek and Coptic: xxx. 9—16 in the former (*recto*) and xxix. 12—xxx. 6 in the latter (*verso*).

943.

Or. 4916(5).—Parchment; two connected leaves; $3\frac{1}{8} \times 2\frac{3}{4}$ in. The text, in one column of 15 lines each, is written in a minute, regular hand of Zoega's 3rd class, ⲁ, ⲩ and ⲣ being each formed in one stroke.

From Aḫmîm. [GRENFELL.]

Psalms xxxi. 4—7; xxxii. 17—xxxiii. 1.

944.

Or. 5992.—Parchment; two small fragts., the larger $5\frac{1}{4} \times 3$ in. The text is written in one column in an even hand (*cf.* Ciasca, Tabb. iv and xiii).

[REV. C. MURCH.]

From Psalms xliv and xlviii.

945.

Or. 5993. — Parchment; fragts. of two joined leaves, complete in height; $4\frac{1}{2} \times 6\frac{3}{4}$ in. The text, in one column of 19 lines (ruled alternately), is written in a small, regular hand (*cf.* the Rainer *Führer* 1894, Taf. vii, also no. 941). The letters ⲁ, ⲁ, ⲩ and ⲣ (sometimes) are made each in a single stroke. This type of hand may be compared with that of the older uncial papyri.

[REV. C. MURCH.]

Psalms lxi. 10—12, lxii. 1—6, lxiv. 5—lxv. 3, all fragmentary.

946.

Or. 4916(6). — Parchment; three fragments, paged ϭⲕⲟ, ϭⲁ, [ϭⲓⲁ, ϭ]ⲓⲃ, —, —; $3\frac{7}{8} \times 2\frac{3}{4}$ (originally about $3\frac{1}{2}$) in. The text, in one column of 16 lines, is written in a hand of Zoega's 3rd class; ⲁ, ⲩ, ⲣ, ⲱ being formed each in a single stroke.

From Aḫmîm. [GRENFELL.]

Psalms cv. 4—10, cxlv. 10—cxlvi. 8 and an unidentified passage.

947.

Or. 4916(7).—Parchment; two connected, fragmentary leaves, the first and last of quire $\bar{\text{ⲁ}}$, paged ⲓⲏ, ⲓⲥ; ⲓⲑ, ⲍ; $2\frac{7}{8} \times 2\frac{3}{4}$ in. The text, in one column of 16 lines, is written in a minute hand (*cf.* Ciasca, tab. vi).

From Aḫmîm. [GRENFELL.]

Psalms cvi. 9—18, cviii. 13, 14, 16, 17, 19.

948.

Or. 5287(5).—Parchment; two connected but not consecutive leaves, paged ⲓⲏ, ⲓⲥ, [ⲓⲍ], ⲓⲍ;[1] $3\frac{3}{4} \times 3\frac{1}{2}$ in. The text, in one column of 22 lines, is written in a minute though heavy hand (*cf.* Zoega, tab. iii, cl. iii for the type); ⲁ, ⲩ, ⲣ are each in one stroke.

From Aḫmîm. [GRENFELL.]

Psalms cxiii. 18—cxiv. 7, cxviii. 61—77. Much of the text is scarcely legible.

949.

Or. 4916(8).—Parchment; a small fragt. of very thin material; $2\frac{3}{4} \times 2\frac{1}{2}$ in. The text,

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[1] These presumably bore the same no., as the last fol. of quire $\bar{\text{ⲁ}}$.

in one(?) column of more than 13 lines, is written in a square regular hand (*cf.* both hands of the 'Pistis,' especially the first; *v.* no. 367).

From Aḫmîm. [Grenfell.]

Psalms cxxxii. 3, cxxxiii. 1, 2, cxxxiv. 5, 6.

950.

Papyrus XXXVI, foll. xx, xxv, xxvi, xxvii. —*Cf.* no. 167 *above*, with which these leaves have no original connection. A leaf is now $9\frac{7}{8} \times 6\frac{3}{4}$ in. The text, in one column of 21 lines, is written in a large, square hand (*cf.* von Lemm in *Bull. de l'Acad. Imp.*, N.S. iii (xxxv) Fr. 4, for some resemblance). Angular forms of ⲙ, ⲣ are used. A ζ-shaped mark indicates the main sections.

[Sams.]

Psalms cxlviii. 4—13, 13—cxlix. 7, 7—cli title, cli. 1—end. The proper order of the leaves is xxvi, xxv (pp. [ϭⲕⲁ] ϭⲕⲃ), xxvii, xx. At the end of the text on fol. xx is the scribe's subscription, ⲡⲁⲓⲁ ⲁⲕⲱⲟ ⲛⲁⲣⲁⲙⲓ ⲁⲛⲟⲕ ⲡⲉⲣⲉⲫⲣⲏⲙⲁ ⲡⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ.

951.

Or. 5984.—Papyrus; the remnants of a very fine book, now preserved between glass, in 62 numbered frames.[1] A page when complete (*v.* nos. 61, 62) measured $14\frac{1}{4} \times 10\frac{1}{2}$ in., the whole surface consisting of a single *selis*. The text, in one column of 36—38 lines divided into paragraphs, is written in rounded uncials of Zoega's 3rd or 4th class, ⲁ, ⲇ, ⲙ, ⲣ being each formed of single strokes.[2] Initials at the principal sections are enlarged and accompanied by scroll ornaments (*v.* no. 48). Only a few fragts. show their pagination (nos. 4—12), *viz.* from ϰϛ—ϡ, the alternate figures only being marked (on *versos*), except at the beginnings of quires (no. 5 beg. of qu. ϛ, no. 12 of qu. ⲓ̈).

[Rev. C. Murch.]

The MS. originally contained the books of Proverbs (frames nos. 2—13), Ecclesiastes (nos. 14, 15), Canticles (nos. 16—20), Wisdom (nos. 21—40) and Ecclesiasticus (marked as *Sir.*, nos. 41—62). The paged fragts. are from the first of these, p. ϰϛ bearing part of ch. xi. Assuming therefore that the volume opened with Proverbs, we must consider the single small fragt. of Job (from chh. xxxviii, xxxix), framed as no. 1, to belong to another volume; though it is of course possible that each book was given separate pagination. Considerable portions of the other books are preserved. The text of Wisdom and Ecclesiasticus appears to differ only in verbal details from the Turin MS. (*ed.* Lagarde). The differences are often such as might be due to copying or dictation. The archaic doubling of the liquids ⲃ, ⲗ, ⲣ is not found in this MS. What remains of the *Prologue* to Eccli. is here printed.[1]

ⲛ]ⲁⲓ ⲉⲗⲗⲁⲩ ⲥⲩⲛⲧⲏⲙⲏⲟⲩ[ⲟⲥ ⲙⲙⲏⲉⲣⲟⲫⲏ]ⲧⲏⲥ ⲁⲩⲱ ⲛⲕⲉϣⲟ[ϫⲏ 9 or 10 let.]ⲟⲟⲩ ⲛⲁⲓ ⲉⲧⲣⲉϥϣⲟ ⲛ[ⲟ 9 or 10 let. ⲉ]ⲩⲧⲟⲩ ⲉⲧⲉⲧⲉⲥⲃⲱ[ⲧⲉ ⲙⲙⲓⲧⲥⲟ]ⲫⲓⲁ [ⲁⲩⲱ ⲟⲩⲇ] ϩⲱⲥ ⲉⲙⲉⲧⲉϥϣⲟ[ⲟⲩⲛ ⲙⲙⲁ]ⲩⲧⲟϥ [ⲁⲓ ⲙⲙⲁ]ⲧⲉ ⲥⲱⲙⲁ ⲉⲣⲟⲟⲩ[2] ⲁⲗⲗⲁ ⲛⲥⲉⲣⲙⲁⲕ [7 or 8 let.] ϫⲣⲏⲥⲓⲙⲟⲛ ⲙⲉⲧⲛⲁⲣⲛⲁⲓⲥⲃⲱ [4 or 5 let. ⲟⲩ]ϫⲁⲕⲉ ⲁⲩⲱ ⲟⲩⲥⲟⲥⲁⲓ ⲥⲙⲟⲩⲧ ⲙⲙⲁ[ⲥⲙⲟⲩⲧ] ⲙⲙⲟⲥⲉ ⲁϥⲧⲁⲁϥ ⲉⲙⲟⲩ ⲉⲙⲉϩⲟⲩ[ⲟ ϩⲙ]ⲙⲟⲙⲟⲥ ⲙⲙⲏⲉⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ [ⲙⲙⲁⲕ]ⲙⲁⲟⲩⲉ ⲉⲧⲉⲣⲉⲫⲣⲉ ⲙⲙⲁⲭⲟⲟⲩⲉ ⲛ[ⲓⲥⲓⲟ]ⲧⲉ ⲁⲩⲱ ⲁϥⲭⲛⲟ ⲛⲁϥ ⲛⲟⲩ-

[1] A large number of small, unidentified fragts. are preserved in a box.

[2] ⲁ rarely angular, in two strokes.

[1] *Cf.* S. Cook in *Proc. Soc. Bibl. Arch.* xxiv. 173.

[2] The 2nd ⲟ is above ⲧ.

ⲛⲟⲟⲩ ⲛ[ⲥⲉⲭⲓ]ⲥ ⲥⲓⲙⲁⲓ ⲁⲥⲣⲉⲧⲟⲣ ⲥⲱⲟⲩⲟ ⲉⲣⲟⲩ
ⲉⲧ[ⲣⲉⲡⲓ]ⲭⲁⲓ ⲙⲙⲉⲧⲛⲓ ⲉⲥⲟⲩⲧⲏ ⲉⲧⲉⲥⲃⲱ ⲙⲙⲧⲥⲟ-
[ⲟⲩⲧⲏ] ⲭⲉⲕⲁⲥ ⲉⲣⲉⲡⲓⲁⲓⲥⲃⲱ ⲥⲱⲟⲩⲧⲏ ⲉⲣⲟⲟⲩ [ⲛⲓⲥⲉ]-
ⲟⲩⲱⲟⲩ ⲉⲧⲟⲟⲧⲟⲩ ⲉⲙⲁⲧⲉ ⲥⲓⲧⲙⲏ[ⲥⲃⲏ]ⲧⲉ ⲙⲙⲏⲟ-
ⲛⲟⲥ ϯⲧⲟⲃϩ ⲟⲩⲉ ⲙⲙⲟ[ⲧⲏ] ⲉⲧⲣⲉⲧⲉⲧⲏⲙⲙⲉⲧⲏⲥⲏⲧ
ⲉⲥⲟⲩⲧⲏ ⲥⲏ[ⲙⲏ]ⲉⲧⲙⲁⲛⲟⲩϥ ⲙⲧⲉⲧⲏⲙⲟⲩ ⲙⲧⲉⲧⲏ[. .]-
ⲫⲱⲟⲩ ⲙⲙⲁⲁⲓ ⲥⲓⲥⲟⲙⲉ ⲙⲙⲁⲉⲭⲓⲥ: [. .]ⲉⲙⲉⲩⲙⲉⲉⲩⲉ
ⲉⲣⲟⲟⲩ ⲥⲙⲛⲉⲙⲕⲁϩ [ⲛⲟ]ⲉⲣⲙⲏⲛⲓⲁ ⲙⲉⲣⲣⲉⲧⲉⲩⲟⲟⲩ
ⲅⲁⲣ ⲉⲕⲩⲁⲓ[. .]ⲟⲩ ⲙⲛⲉⲁⲥⲙⲉ ⲛⲟⲉ ⲙⲭⲟⲟⲩ ⲙⲙⲏⲧ-
ⲥⲉⲃ[ⲣⲁⲓⲟ]ⲥ ⲙⲙⲁⲓ ⲁⲉ ⲙⲙⲁⲧⲉ ⲁⲓⲏ ⲁⲗⲗⲁ ⲙⲡⲛⲉ-
[ⲛⲟ]ⲙⲟⲥ ⲙⲙⲛⲉⲛⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲡⲛⲉ[ⲥⲥⲉⲙⲉ]
ⲙⲙⲁⲭⲟⲟⲙⲉ ⲛⲟⲩⲕⲟⲩⲓ ⲛⲣⲱⲃⲉ ⲁⲓ[ⲛⲉ....] ⲛⲧⲁⲩϥ
ⲉⲕⲩⲁⲓⲭⲟⲟⲩ ⲙⲧⲉⲩⲥⲉ [ⲥⲓⲧⲙⲁ]ⲥⲙⲁⲃⲱⲙⲙⲉ ⲅⲁⲣ
ⲛⲣⲟⲙⲛⲉ [. . .[1] ⲉⲧⲉ]ⲡⲓⲥⲧⲉⲩⲓ ⲁⲓⲥⲓ ⲉⲥⲣⲁⲓ ⲉⲕⲙⲛⲉ
ⲁⲧ[ⲱ ⲉⲁ]ⲛⲟⲥⲕ ⲁⲓⲥⲉ ⲉⲥⲉⲙⲛⲟⲟⲩ ⲛⲥⲃⲱ ⲉⲧ[ⲧⲙ-
ⲧ]ⲟⲟⲩ ⲉⲛⲟⲩⲓ ⲁⲛϩⲥⲧⲟⲣ ⲥⲱ ⲉⲣⲟⲓ ⲉ[ⲧⲣⲁ]ⲉⲓⲣⲉ ⲥⲱ
ⲥⲛⲟⲩⲥⲛⲟⲩⲁⲓ ⲙⲛⲟⲩⲫⲓⲗⲟ[ⲛⲟ]ⲙⲓⲁ[2] ⲉⲥⲉⲣⲙⲛⲛⲉⲩⲉ
ⲙⲛⲉⲓⲭⲟⲟⲙⲉ (fol. *b*) [ⲁⲓⲣⲥⲉⲙⲛ]ⲟⲟⲩ ⲅⲁⲣ ⲛⲟⲩⲅⲱⲙ
ⲛⲣⲟ[ⲉⲓⲥ ⲥⲛⲟⲩⲙⲛⲧⲣⲙⲛⲥⲏ]ⲧ ⲥⲛⲟⲩⲙⲟⲟⲩ ⲛⲟⲩⲟⲉⲓⲩ
[ⲩⲁⲙϯ ⲙⲡⲭⲟⲟⲩ]ⲙⲉ ⲉⲃⲟⲗ ⲉⲧⲁⲗⲗ ⲙⲙ[ⲕⲟⲟⲩ]
ⲥ[ⲛ . . . . . ⲉⲧⲙ]ⲙⲁⲩ ⲉⲧⲟⲩⲱⲟⲩ ⲉ[ⲭⲙⲉⲃⲱ] ⲉⲁⲩ-
ⲧⲁ[ⲁⲥ ⲉⲙⲉⲩ]ⲥⲏⲧ ⲉⲣⲥⲁⲕ κατα [5 or 6 let.]

ⲛⲉⲡⲣⲟⲥⲱⲡⲟⲛ

952.

Or. 4916(9).—Parchment; a small fragt.; 3×3½ in. The text, in one column of more than 15 lines, is written in a thin, uneven hand (*cf.* Rainer *Führer* 1894, Taf. vii, except for ϩ, which is in 2 strokes). Even the principal initials are but slightly enlarged.

From Aḫmîm. [Grenfell.]

Zephaniah iii. 20 (last word only); then ⲥⲟⲫⲟⲛⲓⲁⲥ—ⲁⲣⲓⲅ(*sic*); then Haggai[3] i. 1, 4—6.

[1] Not space for ⲙⲡⲣⲣⲟ.

[2] Lagarde's (Peyron's) copy begins here.

[3] Spelt ⲁⲅⲅⲁⲓⲟⲥ in ver. 1.

953.

Or. 3579A(36).—Parchment; parts of two joined leaves, paged $\overline{\text{ⲭⲍ}}$, $\overline{\text{ⲭⲏ}}$; —, —; 11¼×8½ in. The text, in two columns of about 44 lines each, is written in a small hand (*cf.* Ciasca, tab. xii for the type). Headings and initials are in red.

[W. J. Myers.]

From a Lectionary of Old Testament lessons. The second heading preserved is

ⲧⲙⲉⲭⲱⲟⲩⲧⲉ ⲛ[
ⲥⲓⲧⲟⲟ : ⲁⲅⲭⲟⲗ[ⲟⲅ]

Possibly this should be read ⲧⲟⲟ[1]; in l. 1 there is space for ⲕⲩⲣⲓⲁⲕⲏ. We should thus have lessons for the Sundays in Thoth. The lessons are: (fol. 1) [— ?, Jer. i. 9—13, Ex. xix. 10—16[, Lev. xix. [4—6, apparently a combination of verses from Psalms (lxxxv. 15 &c.), Num. xiv. [22—24, Job ii. 10—12[, (fol. 2) 1 Ki. i. 32—40, Prov. xx. 5—21, Is. xxxi. 9—xxxii. 4, Jer. iii. 14—[17], Ezek. xxxvii. 21—25[.

954.

Or. 3579A(7).—Parchment; four double leaves and one single, belonging to the MS. of no. 8 *above* and now bound immediately after that.

They contain 9 short Old Test. lessons referring to Lent, each with a title: fol. 1, ⲉⲝⲏⲅⲏⲥⲓⲥ ⲏⲥⲟⲩ ⲥⲓⲥ(*sic*)ⲁⲓⲁⲥ Isaiah lviii. 2—7; fol. 2*b* ⲏⲕⲱⲧⲓ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲏⲗ Joel i. 13—16; fol. 3*b* ⲍⲁⲭⲁⲣⲓⲁⲥ ⲉⲝⲏⲅⲏⲥⲓⲥ Zech. viii. 18—21; fol. 4*b* ⲱⲛⲁⲥ ⲉⲡⲓⲥⲓⲥ Jonah iii. 5—10; fol. 6 ⲙⲃⲁⲥⲓⲗⲓⲁ ⲉⲝⲏⲅⲏⲥⲓⲥ 1 Ki. xix. 3—9; fol. 7*b* ⲙⲓⲭⲓⲁⲥ ⲉⲝⲏⲗⲁⲛⲱⲙ Mich. i. 2—5; fol. 8*b* ⲉⲝⲏⲅⲏⲥⲓⲥ ⲙⲡⲓⲥϩⲁⲓ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲉⲝⲏⲧⲁⲡⲏ

[1] The letters are distinctly ⲧⲟⲟ.

ⲙⲛⲉⲓ(*sic*)[1] Prov. xx. 6—20(10); fol. 9 2 Sam. vii. 12, 13, end of a lesson; *ib.* col ⲓ̅. ⲫⲙⲏⲧ ⲉⲭⲙⲛⲉⲛⲉⲙⲟⲧ ⲁⲛⲁ ⲃⲓⲥⲁ Isaiah xlix. 5—7.

955.

Or. 5287(6).—Papyrus; six leaves, sewn together with coarse thread; the outer leaves (or cover), both blank, are all but lost; $2\frac{3}{4} \times 3$ in. The text, in one column of 8—10 lines, is written in an irregular, unskilled hand of Zoega's 3rd class.

From Aḫmîm (?) [Grenfell.]

Verses from the Psalms and S. Matthew. Of the former foll. 1, 2 have iv. 3—7, foll. 3, 4 have iii. 4—8, iv. 1, 2; of the latter fol. 2*b* has xviii. 21, 22. Between foll. 2, 3 at least one fol. is missing. The sequence of the passages, from page to page, shows that the leaves are in their right order. The texts are often incorrectly spelt,[2] *e.g.* Ps. iv. 4 ⲙⲟⲩⲧⲉ(*sic*) ⲙⲙⲟⲣⲫⲟⲛⲟⲩ ⲉⲙⲁⲥ ⲙⲛⲓⲧ ⲉⲭⲉⲙⲉⲧ-ⲟⲧⲙⲓⲭⲟ ⲙⲙⲟⲟⲩ ⲥⲟⲙⲙⲉⲧⲙⲓⲥⲙⲓⲧ, *ib.* 6 ⲥⲁⲥ ⲭⲉ ⲙⲙⲟⲥ ⲭⲉⲙⲙⲓ ⲙⲉⲧⲙⲁⲧⲥⲁⲗⲗⲟⲛ ⲉⲙⲁⲣⲁⲟⲟⲩ.

956.

Or. 4917(1).—Parchment; a small fragt.; $2\frac{7}{8} \times 3$ in. The text is written in 2 columns of a square hand (*cf.* Ciasca, tab. vi).

From Aḫmîm. [Grenfell.]

S. Matthew i. 21, 23 (*published* by Woide).

957.

Add. 19,902, fol. 1.—Parchment; a fragt.; $6 \times 4\frac{3}{4}$ in. The text, in two (?) columns, is written in an even, rather small hand of Zoega's 5th class. The principal initials are much enlarged and ornamented with red, green and yellow. Stops are in red.

S. Matthew xxvi. 18—21, 40—43 (*published* by Woide p. 29).

958.

Or. 5994.—Papyrus; a fragmentary leaf; $13\frac{1}{2} \times 10\frac{3}{4}$ in. The text, in two columns of over 32 lines each, is written in a regular hand (*cf.* Ciasca, tab. xxiii). Floral scrolls indicate the paragraphs.

[Rev. C. Murch.]

S. John's Gospel vii. 30—49 (*published* by Georgi, *Fragm.* 253; *cf.* Leyden *MSS. coptes* 82). The scroll at ver. 37 surrounds the number ⲓ̅.

959.

Add. 34,274, fol. 52.—Parchment; part of a leaf (bound in wrong order), paged $\overline{\text{ⲭⲓⲏ}}$, $\overline{\text{ⲭⲓⲍ}}$; $10\frac{1}{2} \times 10\frac{5}{8}$ in. From the same MS. as Paris 128[3], f. 150 (*v. Notices et Extr.* xxxiv, 1st pl.).

[R. F. Griffith.]

S. John's Gospel, in Greek and Coptic: viii. 13—21 in the former (*verso*) and vii. 42—viii. 12 in the latter (*recto*).[1] (*Published* by Georgi, *Frag. Ev.* 258).

960.

Or. 5287(7).—Parchment; part of a leaf, paging illegible; $5\frac{3}{4} \times 4\frac{3}{8}$ in. The text, in one column of 25 ruled lines, is written in a fine and very regular hand (*cf.* Ciasca, tab. vi, but also Rossi, *Papiri* 1, i. tav. iii).

[1] Perhaps ⲡⲉⲛⲧⲟⲡⲟⲥ.

[2] ? *cf.* no. 24 *above*.

[1] vii. 53—viii. 11 omitted.

Rarely initials are slightly enlarged, project and are accompanied by a simple ζ-like ornament.

From Aḫmîm. [GRENFELL.]

S. John ix. 22—38 (*published* by Woide, Mingarelli, Amélineau).

961.

Or. 4917(2).—Parchment; two connected, dilapidated leaves, paged —, —; ⲥⲟⲟ, ⲥⲏ; $6\frac{1}{4}\times7\frac{1}{2}$ in. The text, in two ruled columns of 24 lines each, is written in a regular, square hand (*cf.* Hyvernat, pl. iv. 1 for a finer example of the type). The letter ⲃ rests like ⲭ on a horizontal bar. A ζ-like mark indicates paragraphs.[1]

From Aḫmîm. [GRENFELL.]

Acts xv. 2—11; 36—xvi. 7, the second passage very imperfect (*published* by Woide).

962.

Or. 4917(3).—Parchment; parts of five leaves, the 1st paged ⲁ, ⲃ; $6\frac{3}{4}\times8\frac{3}{4}$ in. The text, in two columns of 27 ruled lines each, is written in an even, square hand (*cf.* Hyvernat, pll. ii. 2 and iii. 1).

From Aḫmîm. [GRENFELL.]

Romans i. 1—15, 16—27, 28—ii. 7, 9—21. Most verses are but fragmentary. The 5th fragt. is unidentified (1 ver. only *published* by Woide).

963.

Or. 4917(4).—Parchment; a fragt.; $4\frac{5}{8}\times2\frac{1}{2}$ in. From the same MS. as no. 124 *above*.

Romans xv. 22—24, 26—29.

[1] At ch. xvi. 5 only.

964.

Or. 3579B(60). — Parchment; part of a leaf; $7\frac{3}{8}\times3\frac{3}{4}$ in. (complete in height). The text, in two columns of 25 lines each, is written in a small, very fine hand of the type of the *Codd. Vatic.* or *Sinait.* The ϩ is but slightly curved as in the Rainer *Führer* (1894), Taf. vi.

[W. J. MYERS.]

Romans xvi. 20—25 (*om.* 24) complete, 25—end fragmentary; 1 Corinthians i. 1—4 fragmentary, 4—10 complete. A frequent peculiarity is the suffix -ⲑⲓⲟⲩⲧⲓ.

965.

Or. 4917(5). — Parchment; three fragments; $4\frac{1}{2}\times5\frac{1}{4}$ in. (the complete width). The text, in two ruled columns of more than 22 lines each, is written in a cramped, somewhat irregular, square hand (*cf.* Rossi, *Papiri* I. i, tav. iii for some resemblance).

From Aḫmîm. [GRENFELL.]

Galatians iv. 7—22, 24—v. 9, 10—23; but the verses are rarely complete. (1 ver. *published* by Woide.)

966.

Or. 5995.—Parchment; part of a leaf; an illegible quire-mark is visible; $3\frac{3}{8}\times3\frac{1}{4}$ in. (complete in width). The text, in one column of over 23 lines, is written in a minute, square hand (*cf.* Ciasca, tab. vi for the type). The initial of the principal section recedes and is accompanied by a plain ζ-shaped mark.

[REV. C. MURCH.]

Ephesians iii. 19—iv. 13, but only partly complete (*published* by Amélineau).

967.

Or. 5996.—Papyrus; a fragmentary leaf; $9\frac{1}{2} \times 6$ in. The text, in two columns of over 26 lines each, is written in very black ink in an even, thin hand (*cf.* F. Rossi, *Papiri* II. iv, tavv. ii, iv, *cf.* also Ciasca, tab. vii). The ⲓⲓ is of the form ⲓⲓ. Initials are slightly enlarged. The ends of many words have a stroke above them.

[Rev. C. Murch.]

1 Peter iii. 15—iv. 6, mostly incomplete.

968.

Or. 5997.—Parchment; a fragment, paged (on both sides) $\overline{\text{ⲁⲉ}}$; $6\frac{1}{2} \times 9\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Ciasca, tabb. xviii, xx). Initials, stops, the letter ⲫ are in bright red.

[Rev. C. Murch.]

Revelation xi. 9—13, 15, 16, 18, 19, all incomplete (*published* by Goussen).

LITURGICAL TEXTS.

969.

Or. 5998.—Parchment; seven fragts.; the largest (two joined leaves) $8 \times 10\frac{1}{4}$ in. The text, in one column of about 20 lines, is written in a small, neat hand (*cf.* Hyvernat, pl. xiii. 2 and Ciasca, tab. xii). Fragt. 6 shows a large ornamented and coloured initial &c. In the lower margin are coloured figures of birds.

[Rev. C. Murch.]

Prayers. Fragts. 1—3 contain apparently parts of one prayer divided into short paragraphs, each of which begins with "O God, . . .," *e.g.* (fr. 1*b*) ⲡⲛⲟⲩⲧⲉ ⲙⲡⲣⲧⲁⲁⲧ ⲉⲧⲟⲟⲧⲟ ⲙⲡⲣⲉⲫⲣⲏⲟⲃⲉ ⲍⲏⲧⲁⲥⲛⲉⲓⲟⲩⲧⲙⲁ ⲙⲡⲛⲓ ⲟⲛⲛⲟⲓ — ⲡⲛⲟⲩⲧⲉ ⲁⲕⲁⲭⲱⲣⲏⲥⲉⲓ ⲛⲁⲓ ⲛⲧⲉⲕⲍⲟⲧⲟ ⲉⲧⲣⲉⲥⲉⲣⲁⲣⲟ ⲉⲍⲣⲁⲓ ⲁⲭⲟⲓ — ⲡⲛⲟⲩⲧⲉ ⲁⲕⲟⲕⲁ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲣⲏⲟⲩⲣⲏ ⲛⲥⲁⲃⲟⲁ ⲙⲡⲛⲓ ⲛⲃⲁⲗⲁⲃⲓ ⲙⲙⲓ . . ⲛⲟⲃⲁ — [ⲙⲡⲛ]ⲟⲩⲧⲉ ⲁⲕⲧⲣⲉⲡⲓⲥⲕ-ⲧⲙⲁ [ⲉⲧ]ⲟⲩⲁⲁⲃ ⲉⲧⲙⲁ ⲡⲁⲕ ⲉⲣⲁⲓ ⲙⲡⲙⲏⲧ.

Fragts. 4, 5 show remains of other prayers; the former has the words ⲁⲗⲱⲡⲏⲥ▮ⲥⲁⲃⲁⲱⲑ.

Fragt. 6*a* had a title, now illegible; *b* a prayer containing the words λογισ[μός], [π]ολητία, ἀνάπαυσις. Fragt. 7 shows the beginning of a prayer: ▮ⲙ]ⲙⲟⲩⲧⲉ ⲡⲙⲁ[ⲛⲧⲟⲕⲣⲁⲧ]ⲱⲣ ⲡⲁⲛⲟ▮.

970.

Or. 5999.—Paper; a complete leaf; $4 \times 3\frac{7}{8}$ in. The text, in one column of 17 lines, is written in an irregular hand (*cf.* Crum, *Copt. MSS.*, pl. 3, xv for the type).

[Rev. C. Murch.]

A Prayer to God the Father, who forgives our sins for Christ's sake. "Accept us, Lord, and accept at our hands these reasonable (λογικός) gifts that are in heaven, for the glory of Thy holy name and the salvation of Thy people for ever. Ἐλέησον ἡμᾶς." Then, as a title: ⲡⲣⲟⲥ ⲃ̄. "Receive us into the

kingdom of light(?) of Thy Son, that we may be in mercy and grace and that Thou mayest number us with Thy saints that have pleased Thee from the beginning till now. For Thou it is dost dwell with the saints[1] and to Thee belong all honour &c." The text is sometimes incorrect.[2] Across it 4 lines of Arabic have been written.

971.

Or. 4917(6).—Parchment; a fragment; ruled; $4\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of more than 13 (probably about 18) lines, is written in a regular, square hand (*cf.* Ciasca, tab. vi). A scroll-ornament in the margin indicates a paragraph.

From Aḫmîm. [Grenfell.]

From a Diptych, in Greek and Coptic, the former being on the *versos*, the latter on the *rectos*.[3] It does not correspond to any published form. It contained apparently the names of (1) the Old Testament patriarchs, prophets &c., (2) New Testament saints, (3) the actual patriarch of Alexandria and local bishop,[4] (4) certain martyrs. The following is the text.

Fol. *a*. ⲡⲉⲛⲉⲓⲱⲧ ⲁⲃⲣⲁϩⲁⲙ ⲙⲙⲓⲥⲁⲁⲕ ⲙⲙⲁ-ⲕⲱⲃ ⲙⲙⲱⲥⲏⲫ ⲡⲉⲛⲉⲓⲱⲧ ⲙⲱⲩⲥⲏⲥ ⲙⲙ̄ⲡⲓⲁⲁⲣⲱⲛ ⲡⲉⲛⲉⲓⲱⲧ ⲓⲱⲃ ⲡⲉⲛⲉⲓⲱⲧ ⲇⲁⲩⲓⲇ ⲙⲙⲓⲥⲟⲗⲟⲙⲱⲛ ⲇⲁⲙⲓⲏⲗ ⲙⲙⲡⲩⲙⲛⲧϩⲁⲣⲓⲟⲥ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ

fol. *b*. ⲡⲃⲁⲡⲧⲓⲥⲧⲟⲩ ⲓⲱⲁⲛⲛⲓⲟⲩ ⲁⲃⲃⲁ ⲃⲉⲛⲓⲁⲙⲓⲛ ⲁⲣⲭⲓⲉⲡⲓⲥ̄ ⲕⲁⲓ ⲁⲃⲃⲁ ⲥⲧⲓⲫⲁⲛⲟⲩ ⲉⲡⲓⲥⲕⲟⲡⲟⲩ ⲟⲣⲑⲟⲇⲟⲝⲟⲩ

ⲧⲟ ⲉⲩϫⲁⲣⲓⲥⲧⲏⲣⲓⲟⲛ ⲕⲁⲓ ⲩⲡⲉⲣ ⲕⲟⲓⲙⲏⲥⲉⲱⲥ[1]

ⲧⲁ ⲟⲛⲟⲙⲁⲧⲁ ⲧⲱⲛ ⲁⲅⲓⲱⲛ ⲁⲇⲟⲗⲟⲫⲟⲣⲱⲛ ⲙⲙⲁⲣ-ⲧⲩⲣⲟⲛ ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣⲟⲥ

972.

Or. 6000.—Parchment; fragments of four connected leaves *i.e.* of eight pages; the largest $4\frac{1}{4} \times 7\frac{1}{2}$ in. The texts, in one column of over 18 lines, are written in two hands: for that upon the pages now marked *A* (treated here as having preceded the others) *cf.* Hyvernat, pl. x; for that on pages *B*, *ib.* pl. xii. 3 or Zoega, tab. vi, no. xxxviii. Enlarged initials are sometimes used.

[Rev. C. Murch.]

Hymns similar to those published by Zoega (no. cccxii), Erman (*Abhandl.* Berlin Acad. 1897), Pleyte and Boeser (*MSS. coptes* 417), Möller (Berlin *Kopt. Urk.* no. 32)[2] and Spiegelberg (*Rec. de Trav.* 33, 206).

I. Pages *A*. The 1st Hymn related to the Jewish captivity (Ps. cxxxvi. 1).

Fol. 1*a*, quite illegible.

Fol. 1*b*.

ⲡⲟⲉⲓⲕ

ⲙⲩⲣⲉ ?

ⲡⲛⲟⲉⲓⲥ ⲉⲥⲱ?

ⲥⲓⲧⲉⲩⲭⲣⲁⲥⲓⲁ

? [ⲁ]ⲩⲉⲓⲯⲉ ⲙⲙⲓⲥⲧⲟⲣⲓⲁⲛⲟⲩ ⲉⲥ

[ⲣⲁⲓ]ⲙⲙⲁⲩ ⲙⲧⲟⲣⲉ ⲉⲧⲥⲙⲟⲟⲩ

ⲥⲁⲣⲟⲟⲩ ⲥⲓϫⲙⲙⲓⲉⲣⲟ ⲛⲉⲧⲫⲣⲁ

ⲧⲏⲥ . . ⲁⲩⲯⲁϫⲉ ⲙⲙⲓⲥⲧⲉⲣⲏⲩ

ⲉⲧⲃⲏⲏⲧⲥ ⲙⲡⲁⲩⲱⲟⲩⲉ ⲙⲥⲏ

ⲧⲟⲩ [ⲭⲉ]ⲉⲩⲧⲟⲙⲓⲟⲥ ⲛⲉⲛⲉⲧⲙⲁⲛⲟⲩⲧⲩ

---

[1] Is. lvii. 15.

[2] ⲉⲧⲃⲏⲏⲧⲥ and ⲙⲡⲉⲕ- (conjunct.) occur.

[3] Possibly however the successive paragraphs were in alternate languages and did not translate one another.

[4] Names have been erased here and replaced by Benjamin and Eunomos. The parchment could hardly have borne two successive erasures; one would therefore assume that of B.'s predecessor, Andronikos, to have been originally written. But the space seems too short for that name. The script of the actual names is of much the same type as that of the original scribe.

[1] A rubric showing that the book was for the deacon's use. *Cf.* that in no. 513.

[2] *V.* also *Aeg. Zeitschr.* xxxix. 104 ff.

? ⲧⲁ . . ϩ ⲛⲉⲛⲉⲛⲟⲓⲟⲧⲉ
ⲥⲧⲱⲟⲩ ⲧⲉⲓ[ⲟⲩ] ⲡⲓⲣⲁ ⲉⲥⲥⲱⲟⲩ
ⲛⲓⲁ ⲟⲛ ? ϩⲱⲟⲩ ⲉⲩⲟϥ
ⲛⲉⲛⲟⲓⲟⲧⲉ ? ⲁⲩⲥⲓϣⲓ

Fol. 2*a*, apparently the end of the preceding and the beginning of another hymn, treating of the ills that befell various biblical characters through the influence of women. The latter has a heading indicating a melody often used.[1]

ⲛϫⲟⲙⲓⲥ
ⲡⲓϫ
ⲧⲁⲓ ⲉⲧⲁⲕⲥⲱⲛⲧⲥ ⲛⲉⲛⲉⲓ[ⲉⲓⲟ]
ⲧⲉ ⲕⲟⲧⲟ ⲥⲓⲱⲟⲩ ⲉⲧⲉⲥⲁⲣϫⲏ [ⲛⲕⲉ]
ⲥⲟⲩ ϫⲁⲣⲉⲛⲉⲡⲣⲟⲟⲩⲧⲉ ≠
———— . . . ———— . . . ————
———— . . . ———— . . . ————
ⲥⲟⲩⲧⲁ ⲥⲧⲟ ⲛⲁ
ⲉⲧⲃⲉⲟⲩⲥⲣⲱⲙⲉ ⲛⲟⲩⲟⲩⲣ ⲙⲧⲁⲓ
ⲥⲓⲥⲉ ⲧⲙⲣⲟⲩ ⲫⲁⲟⲩⲉ . . . . ϫ .
ⲟⲩⲱⲟⲩ ⲟⲃⲟⲩ ⲥⲙⲏⲩⲏ ⲫⲁⲣ[ⲟ]
ⲙⲙⲟⲩ ⲁⲣⲭⲟⲟⲓ[ⲥ ? ⲉⲧⲃⲉⲙⲁ]
ⲣⲓⲁ ⲧⲉⲣⲣⲟ ⲙⲧⲁⲛⲟⲩϫ[ⲁⲓ]
ⲟⲩⲱⲟⲩ[ϩ ⲛⲁ]ⲓ ϫⲁⲥϫ

2*b* continues the last.

[ⲙⲧⲁⲩⲙⲟⲩ
[ϫⲟⲣⲡⲙⲉ ⲛⲉⲙ
[ⲧⲁⲧⲱⲣⲥⲱⲙⲉ ⲛⲁ
[ⲣⲁ]ⲃⲁ ⲙⲙⲟϥ ⲁϥⲟⲩⲱⲟⲩ ⲟⲃⲟⲩ ϩⲓ
[ⲙⲫⲏ]ⲓ ⲁⲙⲙⲟⲩ ⲉⲓ ⲉϩⲟⲩⲏ ⲉⲙⲕⲟⲥ̄ ≠
? ⲥ ⲟⲩⲙⲉ ⲟⲩⲛⲁⲩ ⲟⲩⲛⲟ ⲓ
[ⲓ]ⲙⲟⲩⲧⲉ ⲁⲩⲱ ⲟϫⲙⲛⲕⲁϩ ⲁⲩ
[ⲓ]ⲁⲩ ⲉⲙⲉϩⲓⲟⲙⲉ ⲁⲩⲱ ⲙⲧⲟⲟⲩ ⲁⲩ
[ⲙⲁ]ⲣⲁⲃⲁ ⲙⲙⲟⲟⲩ :— ⲉⲧⲃⲉⲙⲁⲣⲓⲁ[2]
[ⲁⲥⲓ]ⲭⲉⲓⲛ ⲡⲫⲟⲣⲉ ⲛⲉⲙⲟⲣ ⲛⲁⲩ
[ⲉⲙⲁⲛⲁ] ⲧⲩⲥⲉⲣⲉ ⲙⲁⲕⲱⲃ ⲁϥⲟⲃ
[ⲙⲟⲥ ⲙⲫ]ϩⲟⲙⲉ ⲛⲉⲙⲁⲥ ⲁⲙⲉⲥ
[ⲙⲙⲁⲩ[1] ⲙⲟⲩⲟ]ⲩⲧⲩ ⲙⲉⲧⲉⲫⲙⲟⲓⲥ
[ⲱⲡⲱ ? ⲟⲩ

Fol. 3*a*, end of the same.

? ⲉⲙⲓ]
ⲟⲩⲙⲁ ? [
ⲁⲛⲉⲥⲁⲗⲟⲥ ⲟⲩ[
ⲁⲃⲉⲥⲁⲗⲱⲙ ⲡⲫⲏⲣⲉ ⲙ[ⲁⲁⲁ ⲁϥⲟⲩ]
ⲉⲥⲁϩⲉ ⲙⲙⲉⲫⲓⲣⲁⲁ ⲁϥ[ⲧⲣⲉⲩ]
ⲙⲟⲩⲟⲩ ⲉⲛⲁⲓⲙⲱⲛ ⲉⲧⲃⲉⲟⲁ[ⲙⲁⲣ]
ϫⲉⲗⲫⲟⲃⲟⲥ ≠ ⲁⲥⲟⲗⲟⲙⲱⲛ ⲙ[ⲣⲣⲟ]
ⲉⲥⲁⲃⲉ ⲙⲟⲩⲟⲩⲧ ⲉⲛⲁⲗⲱⲙⲁ[ⲥ ⲛⲉϥ]
ⲥⲟⲩ ϫⲁϥⲉⲧⲓ ⲙⲙⲟϥ ⲙⲁⲃⲓⲥⲁ ⲙ[ⲥⲱⲙⲉ]
ϗ ⲛⲁⲓ ⲧⲙⲣⲟⲩ ⲙⲟⲩ ⲉⲧⲃⲉⲛⲉⲥⲓⲟⲛ[ⲉ][3]
ⲙⲟⲥⲁⲛⲛⲓⲥ ⲙⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲟⲩ[ⲥⲱⲙⲉ]
ⲁⲥⲧⲣⲉⲧⲣ ⲙⲧⲉϥϫⲁⲛⲉ ⲛⲉⲙⲧⲁ[ϥⲟⲩ]
ϫⲁⲓ ⲉⲥⲱⲙⲉ ⲁⲛⲁⲓ ⲟⲩⲱⲱⲙⲟⲩ ⲉ[ⲙⲁ]
ϩⲣⲙⲙⲟⲩⲧⲉ ⲉⲧⲃⲉⲟⲩⲥ[ⲙⲉ]
———— . . . ———— . . . ————

3*b*. On Judith and Holophernes.

[? ?
[ⲙⲧⲁⲩⲙⲁ
[ⲙⲙⲟⲟⲩ ⲉⲣⲉ
[ⲙⲡⲉϥ]ⲣⲟⲃⲓⲉ ⲙⲕⲟⲧⲕ ϩⲓⲙⲟⲟⲩ ≠
[ⲁϥ]ⲥⲱⲧⲙ ⲉⲥⲁⲓⲟⲩⲁⲓⲟ ⲙⲉ
[ϩ]ⲱⲟⲩ ⲙⲙⲟ ⲉⲧⲁⲥϫⲟⲟϥ ⲉⲣⲟϥ ⲁⲥ
ⲫⲓ ⲙⲧⲁⲓⲉ ⲙⲙⲉⲣⲟ ⲁⲧⲉⲥⲙⲟⲩⲓⲥ
ⲧⲙⲣⲉ ⲟⲩϫⲁⲓ ≠
[ⲁⲙ]ⲁⲃⲟⲩϫⲟⲧⲟⲙⲟⲥⲟⲣ ⲅⲁϫⲉ ⲙⲉ
[ⲁ]ⲗⲟⲫⲉⲣⲛⲓⲥ ϫⲉⲧⲙⲟⲟⲧⲛ ⲙⲙ
[ⲃ]ⲱⲕ ⲙⲙⲛⲛⲏⲣⲉ ⲧⲙⲣⲉ ⲉⲧ
[ⲛ]ⲙⲁⲕ ≠ ⲙⲡϫⲟⲙⲓⲥ ⲉⲙⲉⲁⲓ
[ⲙⲉ]ⲙⲛⲧ ⲙⲡⲧⲁⲕⲟ ⲙⲙⲉⲧⲩⲭⲟⲣⲁ
[ⲙⲉ]ⲙⲉⲧⲩⲟⲟⲛ ⲉⲥⲛⲧⲟⲩ ϫⲉⲁⲧⲉⲣ
(*sic*) ⲁⲧⲙⲟⲧⲛ ⲙⲥⲱⲟ[ⲩ ?

[1] *V. ll.* 109. The first words here = κϭοτϥ (*cf.* Leyden MSS. 430), the sign for *και* being misused. For the next, = *στίχος*, *v.* Erman's hymns, also Brightman, *Liturg. E. and W.* 570, 602.

[2] Repeated from 2*a*.

[1] There seems no space for more.

[2] This line is the 'response' ⲟⲩⲱⲟ[ⲩⲛ], as often in the other hymns (not ϫⲱ, as Möller would read).

Fol. 4*a* continues the same.

ⲉⲃⲏⲟ[ⲩ]ⲁ[ⲟⲩⲁ[1]]
ⲧⲁⲥ ⲉⲛⲉⲣⲟⲓ]
ⲓⲟⲩⲁⲓⲟ ⲧⲩⲃⲉⲣⲉ ⲙⲙⲉⲣⲁⲣ[ⲓ ⲛⲉ]
ⲟⲩⲥⲉⲥⲙⲉ ⲏⲭⲣⲁⲧⲉ ⲛⲉⲥⲱ[ⲥ]
ⲉⲥⲏⲛ ⲉⲙⲓⲥ̄ ⲁⲥⲉⲓ ⲉⲃⲟⲗ ⲉⲧ[ⲱ]
ⲙⲛⲧ ⲉⲣⲟⲩ ≠ ⲁⲗⲟⲫⲉⲣⲓⲛⲉ ⲛⲁ[ⲧ]
ⲉⲣⲟⲥ ⲁⲫⲣⲁⲩⲉ ⲁⲥⲟⲩⲛⲉ ⲛⲟⲩ[ⲭⲁ]
ⲣⲓⲥ ⲉⲛⲁⲥⲣⲁⲩ ⲛⲉⲡⲓⲙⲏⲛⲩⲉ [ⲉⲧ]
ⲙⲙⲁⲩ ⲁⲥⲭⲓⲩⲕⲁⲕ ⲉⲃⲟⲗ [ⲉⲥ]
ⲭⲱ ⲙⲙⲟⲥ ≠ ⲟ̿ⲩ ⲭⲉⲩⲁⲭⲉ ⲙⲉ[ⲧⲉⲕ]
(*sic*) ⲥⲙⲥⲁⲗ

4*b* ends the same.

[ⲓ]ⲟⲩⲁⲓⲟ
[ⲁⲣⲥⲱ ⲛⲟⲩ
[ⲁⲥⲩⲙⲁ ⲁⲥⲣⲓ
[ⲛ]ⲧⲉⲕⲁⲗⲉ ⲙⲡⲉⲛⲥⲟⲟⲟⲩ ⲧⲁ
[ⲥⲟ]ⲥ ⲁⲥⲭⲓⲩⲕⲁⲕ ⲉⲃⲟⲗ ⲉⲥ
[ⲭ]ⲱ ⲙⲙⲟⲥ ⲟ̿ⲩ
[ⲁ]ⲫⲟⲩⲱⲛ ⲉⲛⲉⲙⲧⲁⲓ ⲙⲧⲁⲡⲟⲗⲓⲥ
[ⲁ]ⲟⲩⲱⲛ ⲛⲁⲓ ⲭⲁⲡⲛⲟⲩⲧⲉ ⲅⲱⲟ
[ⲡⲉ] ⲛⲉⲙⲁⲓ [ⲁ]ⲓⲣⲓ ⲙⲧⲁⲡⲉ ⲛⲁⲁⲟ
[ⲫⲉ]ⲣⲙⲓⲥ ⲙⲡⲉⲗⲁⲁⲩ ⲉⲙⲥⲟⲟ
[ⲟⲩ] ⲩⲱⲟⲩⲉ ⲙⲙⲟⲓ ≠ ⲩⲁⲭⲉ ⲙⲉ[2]

———··· ———··· ———

II. Pages *B*. The 1st page preserved is from the middle of a story of Solomon who delayed too long in doing justice for a boy illtreated by his stepmother.

Fol. 4*b*. ⲥⲟⲗⲟⲙⲱ[ⲛ]
ⲧⲙ . . ⲧⲟ]
ⲟⲙ ⲉⲣⲟⲓ ⲁⲧⲁⲓⲁ[ⲁⲩ]
ⲁⲡⲁⲓⲟⲩ ⲝⲓ ⲕⲁⲓⲟⲩⲧⲉ ⲛ̄]
ⲟⲩⲁⲧⲙⲁⲧⲉ ⲥⲙⲉⲥⲥⲙ[ⲧ ⲁⲥⲉⲣⲥⲉⲙ]
ⲛⲟⲟⲩ ⲉⲙⲉⲟⲟⲟⲩ ⲉⲣⲟⲓ

[1] ⲃⲁⲓⲧⲗⲟⲩⲁ in Add. 17,183.

[2] *Cf.* 4*a*.

ⲙⲛⲥⲟⲩⲟⲉⲓⲩ ⲉⲣⲉⲥⲟⲗⲟⲙⲱⲛ ⲃ̄[ⲱⲕ]
ⲉⲫϩⲁⲛ ⲥⲛⲟⲩϩⲁⲛ ⲉⲫⲥⲟⲩ[ⲧⲱⲛ]
ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲙⲧⲛⲉ ⲩⲟⲟⲛ ⲛ̄[ⲉⲙⲁⲩ]
ⲉⲣⲉⲣⲱⲙⲉ ⲙⲙⲁ ⲧⲉ[ⲟⲟ]ⲩ ⲙⲁ̄
ⲛⲟⲩⲣⲱⲙⲉ ⲙⲡⲙⲁⲟ ⲙⲙⲁⲩ[ⲉⲣⲉ]
ⲧⲉⲫⲥⲱⲙⲉ ⲕⲁ ⲥⲱⲙⲁ ⲉ[ⲥⲣⲁⲓ ?
ⲟⲩⲭⲏⲣⲉ ⲏⲥⲟⲟⲩⲧ ⲉⲥ̄ ?
ⲙⲙⲁⲧⲉⲛⲉ ⲥ . . . ⲧ ?

Fol. 4*a* continues the same.

[ⲉ
[ⲭⲏⲛ]ⲣⲉ ⲩⲏⲙ
. . . .]ⲉ[. . ⲉ]ⲓⲣⲉ ⲙⲙⲁⲩ
[ⲛⲟⲩⲙⲉⲧⲛ]ⲁⲛⲟⲩϥ ⲙⲛⲥⲉⲧⲱⲥⲉ
[ⲉⲧ]ⲉⲫⲁⲛⲉ ⲙⲙⲉⲥ ⲛⲟⲩⲥⲟⲟⲩ ⲛⲉⲙⲁ
. . ⲧⲙ ⲉⲧⲧⲱⲥⲉ ⲉⲙⲟϥ ⲙⲉⲉϩ ⲛⲟⲩ
[ⲥⲟⲓ]ⲧⲉ ⲉⲥⲣⲁⲥⲉ ⲉⲭⲱϥ ⲛⲉ̿ⲭⲣⲓⲥⲧⲟⲥ
. ⲩϩ ⲙⲛⲟⲟⲩ ⲥⲓⲱⲟϥ ⲉⲫⲩⲁⲓ
[ⲧⲱ]ⲟⲩⲙ ⲉⲩⲱⲟⲣⲡ ⲉⲙⲙⲓⲉ ⲩⲁⲉϩ ⲛ
ⲩⲟⲩⲛⲧⲉ ⲛⲟⲉⲓⲕ ⲛⲁϥ ⲩⲁϥⲭⲓ
[ⲧⲟ]ⲩ ⲉⲧⲟⲟⲧⲥ ⲥⲛⲟⲩⲩⲛⲥⲛⲟⲩⲧ ≠
. ⲫⲉⲓⲉ . . . ⲣ ⲙⲉⲧⲩⲙⲙⲉ ⲛⲥⲱϥ
[ⲁϥ]ⲃⲱⲕ ⲉϫⲙⲡⲧⲁⲫⲟⲥ ⲉⲧⲉϥ
[ⲙⲁ]ⲁⲩ ⲩⲁϥⲥⲛⲟⲟⲩⲥ ⲛⲑⲣⲙⲙⲉ ⲉ
. . ⲛϥ ⲉϫⲱⲥ ⲭⲉⲩⲁⲛⲟⲓ ⲉⲛⲉⲓ
[ⲧⲁ]ⲣⲃⲓⲧ ⲉⲛⲉⲥⲥⲏⲧ ⲙⲙⲁⲓⲉ ⲧⲁⲓⲉ
[ⲣⲓⲧ] ⲙⲙⲁⲁⲩ ϫ . . . . ⲃ ⲙⲙⲛⲉⲩ . .

Fol. 3*b*, the same.

ⲙⲧⲉⲣ[ⲉ]
ⲧⲉⲥⲥⲙⲉ [ⲟ]ⲩⲙⲃⲉ ⲙⲙ[ⲟϥ ⲁϥⲧⲱ]
ⲟⲩⲙ ⲁϥⲃⲱⲕ ⲩⲁⲥⲟⲗⲟⲙⲱⲛ ⲙ[ⲉⲣⲟ]
ⲁⲑⲣⲙⲉ ⲁⲑⲭⲓⲩⲕⲁⲕ ⲉⲃⲟⲗ [≠]
ⲟ̿ⲩ ⲭⲉⲡⲁϫⲟⲉⲓⲥ ⲩⲙⲥⲧⲏⲕ ⲥ[ⲁⲣⲟⲓ]
ϯ ⲛⲟⲩⲥⲁⲛ ⲉⲁⲓⲕⲁⲓ° ⲉⲣⲟⲓ ⲭⲉⲧ[ⲁ]
ⲙⲁⲁⲩ ⲙⲙⲟⲛ ⲉⲙⲟⲥ ⲁⲡⲁⲓⲱ[ⲧ]
ⲝⲓ ⲕⲁⲓⲟⲩⲉⲓ ⲛⲉⲥⲥⲁ ⲟⲩⲁⲧⲏ[ⲁⲧⲉ]
ⲥⲙⲉⲥⲥⲙⲧ ⲁⲥⲉⲣⲥⲙⲟⲟⲩ ⲉ[ⲛⲉⲟⲟⲟⲩⲧ]
ⲙⲧⲉⲣⲥⲟⲗⲟⲙⲱⲛ ⲥⲱⲧⲙ ⲉⲙ[ⲩⲁ]
ⲭⲉ ⲉⲣⲉⲙⲩⲣⲣⲉ ⲩⲙⲙⲁ ⲧⲁⲩⲟ ⲙ
ⲙⲟⲟⲩ ⲁⲫⲙⲕⲁⲩ ⲉⲥⲙⲧ ⲭⲁⲣ[? ⲉ]
ⲭⲱϥ ⲭⲉⲟⲩⲧⲥⲁⲓⲥⲙ[ⲉ]

Fol. 3*a*, the same.

[illegible]
[illegible]
[illegible]
[illegible] ? [illegible]
[illegible] ? (*sic*) [illegible]
? [illegible]
[illegible]
[illegible] ? [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Fol. 2*b*, the same.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

2*a*, end of the same and beginning of another hymn relating to Solomon and someone who had cursed David (? Shimei). The name of the prescribed melody is found elsewhere.[1]

? [illegible]
? [illegible]
(*sic*)[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Fol. 1*b* presumably continues the last, though the text relates to the discovery of thieves in a vineyard by its owner.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1*a* relates to Solomon and to someone who cursed David (? Shimei). It too may continue the text of 2*a*.

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

973.

Or. 5465. — Paper; fifteen leaves, paged $\overline{\text{ϩιϩ}}$—$\overline{\text{ροϧ}}$, $\overline{\text{ροϩ}}$—$\overline{\text{ριιι}}$ ($\overline{\text{ριιτ}}$ being missed out); $6\frac{1}{2} \times 4\frac{7}{8}$ in. The text, in one column of some 22 lines, is written in a sloping hand of Zoega's 9th class. Head-lines and initials are in red.

From Siût. [Horner.]

[1] *V.* Möller, *l.l.*

From a book of Greek Psalms and Hymns, for use during certain services. The former are represented by verses, one or two together, selected from the Psalter,[1] and prefaced in each case by their initial words in Coptic. Those on pp. ⲣⲛⲁ—ⲣⲍⲅ are Ps. viii. 12, xix. 6, xv. 8, xx. 4, 5, xxi. 23, 24, xxiii. 6, ib. 7, xxvii. 9, xxviii. 3, xxxii. 22, xxxiii. 4, ib. 9, ib. 12, ib. 20, 21, xxxv. 10, 11, xxxvi. 3, 4, ib. 18, 23, ib. 29, xxxix. 10, xliv. 1, ib. 3, ib. 7, ib. 9, ib. 10, ib. 14, xlv. 8, 11, xlvi. 6, l. 3, ib. 9, li. 10, lxiv. 2, lxvii. 6, ib. 36, lxxi. 15, ib. 18, lxxvii. 1, 3, 4, ib. 25, ib. 65, 66, ib. 68, 69, ib. 70, 71, lxxix. 2. The last verse on p. ⲣⲟⲁ is cxv. 4, 6. The Hymns on p. ⲣⲟⲍ ff. refer to and amplify the *Trisagion*, The first now complete is headed ⲉⲭⲓⲡⲥⲁⲣⲅⲉ[ⲗⲟⲩ] and begins[2] ⲁⲥⲧⲁⲥ ⲡⲁⲓⲧⲉⲥ ⲉ ⲗⲁⲟⲓ ⲉⲡⲟⲧⲉⲥⲁⲥⲟⲩ ⲧⲟⲛ ⲗⲟⲅⲟⲛ ⲧⲟ ϫⲟⲛ ⲉⲧⲁⲣⲅⲉⲗⲓⲟⲛ ⲅⲁⲗⲁⲧⲉ ⲧⲁ ⲟⲥ ⲙⲟⲛ ⲉⲓⲥ ⲧⲁ ⲣⲉⲙⲁⲧⲁ ⲁⲩⲧⲟⲩ ⲧⲟⲓⲥ ϫⲱⲛⲥ ⲧⲙⲟⲛ ⲟⲧⲓ ⲁⲛⲉⲥⲧⲏ ⲉⲕ ⲛⲉⲕⲣⲟⲛ. The next, ⲉⲭⲓⲏⲣⲏⲛⲓⲉ, begins ⲱ ⲉⲓ ⲁⲣⲭⲏ ⲧⲉⲓ ⲣⲉⲓ ⲟⲉⲓⲁⲗⲱⲥⲁⲥ. Next is an adaptation (numbered ⲃ̄) of the *Trisagion*[3] to the festival of John the Baptist: ⲁⲅⲓⲟⲥ ⲱ ⲱⲥ ϫⲉⲣⲉ ⲓⲱⲁⲛⲛⲟⲩ ⲕⲁⲓ ⲕⲉⲣⲯ ⲱⲣⲟⲥⲟⲗⲟϫⲟⲛ ⲁⲅⲓⲟⲥ ⲉⲓⲥϫⲩⲣⲟⲥ ϫⲉⲣⲉ ⲕⲉ ⲡⲣⲟⲇⲣⲟⲙⲟⲩ, with its translation ⲛⲉⲫⲃⲟⲗ: ⲫⲟⲩⲁⲁⲃ ⲛⲟⲓ ⲡⲓⲟⲩⲧⲉ ⲉⲫⲣⲁⲯⲉ ⲙⲙⲱⲩ ⲉⲫⲕⲩⲣⲓⲕⲉ ⲛⲧⲉⲫⲟⲙⲓⲥⲓ. The *Trisagion* for the *σύναξις* begins ϫⲉⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲃⲁⲡⲧⲓⲥⲧⲁ ⲡⲁⲓⲱⲛ ⲧⲓⲙⲏ ⲧⲟⲩ ⲭⲣ̄. The next follows the Gospel: ⲡⲣⲟⲧⲟⲛ ⲗⲟⲕⲟⲛ ⲧⲟⲓⲥ ⲟⲩⲣⲁⲛⲟⲩⲥ ⲕⲁⲓ ⲧⲏ ⲣⲉⲓ; the next, in Coptic, the *ἀσπασμός*: ϫⲉⲣⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲥⲧⲏⲗⲗⲟⲥ ⲛⲟⲩⲱⲟⲓⲛ ⲉⲫⲥⲟⲕ ⲭⲁⲟⲓ ⲙⲛⲉⲫϫⲟⲉⲓⲥ. After the rubric δοξα is a text found elsewhere:[1] ⲁⲛⲟⲕⲡⲉ ⲓ̄ⲥ̄ ⲡⲩⲓⲣⲉ ⲙⲡⲁⲛⲧⲱⲕⲣⲁⲧⲟⲣ ⲛⲧⲟⲕⲡⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲩⲓⲣⲉ ⲛⲍⲁⲭⲁⲣⲓⲁⲥ. The next, in dialogue form, follows the words ⲕⲉ ⲛⲉⲓⲛ ⲕⲁⲓ: ⲑⲟⲩⲉⲣϫⲁⲣⲓⲍ ⲛⲁⲕ ⲡⲁⲓⲉⲣⲓⲧ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲛⲟⲕⲡⲉ ⲛⲉⲕϫⲟⲉⲓⲥ ⲉⲧⲩⲁⲭⲏ ⲙⲙⲁⲕ ⲁϫⲙⲡⲓⲱⲣⲁⲛⲛⲏⲥ ⲙⲡⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲓ ⲁⲓⲱⲁⲛⲛⲏⲥ ⲟⲩⲱⲱⲩⲃ ⲡⲉϫⲁϥ ⲙⲡⲥⲱⲧⲏⲣ ϫⲉⲣⲱⲩ ⲛϩⲏⲧ ϫⲉⲁⲓⲃⲟⲗ ⲉⲃⲟⲗ ϩⲁⲣⲟⲧⲉ. "After the psalmody" ⲙⲡⲓⲛⲓⲥⲁⲧⲣⲉⲧϩⲁⲗⲗⲉⲗⲓ a text begins ⲁⲥⲧⲁⲥ ⲡⲁⲓⲧⲉⲥ ⲉ ⲗⲁⲟⲓ ⲡⲟⲣⲉⲩⲉⲥⲑⲟⲩⲥⲟⲛ ⲛⲉ ⲓⲟⲣⲇⲁⲛⲏⲛ and ends ⲉⲣⲱ ⲃⲁⲡⲧⲓⲍⲁ ⲧⲟⲛ ⲥⲱⲧⲏⲣⲟⲛ ⲱ ⲡⲁⲧⲏⲣ ⲃⲱⲟⲧⲛⲧⲟⲛ ⲟⲩⲧⲟⲥ ⲉⲓⲥⲧⲓⲛ ⲟ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲱⲛ ⲉⲕⲱ ⲉⲧⲗⲟⲕⲓⲥⲁⲥ. ⲁⲗⲗⲏⲗⲟⲩⲓⲁ. Its Coptic translation follows. The hymn ⲉⲭⲓϩⲣⲉⲛⲓ begins ϫⲉ ⲧⲟⲛ ⲉⲕ ⲡⲁⲣⲑⲉⲛⲟⲩ ⲣⲉⲛⲛⲉⲑⲛⲧⲁ ⲟⲛ̄. After the rubric ⲛⲁ ⲟⲛ the text is ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲁⲓ ⲉⲧⲩⲱⲟⲛ ⲛⲓⲭⲏⲙⲟⲟⲩⲧ, ending with the Cherubic Hymn. The next sections refer to the Festival of the Cross, the first being ⲉⲭⲓⲧⲥⲟⲟⲩⲧⲥ: ⲧⲟⲛ ⲥ̄ⲣ̄ⲟⲛ ⲥⲟⲩ ⲡⲣⲟⲥⲕⲩⲛⲟⲩⲙⲉⲛ ⲧⲉⲥⲡⲱⲧⲁ. That for the hour of *συναξις* begins ⲟ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲩⲓⲟⲥ ⲕⲁⲓ ⲗⲟⲅⲟⲥ ⲧⲟⲩ ⲟⲩ̄ ⲁⲇⲁⲙⲁⲧⲟⲥ; that for the Gospel ⲡⲣⲟⲧⲁ ⲉⲣⲁ ⲧⲉⲥ ⲥⲓⲉⲣⲁⲓ ⲡⲣⲟ̈ⲕⲉⲙⲉⲛⲟⲩⲙⲉⲛ ⲧⲟⲩ ⲥ̄ⲣ̄ⲟⲩ̄. Here the MS. ends.

The scribe's idiom is characterised by the forms ⲡⲟⲥ̄, ⲫⲧ.

974.

Or. 3669(2).—Parchment; fragts. of five (or more) leaves, partly consecutive; $7\frac{5}{8} \times 5\frac{1}{2}$ in. The text, in one column of some 14 lines, is written in a sloping hand of Zoega's 9th class, that on fol. 1*a* being smaller than the rest. The MS. is a palimpsest; the earlier matter is in a large hand of Zoega's 8th class.

[Eisenlohr.]

[1] The version is frequently peculiar and differs from the received LXX text, agreeing rather with that of Cod. U; *cf.* the example I have given in *Journ. Theol. St.* 1903, 393.

[2] Several hymns begin thus: in *Clar. Press* no. 18, Paris vol. 129^{20}, 116, Georgi, *Fragm.* p. 203.

[3] The *Trisagion* similarly used ('farced'), Leyden MS. 32, Paris *l.l.* 115 ff. and nos. 157—159 *above*.

[1] *Cf.* Cairo no. 8079.

Short Hymns. The heading (*i.e.* the στίχος, melody[1]) of the 1st is ⳩[2] ϛ̅ϭ̅ ⲁⲛⲟⲕ ⲙⲉⲛⲁⲥⲱ and it begins ⲁⲓⲯⲓⲛⲉ ⲛⲥⲟⲟⲩ ϩⲓⲛⲏⲛⲁ ⲙⲡ[ⲓ] [ⲁⲓⲙⲟⲧⲩⲣⲧ ⲥⲓⲟⲧⲁⲁ ⲙⲡⲓ] [ⲧⲓⲧⲱⲟⲩ ⲉⲣⲟⲕ; that of the 2nd (fol. 1*b*) is the same and its subject the "golden dove," spoken of in "the Wisdom (σοφία) of Solomon." The 3rd (fol. 2*a*) is headed ϛ̅ϭ̅ ⲙⲏⲥⲓⲁⲥ and begins ⲛⲉⲡⲉⲧⲛⲁⲓⲱⲧϥ ⲥⲧⲁⲕⲁⲁⲧ ⲛⲏⲛⲁⲓ ⲓ̅ⲱ̅ ⲉⲓ ⲉⲛⲉⲓⲟⲧⲛ ⲉⲛⲉⲕⲏⲛ ⲉⲓⲯⲁⲗⲗⲁⲩ ⲉⲛⲁⲩⲡⲣⲉ ⲛⲕⲟⲥⲟⲛ ⲯⲁⲓⲧⲣⲉϥ-ⲧⲱⲱ[ⲃ]ⲟⲩ ⲛⲁⲕ ⲛⲥⲁⲩ ⲛⲥⲟⲛ ⳩ ⲯⲁⲓⲧⲣⲉϥⲥⲁⲓ ⲛ-ⲛ[ⲟⲩⲕⲁⲛⲟ]ⲕⲁⲗⲗⲓⲟⲡⲓⲥ. The 4th (fol. 2*a*, *inf.*) uses the simile of the dangers of a sea-voyage: [ⲛⲟⲗⲗⲁⲥⲥⲁ ⲛⲁⲩⲧ ⲟⲩⲁⲧⲉ ϯⲉⲣϩⲟⲧⲉ ⲛⲁⲟⲩⲟⲛ ⲉⲡⲛⲟⲟⲩ ϫⲟⲛⲓⲥⲛⲁϫⲟⲓ ⲛⲟⲩⲧ ⲧⲉⲡⲗⲁⲟⲧⲉⲓⲛ ⲧⲁⲕⲟ ⳩ ⲛ[ⲁϫ]ⲟⲓ ⲉⲧⲟ ⲛⲕⲟⲧⲟⲩⲛⲉ ⲛⲁ[ⲥⲱ]ⲙ[ⲁ ⲛⲁ-ⲗⲁ]ⲟ[ⲥ]ⲉⲟⲩⲛ ⲉⲧⲟ ⲙⲡⲟⲟⲩⲧⲉ]. The 5th (fol. 3*a*) may have related to the Annunciation as it ends with the salutation of Gabriel. The 6th (*ib.*) is headed ϛ̅ϭ̅ ⲟⲩⲛⲟⲟⲩ and begins ⲛⲉⲡⲓⲧⲁϥⲕⲁⲡⲛⲟⲩⲧⲉ ⲛⲁϥ ⲛⲃⲟⲛⲟⲟⲩⲥ, referring later to the saving power of the sacrament. The 7th (fol. 3*b*), headed ϛ̅ϭ̅(*sic*), begins ⲡⲁⲗⲗⲁⲟⲥ ⲙⲡⲓ ⲛⲁⲕⲱⲃ [ⲥⲧ]ⲃⲟⲟⲩ ⲉⲕⲟⲛⲓⲕⲟⲧⲕ ϫⲓⲛⲉϭⲓⲛ ⲉⲣⲉ-ⲛⲟⲓ ⲟ ⲓϩⲁⲓⲟ ϫⲓⲛⲉϫ[ⲟⲟ]ⲩⲥ ⲙⲛⲥⲁⲃⲃⲁⲧⲟⲛ. The 8th (fol. 4*a*) is headed ϛ̅ϭ̅ ⲁⲓⲥⲟⲧⲙ and begins ⲉⲣⲉⲛⲓ̅ⲥ̅ ⲉⲛⲟⲩ ⲉⲡⲓⲗⲗⲟⲥ ϫⲓⲧϥ̈ⲧⲁⲡⲣⲟ ⲙⲡⲛⲃⲟ ⲉⲡⲓⲟⲛⲥ ⲉϥⲉⲕⲟ ⲛⲧⲉⲓⲣⲓ[ⲙⲡ ϩ]ⲣⲁⲓ ⲟϩⲟⲟⲩ ⲛⲟⲩ ⲙⲡⲛⲧⲣⲟⲥ ⲙⲡⲛⲓ̅ⲟ̅. The 9th (fol. 4*b*) is headed ϛ̅ϭ̅ ⲉⲕⲣⲟⲩ and begins ϩⲁⲓ ⲉⲥⲟⲛ ⲉⲧⲟⲟⲩ ⲭ̀ⲟ̀. The 10th (or 11th, fol. 5*b*), headed ϛ̅ϭ̅ ⲙⲏⲥⲓⲁⲥ, begins ⲧⲁⲛⲟⲓ ⲉⲙⲧⲟⲩ ⲉⲧⲕⲟⲩⲓ ⲙⲙⲟ]. It is to be noted that nos. 6, 7, 8 end with the same words, ⲯⲁⲓ(or ⲧϥ-)ⲕⲁ ⲙⲙⲏⲛⲟⲛⲉ ⲛⲁⲓ (or ⲛⲁϥ) ⲉⲃⲟⲗ.

The earlier text appears to refer to a Virgin (? Mary) and the Devil and to one converted(?) by the wonder wrought by "the Crucified." Legible are: (fol. 3*b*) ⲧⲓⲁⲣⲟⲥ-ⲛⲟⲥ ⲁⲉ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲥⲧⲱⲟⲟⲩⲧⲛⲥ ϩⲛⲟⲩⲟⲩⲉⲡⲏ ⲁⲥⲉⲓ ⲉⲃⲟⲗ ϩⲙⲡⲣⲟ ϩⲛⲟⲩⲧⲛⲟⲟⲩ ⲛⲁⲥⲁⲓ ⲡⲗⲁⲃⲟⲗⲟⲥ ⲁⲉ ϩⲱⲱϥ ⲁϥⲡⲟⲩⲧ ⲉⲣⲯⲟⲣⲡ] and (fol. 4*a*) ⲛⲉϫⲁϥ ⲛⲁⲓ ⲭⲉ ⲛⲧⲁⲛⲁⲩ ⲉⲡⲛⲁⲉⲏ ⲙⲡⲉⲛⲓⲧⲁⲧⲉϥⲣ̅ⲟ̅ⲩ ⲙⲛⲟϥ ⲁⲡ[ⲓⲥⲧⲉⲩⲉ][1] ⲛⲉ[ⲭⲁⲓ] ⲛⲁϥ ⲭⲉⲟⲩⲕ ⲟⲩⲏ].

[1] Three of the five here named are found in Möller's list, *Aeg. Z.* xxxix. 108.

[2] ⲟⲩⲱϩⲉ.

975.

Or. 6001.—Paper; a complete leaf; 6×3⅞ in. The text, in one column of 19 lines, is written in a fairly even hand (*cf.* Hyvernat, pl. x). The leaf was formerly folded 3 times in height, 6 in width.

[Rev. C. Murch.]

Two Hymns; in the first Dioscorus requests Cyril, 'the teacher of dogma' (δογματικός) to relate the story of the Incarnation. The lines are written without break but are punctuated as follows. The heading, *i.e.* the name of the melody to be used, is ⲡⲕⲧⲏⲣⲟⲥ.[2]

ⲭⲟⲕⲣⲁⲫⲓⲁ ⲙⲁⲓ ⲥⲟⲩⲥⲧⲟⲣⲓⲁ: ⲙⲉⲧⲟⲩⲣⲣⲟⲙⲉ ⲙⲡⲛⲉⲥⲥⲟⲧⲏⲣ: ⲛⲧⲁϥ ⲁϥⲟⲩⲱⲥ ϫⲓⲛⲁⲣⲓⲁ: ⲱ ⲕⲩ-ⲣⲓⲗⲗⲟⲥ ⲡⲉⲁϫ ⲉⲡⲛⲓⲧⲟⲕⲓⲗⲗⲁⲓⲕⲟⲥ: ⲛⲁⲓⲉⲣⲓⲧ ⲉⲙⲡⲣⲟ ⲁⲓⲟⲥⲕⲟⲣⲟⲥ: ⲙⲙⲏⲛⲉ ⲛⲥⲟⲫⲟⲥ ϫⲓϫⲙⲙⲓⲕⲁϫ: ⲉⲫⲁ-ⲯⲣⲁϫⲉ ⲉⲧⲉⲕⲟⲛⲟⲙⲓⲁ ⲙⲙⲁⲛⲟⲩⲧⲛⲁ ⲛⲟⲩⲉ ⲉⲛⲉⲟⲩⲟⲩ

The second quotes Athanasius. ⲁⲡⲉϫϫ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲭⲟⲟⲥ ⲭⲟⲩⲥⲟⲥ ⲉⲙⲁⲛⲟⲧⲣⲓⲉ ⲡⲉⲭ̅ⲥ̅: ⲟⲩⲥⲁⲥⲙⲏⲉ ⲟⲩⲣⲣⲟ ⲉⲫⲥⲟⲧⲧⲟⲩⲛⲉ ⲉⲫⲟⲩⲥⲱⲟⲩⲛⲟⲩ-ϫⲁⲓ: ⲡⲉⲧⲟⲫⲉⲗⲓⲁ ⲡⲣⲟⲩⲛⲉ ⲙⲙⲟ: ⲁⲛⲧⲣⲓⲥⲓⲛⲁⲕⲁ-ⲣⲓⲟⲥ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲧⲁⲡⲟⲛ ⲉⲧⲃⲉⲧⲣⲣⲟ ⲙⲁⲣⲓⲁ: ϫⲉ-ϫⲛⲟⲩⲧⲛⲉ ⲛⲧⲟⲥⲛⲉ ⲧⲉⲙⲟⲩⲉ (fol. *b*) . . . ⲩⲉ ⲛⲉⲙ-ⲩⲙⲙⲓ ⲛ̀ⲧⲟⲩⲣⲟ . . . ⲙⲙⲟⲩ: ⲛⲧⲁⲥϫⲙⲟ ⲙ̀ⲙⲟ̀ . . [ⲕⲁ]ⲣⲟⲥ ⲉⲙⲟⲛⲥ. On this side are also remains of a more recent letter.

[1] Or ⲁⲙⲱⲟⲩⲥ 'I was amazed.'

[2] Recurs Leyden MSS. 426 as ⲡⲕⲧⲏⲱⲣⲟⲥ. *Cf.* Möller, *l.l.* 109.

976.

Or. 6002.—Parchment; fragts. of two joined leaves; 5¼×5 in. The text, in one

column of more than 20 lines, is written in a small, neat hand (*cf.* Ciasca, tabb. iii and xii for some resemblance). Initials &c. appear to have been coloured.

[Rev. C. Murch.]

Apparently from a directory of Hymns proper for certain days. The sections consist of the 'incipits' of some 10 hymns, numbered ⲁ to ⲓ in the left margin.[1] Each section has a heading, giving a proper name and a sequence-number; those legible are [ⲕⲩ]ⲣⲓⲁⲕⲟⲥ ⲓⲁ, [ⲏⲁⲓ]ⲁⲥ ⲡⲉⲟⲟⲥⲃ[ⲓⲧⲏⲥ] ⲓⲏ, ⲉⲥⲁⲣⲁ ⲓⲁ.[2] The following are the first 4 hymns relating to the last of these;

ⲧⲥⲁⲣⲉⲥ ⲛⲉⲧ[ⲉ]ⲟⲩⲱⲟⲩ ⲉⲧⲣⲉⲥⲱⲟⲃⲉ ⲥⲓⲱⲱⲧⲉ·
ⲥⲁ]ⲣⲉⲥ ⲉⲧⲛⲓⲥⲧⲉ ⲙⲙⲛⲉⲕⲩⲃⲏⲣ ⲙⲛⲉⲣⲉⲣ
ⲕⲟⲩⲓ ⲙⲥⲏⲧ·
ⲟⲩⲛⲧⲁⲕⲛⲉⲕⲱⲣⲭ· ⲉⲣⲏⲩⲉ·
? ⲕⲟⲩⲓⲩⲉⲉⲣⲉ ⲟⲃⲃⲓⲟⲥ ⲕⲁⲗⲱ[ⲥ] ⲥⲓⲧⲏ
ⲛⲧⲁⲕ̣ⲩⲁⲗⲁⲩ ⲛⲟⲩⲙⲏⲧⲣⲏ

977.

Or. 3580A(17).—Paper; fragments of 11 leaves of a book paged (on *versos* only) ⲍⲁ—ⲟ (quire ⲍ), ⲡⲅ; $6\frac{1}{4}\times5\frac{1}{4}$ in. The text, in one column of over 17 lines, is written in a sloping hand of Zoega's 9th class, ⲩ having the form indicated in no. 116 *above*. Titles, initials, stops &c. are in red, quire-ornaments in red and yellow.

From Aḫmîm. [Budge.]

Concordance(?) to the Psalms, similar to those at Leyden (*MSS. coptes*, nos. 2, 3) and elsewhere (*cf.* Hyvernat in *Rev. Biblique* 1896, 549). The arrangement follows the various occurrences of some significant word or phrase, *e.g.* ⲙⲧⲥⲁⲃⲱ, ⲙⲉⲧⲣⲉⲟⲧⲉ ⲥⲓⲧⲟ, ⲥⲱⲟⲩ, ⲣⲉⲡⲉⲁ, ⲩⲏⲣⲉ ⲩⲏⲩ, ⲙⲙⲟⲟⲩⲉ.

978.

Or. 6003. — Parchment; a single leaf; $6\times5\frac{3}{4}$ in. There are two texts; the older, in one column of some 25 lines, is written in a small, sloping hand (*cf.* Hyvernat, pl. x or Zoega, tab. vi, no. 38). Initials are enlarged. For the later text *v.* no. 979.

[Rev. C. Murch.]

Apparently from a kind of Directory for the liturgical Psalter.[1] Verses from various Psalms, especially cxviii, follow each other, one or two together in a paragraph, those on fol. *a* being Ps. cxviii. 45, 46; 62, 63; 102, 103; 163—165; Ps. c. 2, 6. Here follows a title; ⲉⲣⲙⲏⲛⲓⲁ· ⲁⲱⲇⲏ (ᾠδή) ⲙⲁⲁⲁ ⲉⲧⲙⲁⲕⲉⲧⲙⲙ : ⲟ̈ⲱ,[2] below which are Ps. xxxvi. 30, 31 and on fol. *b*. cxviii. 55(?), lxii. 6; cxviii. 16(?); xxxviii. 3; xxxiv. 28 or cxviii. 172 or l. 14; cxviii. 62; ? ; xvi. 7 and several more; after which at bottom of the page is a now scarcely legible rubric (in black); ⲙⲙⲥⲁⲛⲁⲓ ⲩⲁⲧⲩⲁⲙⲁ ⲉϯⲣⲓ[ⲙⲏ] ⲙⲙⲡⲁⲡⲁⲥ ⲙⲙⲡⲥⲕ(?) ⲙⲙⲟ· ?[3] ○[4] ⲧⲁⲥ ⲕⲧⲫ, ⲧⲁⲥ ⲕⲧⲫ ? ⲙⲧⲕⲁⲟⲧⲧⲙⲥⲓⲥ ⲭⲉⲉⲓⲥ ? , showing that the above ἑρμηνεῖαι were to be followed by the 3 great petitions (*v.* no. 833) and these by τὰς κεφαλὰς κτλ. and by a homily (καθήγησις).

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[1] *Cf.* perhaps the hymns, Leyden *MSS. coptes* 164 ff., 172.

[2] These saints are commemorated respectively on Epiphi 15th, Tybi 6th, Mechir 10th; or, if the first is the bp. of Jerusalem, perhaps on Phaophi 22nd (*v.* Zoega p. 114).

[1] *Cf.* perhaps Leyden *MSS.* 169; also Ciasca, tab. xii.

[2] What is this ode, 'Thou shalt build the house'? The ⲟⲩⲱ[ⲥⲙ] presumably refers to the verses following.

[3] I cannot read ⲡⲗⲁⲟⲥ.

[4] This large letter seems to contain another; perhaps ⲟⲙ or ⲟⲩ.

HOMILIES, EPISTLES, CANONS.

979.

Or. 6003. — Parchment; a single leaf, described as no. 978. This, the later text, is written in one column, in an irregular hand of late type. The ⲩ has the form mentioned in no. 116.

[Rev. C. Murch.]

S. Anthony; from the *Spiritualia Documenta* appended (in the Arabic version) to the Rule.[1] The present text is not identical with the Arabic in wording or in arrangement. The Latin translation will be found in Migne, *Patr. Gr.* 40, 1077A and 1075AB.

Fol. *a*. ⲁⲛⲁ ⲁⲛⲁⲱⲛⲓⲟⲥ [ⲟ]ⲥⲣⲱⲙⲓ ⲛⲥⲟⲫⲟⲥ ⲭⲁⲣⲁⲕⲧⲏⲣ ⲉⲧⲃⲏ‖ ‖ⲟⲥⲣⲱⲙⲓ ⲛⲁⲧⲥⲃⲱ ⲛⲉⲙⲥⲁⲣⲉⲥ ⲟⲩⲱⲁ[ⲭⲉ] ⲙⲡⲧⲉ]ⲧⲣⲓⲙⲟⲛ ⲟⲥⲣⲱⲙⲓ ⲛⲥⲟⲫⲟⲥ ⲛⲉⲙⲓⲟⲛ‖ ‖ⲙⲙⲟ ⲉⲃⲟⲗ ϩⲓⲛⲁⲓ ⲁⲗⲗⲁ ⲭⲁⲣⲁⲕⲧⲏⲣ ⲟ‖ ‖ⲧⲙ ⲟⲣⲟⲟⲩ ⲙⲡⲉⲣⲟⲩⲟⲛⲓϣⲭⲁⲛⲉ ⲙⲙⲟ ⲉⲃⲟ[ⲗ]‖ ‖ⲛⲉⲧⲥⲟⲟⲩⲛ ⲙⲙⲟⲟⲩ ⲁⲛ ⲕⲁⲁⲩ ⲛⲁⲕ ⲧⲙⲣ[ⲟⲩ ‖ⲙⲡⲉⲣⲕⲁⲁⲩ ⲛ̈ⲁⲕ ⲡⲣⲉϥϫⲓⲣⲟϫⲓⲛⲉ .ⲛ̇. ⲉϥ-ⲭⲣⲟⲙⲉ ⲉϥϫⲟⲟⲩⲧ ⲛⲧⲟⲟⲧⲕ ⲛ̈ⲥⲟⲣⲙ ⲙⲡⲉⲣⲧⲁⲓⲥⲟⲩⲧⲕ ⲙⲙⲁⲁⲩ ⲛ̈ⲥⲩⲃⲓⲣ ⲛⲓⲕⲟⲥⲙⲟⲥ ⲅⲁⲣ ⲧⲙⲣⲩ ⲉϥⲉⲙⲟⲩⲧ ϩⲓ .... ⲟϥ ⲁⲩⲱ ⲣⲱⲙⲉ ⲙⲙⲟ ⲥⲩⲧⲣⲧⲱⲣ ⲉⲙϫⲓϫⲓ ⲁⲩⲱ ⲟⲩⲣⲁ ⲙⲡⲥⲩⲃⲓⲣ ⲁ̈ⲙⲙⲟ ⲥⲩⲃⲓⲣ ⲁⲩⲱ ... ⲏ ⲡⲁⲣⲁ ⲧⲉϥⲙⲟⲣⲫⲏ ⲛⲁⲩⲙ̈ⲣ ⲙⲡⲉⲣⲕⲁ ⲣⲱⲙⲉ ⲙⲙⲟ ⲛⲁⲕ ϩⲱⲥ ⲥⲩⲃⲓⲣ ⲉⲕⲩⲁⲛⲓⲕⲟ ⲁⲉ ⲛⲁⲕ ⲙⲡⲉⲣⲧⲁⲓ-ϩⲟⲩⲧⲕ ⲙⲙⲁⲁⲩ ⲟⲩⲁⲗⲟⲟⲕ ⲉⲙⲙⲟⲩⲧⲉ ⲙ̈ⲙ[ⲁ]ⲧⲟ ⲙⲟⲉ ⲙⲟⲩⲧⲙⲟⲧ ⲙⲙⲟⲩⲥⲩⲃⲓⲣ ⲉⲣⲉⲣⲟⲙⲉ ⲙⲙⲟ ⲙⲟⲟⲩⲉ ϩⲙⲟⲩⲕⲣⲟϥ ⲁⲩⲱ ⲛⲁⲕⲁⲥ ⲧⲙⲣϥ ⲛⲉⲥ ⲛⲥⲓⲥⲉ ϩⲙⲡⲁⲣⲁ ⲥⲛⲁⲩ ⲙⲡⲉⲧⲥⲱⲧⲉⲙ ⲕⲁⲧⲁ[ⲩ] ⲉⲣⲙⲉⲕⲟⲛⲓⲥ ϩⲙⲟⲧ-ⲟⲣⲁⲧ̈ ⲉⲓⲥ ⲙⲡⲉⲣⲧⲟⲥ ⲙⲙⲁⲁⲩ ⲉⲕⲩⲁⲛⲓⲧⲟⲥ ⲁⲉ ⲁⲣⲓ ⲡⲉⲥⲙⲟⲧ ⲉⲩⲱⲕⲉ ⲓ̈ⲧⲛⲓⲥ ⲁⲛ ⲟⲧⲟⲩⲟ ⲉⲛⲁⲓⲣⲁⲛ ⲉⲙ-ⲙⲟⲩⲧⲉ ⲁⲧⲟ ⲙⲡⲛⲁⲩⲙⲟⲟⲩⲧ ⲙⲁⲁⲩ ⲛⲟⲩⲓⲧⲉⲣⲉ ⲙⲙⲁⲁⲩ ⲛⲟⲩⲱⲧⲉ ⲁⲧⲟ ⲙⲡⲛⲁⲩⲙⲟⲟⲩⲧ ⲙⲁⲁⲩ ⲛⲟⲩⲓⲧⲉⲣⲉ ⲙⲙⲁⲁⲩ ⲛⲟⲩⲱⲧⲉ (fol. *b*) ‖ⲛⲓⲉ ⲅⲁⲣ ⲧⲙⲣⲟⲩ ⲛⲧⲁⲣⲡⲣⲟⲕⲟⲙⲧⲉ‖ ‖ϩⲙⲁⲓ ⲙⲧⲙⲙⲟ ⲙⲡⲉⲣⲣⲁ[1] ‖ⲟⲩⲃⲕⲁⲛⲁ ⲅⲁⲣ ⲛⲁⲕ ⲛⲉⲙⲙⲁ‖ ‖ⲙⲥⲟⲧⲙ ⲙⲙⲟⲕ .. ⲉ .. ⲙⲙⲉⲣ‖ ‖ⲙ ⲉⲙⲛⲟⲟⲩⲧ ..... ⲟⲩⲧⲉ ⲙⲡⲁⲣϩⲙ ⲉⲕⲣⲙ̈ ⲛⲁⲩⲙⲣ ⲙⲡⲣ̈ⲙⲟⲟⲩⲉ [ⲙ̈]-ⲙⲁⲥⲓⲥⲙ ⲁⲗⲗⲁ ⲙⲟⲩⲉ ⲙⲙⲙⲟⲟⲩⲙⲉⲙⲙ ⲛⲁⲩⲙⲣ ⲙⲡⲉⲣⲉⲓⲱⲙⲉ ⲙⲙⲙⲉⲙⲙⲟⲕⲣⲓⲧⲏⲥ ⲟⲩⲧⲉ ⲡⲣⲉϥϫⲓⲣⲟϫⲓⲛⲉ ⲛⲁⲩⲙⲣ ..... ⲙ̈ .ⲙ̈ⲃ̇ ⲙⲡⲉⲣⲉⲓⲁⲕⲉ ⲉⲕⲙ̈ⲟ .... ⲙⲟⲉ ⲟⲩⲧⲙⲧⲁⲃⲉ ⲛⲉⲓⲁⲕⲉ ⲟⲩⲧⲙⲧⲁⲃ[ⲟ] ⲟⲙⲙⲉ ⲣⲱⲕ. The text ends here.

[1] Arabic text printed at Cairo (Tawfiḳ Press), 1899, p. ۱۴۰. Zoega no. CLXXI is from the Coptic text of A.'s epistles. Some were known to Shenoute; *v.* Cambridge Univ. Libr. *Add.* 1876, 2, ⲕⲁⲧⲁ ⲟⲉ ⲟⲩⲧⲁϥϫⲟⲟⲥ ϩⲙⲡⲉϥⲙⲟⲣⲫⲏ ⲙⲡⲓⲛⲉⲧⲙⲁⲩⲁⲁⲧ ⲛⲟⲩ ⲛⲉⲛⲓⲟⲧ ⲙⲡⲁⲁⲩ ⲁⲛⲧⲱⲛⲓⲟⲥ. "Our holy father in his epistles" is cited in Cuzon MS. 110. *Cf.* Zoega p. 419.

980.

Add. 31,290, foll. 300—323. — Paper. Copy by C. W. Goodwin from a "parchment MS. of the late Archdeacon Tattam" (fol. 323*b*), the paging of which, [ⲋ]—ⲓⲃ, shows it to have consisted of four leaves.

[Mrs. A. A. Goodwin.]

Athanasius; Festal Letters. Parts of nos. xxiv and xxv. Zoega no. cel has the commencement of the second of these, neither of which is otherwise known. The copy begins ⲁⲗⲗⲁ ⲉⲙⲙⲟ[ⲛⲉ] ⲛⲉⲓⲣⲟⲟⲩⲥⲱⲙⲉ ϩⲁⲧⲛⲉ ⲡⲁⲣⲉⲧⲓ-ⲥⲱⲙⲉ ⲛⲁⲕ ⲡⲣⲟⲟⲩⲥⲩ ⲉⲃⲟⲗ ϫⲉⲟⲩⲥⲛⲏⲧⲣⲉ ⲉϥ-ⲛⲥⲟⲧⲛⲉ ⲛⲉⲙⲙⲁ ⲥⲧⲟⲩⲁⲗⲁⲃ. It ends ⲁⲧⲟ ⲟⲩⲧ-... ⲏ ⲛϩⲁⲛⲛⲏ ⲫ[ⲏ]ⲁⲕⲟⲟⲥ ϫⲉⲛⲉ ϩⲛⲛⲧⲉ ⲫⲛⲏⲉ.

[1] Migne 1075 AB.

981.

Papyrus XIV, foll. A, B, G.—A complete leaf about $8\frac{3}{4}\times6\frac{1}{4}$ in. The text, in one column of 20 lines, is written in a square, rather uneven hand (*cf.* Lemm in *Bulletin de l'Acad. Imp.*, N.S. iii (xxxv), Fr. 4, except for ⲩ which is curved). Some initials recede slightly.

[Wilkinson.]

John Chrysostom; 2nd Epistle to Theodore. This version differs considerably from Migne's Greek text. The passages preserved will be found in coll. 313, 314 of *Patr. Gr.* 47. They are here given in their proper sequence.

G, paged ϧⲅ, ϧⲇ. (*Verso*) ⲡⲁⲣⲁⲇⲓⲇⲟⲩ ⲥⲉ ⲙⲙⲟⲕ ⲉⲧⲕⲟⲗⲁⲥⲓⲥ ⲉⲧⲙⲛⲁⲩ ⲙⲡⲣⲕⲁⲁⲥ ϩⲁ . ⲁⲕ . ϫⲉⲟⲩⲧⲙϩⲁⲏ ⲛⲁⲩⲱⲟⲩⲛⲉ ⲛⲧⲉⲕⲕⲟⲗⲁⲥⲓⲥ ⲛϩⲏ[ⲁⲟⲩⲏ] ⲙⲉⲏ ⲅⲁⲣ ⲛⲧⲉ ⲡⲉⲓⲃⲓⲟⲥ[9 or 10 let.] ⲛϩⲁⲓⲃⲉⲥ

(*recto*) ⲁⲗⲗⲁ ⲛⲉⲟⲟⲩⲧⲛⲉ ⲥⲱⲧⲙ ⲉⲓⲱⲃ ⲡⲁⲓⲕⲁⲓⲟⲥ ϫⲉⲉⲓϫⲱ ⲙⲙⲟⲥ ϫⲉⲟⲩ ⲛⲁⲁϩⲉ ⲁⲥⲱⲟⲩ ⲛⲉϫⲁⲩ ⲉϩⲟⲩⲧⲉⲟⲩⲣⲉⲫⲛⲱⲧ ⲙⲟⲉ ⲅⲁⲣ ⲛ[ⲟⲩ]ⲣⲉⲫⲛⲱⲧ

A. (*Verso*) ⲙⲡⲩⲁϩ ⲙⲙ[about 8 let.]ⲥⲟⲟⲩⲙ ϫⲉⲙⲟ[7 or 8 let.]ⲧⲉ ⲉⲣⲟⲕ ⲛⲥⲁⲥⲁ[6 or 7 let.] ⲛⲁⲩ ⲉⲧⲉⲕⲱⲙ[ⲧⲩⲡⲣⲉ] ⲩⲙⲙ ⲙⲙⲁⲛ[5 or 6 let.] ⲁⲕⲱⲙ ⲉⲕⲛⲁⲩ ⲉⲧⲉⲕⲙⲡⲧⲣⲙⲙⲁⲟ ⲉⲧⲟⲩ ⲁⲗⲗⲁ ϩⲉⲙ-ϫⲓϩⲙⲉ ⲛⲁⲓ ⲉⲕⲟⲩⲱⲟⲩ ⲙⲧⲟⲕ ⲉⲙⲉϩⲥⲉ ⲙⲡⲉⲕⲁⲟⲩⲓⲥ-ⲙⲟⲥ ⲉⲕⲩⲁⲙⲟⲩⲉⲯⲭⲟⲟⲥ ϩⲙⲟⲩϩⲙⲧ ⲉⲁⲧⲁⲣϩ ϫⲉⲉⲣⲉ-ⲥⲁⲣϩ ⲙⲙⲁ ⲟ ⲙⲟⲉ ⲙⲟⲩϫⲟⲣⲧⲟⲥ ⲁⲩⲱ ⲉⲣⲉⲡⲉⲥⲥⲟⲟⲩ ⲟ ⲙⲟⲉ ⲙⲡⲉϩⲣⲏⲣⲉ ⲙⲡⲉϫⲟⲣⲧⲟⲥ ⲁϥⲩⲟⲩⲉ ⲙⲟⲩ ⲛⲉϫⲟⲣⲧⲟⲥ ⲁⲩⲱ ⲁⲡⲉⲁϩⲣⲏⲣⲉ ⲥⲣⲟϥⲣⲉϥ ⲁϫⲓⲥ ⲉⲥ ϩⲱⲟⲕ ⲙⲙⲁϩⲣⲙⲡϫⲁϫⲉ . . ⲙⲙ (*recto*) ⲁⲩⲙⲩⲉ ⲁⲓ [ⲙⲙⲉⲕϩ] ⲛⲁⲟⲩⲏ ⲟⲩⲁⲉ [ⲙⲙⲉⲏ]ⲟⲩ-ⲱⲩⲧ ⲁⲓ ⲛ[ⲧⲙⲟⲩⲏ]ⲉ ⲙⲙⲉⲕⲡⲉⲟⲟⲟⲩ [ⲉⲕⲩⲁ]ⲛ-ⲉⲓ ⲛⲉⲕⲃⲁⲁ ⲉ[ϩⲣⲁⲓ ⲉⲧ]ⲛⲉ ⲡⲙⲁ ⲉⲧⲣⲉⲡⲉⲛⲕⲱⲧⲙⲣ ⲛϩⲙⲧⲏ ⲱ ⲟⲉⲟⲗⲱⲣⲉ ⲙⲙⲉⲣⲓⲧ ⲕⲛⲁⲛⲟⲩⲩⲛ ⲛⲧⲉⲩ-ⲛⲟⲩ ⲛⲥⲁⲃⲟⲗ ⲙⲙⲟⲕ ⲙⲡⲩⲁϩ·ⲧⲏⲣⲫ ⲉⲧⲕⲱⲧⲉ ⲉⲣⲟⲕ ⲁⲩⲱ ⲕⲛⲁⲣⲱⲕϩ[1] ⲙⲉⲏ ⲙⲙⲓⲏⲛⲧⲁⲩⲛⲟⲩϫⲕ ⲉϩⲟⲩⲛ ⲉⲡⲕⲟϩⲧ ⲛⲧⲟⲕ ⲁⲉ ⲉⲕϩⲛⲧⲙⲏⲛⲧⲉ ⲛⲧⲉϩⲣⲱ ⲟⲩⲛⲟⲩ-ⲕⲗⲟⲟ[ⲁⲉ] ⲛⲁⲣϩⲁⲓⲃⲉⲥ ⲉⲣⲟⲕ ⲛⲧⲉⲟⲩⲉⲓⲱⲧⲉ ⲉⲓ ⲛⲁⲕ ⲙⲛⲟⲩⲧⲙⲩ ⲉϥϯⲕⲃⲟ ⲉⲃⲟⲗ [ϩ]ⲛⲧⲡⲉ ⲉⲧⲙⲧⲣⲉⲡⲕⲱϩⲧ [ⲟ]ⲙⲟⲟⲩ . . . ⲣⲉⲙⲉⲕ.

B. (*Verso*) ⲡϩⲣⲁⲓ ⲉϫⲙⲡⲉⲓⲥ[8 or 9 let.]ⲙⲉ ⲙⲧⲁϥⲧⲙⲁⲁⲓ[ⲟ ϩⲓϫⲙ]ⲡⲉⲥⲣⲟⲥ ⲁⲩⲱ ⲙ[ⲁⲓ ⲙⲧⲁⲩ] ⲉⲓ ⲉϩⲟⲩⲛ ⲙϫⲡⲙⲛ[ⲧⲟⲩⲉ ⲁⲩ]ϫⲓ ⲙⲡⲃⲉⲕⲉ ⲙⲙⲉ-ⲙⲧⲁⲩⲣⲡⲉϩⲟⲟⲩ ⲧⲙⲣϥ ⲉⲧⲣϩⲱⲃ ⲙⲟⲉ ⲟⲉ ⲉⲧⲉ-ⲙⲁⲛⲟⲩⲉ ⲁⲙ ⲉⲧⲣⲉ ⲛⲉⲙⲧⲁⲩⲉ ϩⲙⲧⲙⲛⲧϫⲁⲗⲟ ⲁⲫⲉⲗ-ⲡⲓϥ[ⲉ] ⲧⲁⲓ ⲟⲙⲧⲉ ⲟⲉ ⲉⲧⲉⲙⲙⲁⲛⲟⲩⲉ ⲁⲙ ⲉⲧⲣⲉⲙⲕⲱ ⲙⲧⲉⲓϩⲉⲗⲡⲓⲥ ϩⲙⲓⲁⲧⲏ ⲙⲧⲙⲭⲟⲟⲥ ϩ[ⲣⲁⲓ] ⲛϩⲏⲧⲏ ⲭⲉ-ⲧⲉⲱⲥ ⲉⲙⲓϩ . . ⲧⲙⲟ ⲛⲩⲙⲣⲉ ⲩⲙⲙ ⲙⲁ[ⲣⲏ]ⲁⲡⲟⲗⲁⲩⲉ ⲙⲙⲟⲛ ϩⲙⲙ[ϩⲃⲏⲧ]ⲉ ⲙⲡⲕⲟⲥⲙⲟⲥ ⲙⲙⲛϩⲏ[ⲁⲟⲩⲏ] ⲙⲙⲏⲥⲁⲙⲁⲓ ⲧⲙⲙⲁⲩⲉ . . . ⲙⲧⲙⲟⲛ ⲉϩⲟⲩⲛ ⲉⲙⲉ

(*recto*) ⲕⲁⲓ ⲅⲁⲣ[ⲧⲣⲙⲙⲉ]ⲧⲉ ⲙⲙⲉⲙⲧⲁⲕ [ⲭⲟⲟⲩ ϩⲙⲛ]ⲉϩⲟⲟⲩ ⲉⲙⲧⲁⲕ[ⲧⲙⲉⲕ]ⲟⲩⲟⲉⲓ ⲉⲣⲟⲓ ⲉⲕⲟⲩ . . . . ⲉϩⲟⲩⲛ ⲉⲡⲃⲓⲟⲥ ⲙⲧⲙⲛⲧⲙⲟⲛⲁⲭⲟⲥ ⲛⲉⲓⲥⲧⲙⲃⲟⲩⲁⲉⲧⲉ ⲅⲁⲣ ⲛⲁⲕⲡⲉ ⲉⲧⲣⲉⲕⲧⲥⲁⲃⲟ ⲛⲩⲟⲣⲡ ⲁⲩⲱ ⲙⲡⲛⲁⲓⲁⲉⲧⲉ ϩⲙⲧⲡⲁⲓⲧⲓⲁ[1] ⲙⲧⲁⲓϫⲛⲃ ⲁⲩⲱ ⲡⲉ-ϫⲁⲕ ⲙⲁⲓ ϫⲉⲁⲩⲱ ⲉⲙⲁⲣⲟⲩ ⲉⲓϣⲁⲙⲥⲟⲕ ⲉⲃⲟⲗ ϩⲙⲡⲓⲃⲓⲟⲥ ⲉⲓⲥⲟⲃⲕ ⲉⲙⲁϫⲟⲟⲥ ϫⲉⲟⲩ ⲙⲙⲁ[ⲥⲣ]ⲙⲡⲉⲧ-ⲱⲩ ⲉⲃⲟⲗ ϫⲉⲙ[ⲡⲣ]ⲱⲥⲕ ⲉⲕⲟⲧⲕ ⲉⲡϫⲟⲉⲓⲥ [ⲁⲩ]ⲱ ⲙⲡⲣⲧ ⲛⲟⲩϩⲟⲟⲩ ⲛⲥⲁ[ⲟⲩ]ϩⲟⲟⲩ ϫⲡⲟ ⲛⲁⲕ ⲟⲩ ⲧⲉ[ⲙⲟ]ⲩ ⲙⲡⲉⲓⲗⲟⲣⲓⲥⲙⲟⲥ ⲁⲩⲱ [ⲕⲙ]ⲁⲙⲟⲩⲣ[2] ⲙⲡⲥⲟⲟⲙⲉ ⲛⲧⲁϥ.

982.

Or. 3581A(6*b*).—Parchment; a complete leaf, paged ⲟⲍ, ⲟⲏ (first of qu. ⲓⲁ). From the same MS. as no. 177 *above*,[3] next to which it is bound. The hand of the preliminary title is sloping. A thick leathern tab was attached to the outer margin.

[W. J. Myers.]

John Chrysostom; "Likewise (ὁμοίως) another λόγος," on this: that we ought not

[1] = κατακαύσεις.

[1] A ⲁ is written above ⲧ by the original hand.

[2] = δῆσον.

[3] It may be added that Leyden MS. 59 also belongs here.

to rely upon the things of this life, for they shall not endure; that trouble (θλίψις) profits us more than quiet ⲙⲧⲟⲛ; that we need much zeal (σπουδή) ere we can attain to the grace (χάρις) we have received of God; and that there is great profit in the reading of the scriptures. It is taken from the 32nd Homily on Hebrews (=*P.G.* 63, 222) and begins by *quoting* Hebr. xii. 26, 27. Later on occurs ⲉⲙⲡⲉϩⲁⲗⲗⲁⲥ ⲅⲁⲣ ⲉⲙⲁⲩ ⲕⲉⲧⲟⲩⲛⲏ ϩⲛⲟⲩⲡⲟⲗⲓⲥ ⲉⲥⲁⲟⲟⲩⲃⲟ[1] ⲟⲩⲟ.

983.

Or. 3581A(93).—Parchment; a complete leaf, paged ⲁ̄ (marked as 1st of qu. ⲁ̄); $12\frac{1}{2}\times 9\frac{3}{4}$ in. Bound at end of vol. The text, in two columns of some 30 lines each, is written in a regular hand (*cf.* Ciasca, tab. xxvi). Initials and stops are in red. The latter part of the title is in sloping characters of Zoega's 9th class.

[W. J. Myers.]

Proclus of Cyzicus; an Encomium "wherein he explains (ἐμφανίζειν) to us the commemoration of the 24 holy Elders[2] and Michael the Archangel, on the day of their commemoration, *viz.* the 24th of Hathor."[3] P. had often been moved by his reason (λογισμός) to speak of this festival but had been hindered (κωλύειν) by his thoughts ⲙⲉⲧⲛⲁ. Now however they were agreed. He tells of his journey to Tripolis ⲧⲣⲓⲡⲟⲗⲓⲥ to (the shrine of) S. Leontius, the martyr of Christ, to whom God had granted (χαρίζειν) to cure divers ills. Leaving Cyzicus, he went to the isle called Patmos, thence to Hierapolis, "and there was the name of the Lord glorified." He then proceeded by God's will to a city named ⲁⲣⲓⲥⲧⲟⲫⲟⲣⲟⲥ "which is ⲧⲉⲟⲣⲁⲕⲓ."[1] There an old man, whom he finds seated and surrounded by a crowd, asks his blessing and says, "'Thou it is hast given this great εὐχαριστία to this whole city through Christ.' But I knew from his" (*sic expl.*).

[1] *Cf.* ⲓ ⲗⲟⲟⲕⲁ, Peyron p. 83. The Greek has μελλούσῃ καταπίπτειν.

[2] *Cf.* Zoega no. cclxvii and *Mission franç.* i. 404 (now = Paris 131[5], 89), also on the 24 Elders.

[3] The reference to Michael is perhaps added later. His festival was on the 12th of the month.

984.

Or. 4918*b*. — Parchment; a dilapidated fragt.; $5\frac{1}{4}\times 6$ in. The text, in two columns of over 23 lines each, is written in a good, regular uncial hand (*cf.* Ciasca, tab. vi).

From Aḫmîm. [Grenfell.]

From a Homily or other theological work, referring to S. John and *quoting* Isaiah lxi. 1.

985.

Or. 3581A(87*b*).—Parchment; an almost complete leaf; $13\frac{1}{4}\times 10\frac{1}{4}$ in. Bound after no.

[1] If this itinerary is to be considered seriously, we must decide which Hierapolis is intended. That in Phrygia seems, in the route Cyzicus—Tripolis, more likely than that in Syria. Of the next town the termination may represent an original -πολις. From the note on no. 308 *above* there might be reason to seek it in Cilicia. *Atrâki* is the name of Chrysostom's first place of exile in Synax., 17th Hathor and 12th Pashons. There his conversion and healing of many of the pagans (Or. 2328, 129*a*) recall incidents in George's *Life* (*ed.* Savile, viii. 235) relating to Cucussus. But if Hierapolis here = Mabûg, one might recall the form Aristosa (*Itin. Anton. Placent.*, *ed.* Geyer, 190) which presumably = Arethusa.

It may be noted that Egyptian exiles were sent, about 600, to 'the isle of Atrôkû' (Joh. Nikiu 298), others to 'an isle of Galatia' (*ib.* 291). These may refer to the place here in question.

The fragt. of Eustathius' Encomium, Berlin or. 1611, f. 1 (=Budge 125), calls Anthimus bishop of the ⲡⲏⲥⲟⲥ simply. In a fragt. apparently on Chrysostom's exile (Paris 132[1], 14) 'the presbyter Anthimus' is one of his companions. This may refer to the same legend.

261 *above*, which see. There are 37 lines to a column. In the upper margin is a roughly drawn face.

From Aḫmîm. [BUDGE.]

From a Homily on Christ's Passion, *quoting* Joh. xix. 15—17, Mk. xv. 21 and paraphrasing other passages. Of Simon it is said, "This thing they did not from compassion, but it was a providence (*οἰκονομία*) of God; for Simon was from the land (*χώρα*) of Egypt, ⲧⲣⲉϥⲣⲁⲓⲛⲉ ⲅⲁⲣ ⲉⲥⲛⲏ ⲉϫⲏⲧⲟⲩ ⲛ̀ⲥⲟⲩⲣⲟⲥ. For Christ willed that those of Egypt should obtain of His blessing and His mercy, because they had received Him at the time of exile (*ἀποδημία*) in His childhood. Wherefore S. was worthy to bear His cross."

986.

Or. 6004.—Papyrus; a fragt.; $3\frac{3}{4}\times4\frac{3}{4}$ in. The text, in two columns, is written in a medium-sized, square hand (*cf.* the pl. in Budge's *Psalter* for a finer example of the type).

[REV. C. MURCH.]

Apparently from a collection of Apophthegmata.[1] It is not possible to say which side is the *recto*.

Fol. *a*. [illegible] ⲅⲁⲣⲟⲩ ⲁⲛⲧⲟⲛ ⲁⲉ ⲡⲓⲟⲩ ⲛⲟⲩ ⲁⲡⲁ ⲥⲓⲉⲣⲁⲝ ⲁⲛⲉⲓ ⲛⲓ[illegible] . . . . ⲁ̣ⲕⲟⲩⲟ̣[ⲥ] ⲛⲟⲩ ⲁⲡⲁ ⲥⲉⲣⲏⲛⲏⲟⲥ ⲉⲛⲉⲥⲃⲏⲕ ⲁⲉ ⲟⲛ ⲅⲁⲛⲏⲥⲧⲟⲗⲁⲁⲃ ⲁⲡⲁ ⲃⲁⲛⲉ ⲏ [illegible]

Fol. *b*. [illegible] ⲛⲉⲟⲩ ⲥⲓ̣ⲥⲟⲩ ⲁⲉ ⲟⲛ ⲭⲏⲛⲉⲥⲁⲃⲃⲁⲧⲟⲩ ⲅⲁⲛⲥⲁⲃ[ⲃⲁⲧⲟⲩ] ⲉⲙⲁ ⲛⲉⲥ[ⲟⲩ]ⲉⲓⲗⲁⲁⲧ ⲁⲉ ⲉⲩⲛⲓⲥⲉ ⲙⲙⲟⲩ ⲥⲙⲏⲕⲱⲥⲧ ⲉⲓⲉⲙⲏⲧⲧⲉⲓ ⲛⲟⲉⲓⲕ ⲙⲙⲏⲓⲥ [illegible]

[1] The names Hierax and Bane occur in Zoega's *Apophthegmata*. The latter was contemporary with Theodosius I or II (Zoega 349); *cf.* Amélineau's *Géogr.* 199, Abû Ṣâliḥ f. 89*a*. The name recurs in Krall's *Rechtsurkunden*, nos. v, li. Herminos (Ἑρμεῖνος) is not in the index to the *Vitae Patrum*.

987.

Or. 6005. — Papyrus; part of a leaf; $13\times3\frac{1}{4}$ in. (complete in height). The text, in two columns of 27 lines each, is written in an upright, rather rough hand (*cf.* Rossi, *I Papiri* I, i. tav. 1).

[REV. C. MURCH.]

From a homily, referring here to God's treatment of Israel in their wanderings in the desert, ... and recalling the mission of John the Baptist (*quotes* Mk. i. 7).

988.

Or. 6006.—Papyrus; two fragts. from different MSS.; $6\frac{3}{4}\times5$ and $3\frac{3}{4}\times4\frac{1}{2}$ in. The texts of both are in two columns. The script of the larger has resemblances to Ciasca, tab. x; that of the smaller is rounded somewhat in the style of Hyvernat, pl. xi. 2.

[REV. C. MURCH.]

Perhaps from Homilies or Epistles.

989.

Or. 4918 *c*.—Parchment; a fragt.; about $3\frac{1}{2}\times2\frac{1}{2}$ in. The text is written in two columns of a square hand.

From Aḫmîm. [GRENFELL.]

From a Homily(?), referring to Christ and St. Paul.

990.

Or. 6007.—Papyrus; parts of five leaves; $13\times9\frac{1}{4}$ in. The text, in two columns of some 30 lines each, is written in a square, rather irregular hand of Zoega's 4th class. The ⲁ, ⲩ, ⲧ are made each in a single stroke. Initials are rarely enlarged and accompanied by a ζ-like mark.

[REV. C. MURCH.]

From one or more hortatory Homilies. The sequence is uncertain. Fol. 1, much dilapidated, deals with Mat. iii. 9. Fol. 2 has the phrases ⲟⲩⲛⲏⲧⲛⲟⲩⲥⲁϩ, ϩⲉⲙⲩⲙⲁ ⲉⲛⲁ-ⲣⲱⲟⲩ ⲣⲁⲙⲏⲟⲩⲧⲉ, ⲥⲟⲛⲟⲟⲩⲉ ⲛⲉⲙ ϩⲓⲧⲥⲁⲣⲝ ⲛⲥⲟϩⲙⲁ ⲁⲉ ϩⲓⲕⲁⲧⲁⲥⲁⲣⲝ, ⲛⲉⲙⲛⲟⲩⲧⲓⲕⲁ ⲛⲉⲁⲣⲕⲓⲕⲟⲛ. Fol. 3, referring also to Matt. iii. 9, treats of the flight of Lot from Sodom: (fol. *a*) ⲙⲁⲣ-[ⲣⲓ]ⲙⲓⲥⲟ ⲁⲉ ⲙⲧⲉⲣⲓⲙ ⲛⲉϥϫⲏⲗⲁⲩ ⲉⲃⲟⲗ ⲉⲣⲁⲓ ⲉⲙⲧⲟⲟⲩ ⲁⲩⲱ ⲛⲉϥ[ⲟ] ⲙⲥⲟⲧⲉ ϩⲓ[ⲧϥ] ⲙⲡⲣⲟⲙⲓ ⲙⲧⲁϥ . . . ⲟⲟⲩ [ⲙ]ⲧⲟϥ ⲁⲉ ⲛⲉϥⲉⲟⲙⲉ ⲙⲙⲁⲣⲧⲁⲗⲟⲥ ϫⲉⲕⲁⲥ ⲙⲙⲉϥⲧⲁⲕⲟ ⲉⲧⲃⲉⲙⲕⲟⲩϩ [ⲁ]ⲩⲱ ϫⲉⲙ-[ⲙ]ⲁ̀ⲣⲙⲟⲥ (fol. *b*) [ⲉ]ⲣⲁⲓ ⲉⲙⲧⲟ[ⲟⲩ ⲁ]ⲩⲧⲟⲟⲩ [ⲙⲁ]ϥ ⲙⲧⲕⲟⲩ [ⲙ]ⲙⲟⲗⲟⲥ ⲙ . . ⲛⲉⲟⲗⲟ[ⲙⲁ] ϫⲉⲕⲁⲥ ⲉⲑⲉⲙⲟⲩ ⲉⲙⲁⲩ ⲛⲉⲟⲩϫⲁⲓ ⲟⲩⲕⲟⲩⲓ ⲉⲧ-ⲃⲏϩ[ⲉ]ⲙⲙⲉⲣⲓⲙⲉ ⲛⲉⲗⲟⲩⲓ[ⲟ]ⲩ ⲙⲙⲟⲗⲟⲥ ⲁⲗⲗⲁ ⲟⲩⲕⲟⲩⲓⲧⲉ ⲙⲧⲁϥⲁⲓⲧⲓ ⲙⲙⲟⲥ ⲉⲙⲁ ⲛⲥⲁϩ ⲁⲩⲱ ⲟⲩ[ϫⲓ]ⲥⲉ ⲁⲩϯ . . . ⲙⲧⲁⲓ ⲁⲩⲱ ⲣⲱⲟⲙⲓ ⲛⲉⲙ ⲙⲧⲁ-ⲣⲟⲩϫⲁⲓ ⲉⲧⲃⲉⲧⲕⲟⲩⲓ ⲙⲙⲟⲗⲓ̈ⲥ ⲧⲁ̀[ⲓ ⲟ]ⲃⲟⲁ ϩⲓⲙⲙⲟⲟⲩ ⲙⲙⲟⲗⲟⲙⲉ ⲉⲧⲙⲙⲁⲩ ⲉⲙⲧⲟⲣ ⲉⲧⲉⲙⲁⲙⲉ ϫⲉⲧⲕⲟⲩⲓ; later, [ⲁ]ⲛⲟⲛ ⲁⲉ ϩ[ⲟⲟⲟⲩ] ⲛⲁⲣⲓϣ[ⲟ]ⲙⲉ ⲛϩⲏⲓ-[ⲧⲏ]ⲙⲙⲟ. Fol. 4 continues the lesson drawn from the same subject, *e.g.*: ϫⲉⲕⲁⲥ [ⲙ]ⲛⲉⲧⲣⲟϩⲥⲓ [ϩⲓ]ⲧⲙⲉⲣⲓⲧⲉ ⲙⲙⲁⲓⲃⲱ ⲛⲟⲩ ⲙⲙⲁⲧⲁϫⲓⲁ ⲉⲧⲟⲩⲛⲉ ⲛⲉⲁⲓⲁⲓ ⲛⲟⲟ ⲉⲙⲁⲧ[ⲣⲱ]ϩⲥ ⲛⲥⲟⲗⲟⲙⲁ ⲙⲡⲉⲛⲟⲙⲟⲣⲣⲁ ⲙⲧⲏ[ⲉ]ⲁ[ⲙ]ⲏ ⲁⲉ ⲙⲧⲉⲙ-ⲧⲣⲁⲓ ϩⲛⲟⲩⲙⲛⲧⲉⲣⲧⲟⲗⲏ ⲙⲙⲟⲩⲛⲓⲧ, [ⲁⲩ-ϫⲟⲙⲥⲧⲣⲫⲏ ⲟⲩ ⲙⲡⲣⲙⲥⲟⲗⲟⲙⲁ ⲧⲥⲟ[ⲧ]ⲟ ⲛⲁⲕ ϫⲟⲙⲙⲁⲕⲉⲓ ⲙⲙⲟⲟⲟⲩ ⲉⲙⲧⲁⲩⲣⲱⲙⲉ ⲙⲙⲉⲧⲙⲛⲁⲩ ⲉⲙⲉ ⲉⲁϩⲟⲩ ⲉⲃⲟⲗ ⲙⲧⲙⲛⲧⲁⲗⲁⲓⲁⲩⲧ ⲙ[ⲕ]ⲁ ⲛⲉⲁⲟⲩ ⲉⲙ ⲙⲡⲉⲧⲥ ⲁⲕ-ⲭⲁⲙⲧⲏⲥⲟ ⲅⲁⲣ ⲛⲟⲩⲕⲟⲩⲥⲧ ⲕⲛⲁⲣⲟⲩⲥ ⲙⲡⲣⲧⲣⲉⲛⲟⲙⲟ ⲟⲩ ⲙⲙⲉⲧⲉⲣⲉⲛⲉⲧⲛⲃⲟⲥ ⲭⲟⲟⲩⲛ ϩⲓⲟⲩⲛⲓⲧⲁⲙⲉⲧⲟⲥ ⲁⲗⲗⲁ ⲛⲁⲣⲓⲟⲧⲟ ⲉ[, (fol. *b*) ⲙⲡⲣⲧⲣⲉⲟⲩⲁ ⲛⲁⲩ ⲉⲣⲟⲕ ⲉⲃⲁⲗϫⲏⲛⲟⲩⲛ ⲛⲑⲉⲛⲟⲟⲥ ⲉⲧⲃⲏⲏⲧⲕ ϫⲟⲛⲁⲙⲉ ⲛⲉⲧⲁⲥⲕⲁ ⲛⲧⲉⲙⲧⲉⲥⲏⲙⲉ ⲛⲧⲁ ⲧⲏⲓ ⲛⲁⲙⲉ ⲛⲉⲧ-ϫⲓⲥⲃⲟ ⲉⲧⲥⲟⲫⲣⲟⲥⲩⲛⲏ ⲛⲁⲙⲉ ⲛ[ⲉ]ⲓⲟⲧⲏ ⲉⲃⲟⲗ ϩⲓⲙⲓⲕⲟⲥ[ⲙⲟⲥ]. Fol. 5 had general exhortations, referring partly to "us who have been appointed for the ministry (διακονία) of the word."

991.

Or. 3581A(95). — Parchment; a small fragt.; $2\frac{1}{2}\times7\frac{1}{2}$ in. The text is in two columns of a heavy, square hand, probably identical with that of no. 212 *above*. The title above the text is in a smaller hand of the same type.

[Budge.]

The title of a λόγος, presumably of Shenoute: [ⲡ]ⲉⲓⲁⲟⲓⲟⲥ ⲛⲁⲓⲱⲧⲣⲉ ⲁⲛ ⲛⲁⲧⲁⲗⲁⲩⲧⲉ ⲁⲩⲱ ⲩⲉⲉⲣⲉ ⲁⲗⲗⲁ [ⲛⲁⲓ]ⲉⲓⲟⲧⲉ ⲟⲛ ⲛⲥⲟⲩⲟ[ⲙⲉ ⲙⲙⲏ]ⲛⲁⲩ. On the other side is the end, [ⲉⲛⲟⲟⲩ, of a title (? the same) and the beginning of the text: ⲫⲩⲭⲏ ⲕⲁⲧⲁ ⲟⲉ ⲛⲧⲁⲩⲁⲣⲭⲉ ⲛⲥⲏⲓ[

992.

Or. 3581A(96).—Parchment; an almost complete leaf; $10\frac{3}{8}\times8\frac{3}{4}$ in. The text, in two columns of 30 lines, ruled and pricked in middle, is written in a regular hand of Zoega's 3rd class. Initials are slightly enlarged.

[Budge.]

Monastic Rules, perhaps forming part of an Epistle (*cf.* nos. 168, 169 *above*). The style points to Shenoute. Those dwelling in 'the village' are to be visited annually if possible by the abbot(?), his two coadjutors and the God-fearing men appointed with them. These two are likewise to hold the two καθηγήσεις at the fasts, each at his appointed hour.

Fol. *a*. [ⲙ ⲫⲣⲁⲛⲥⲟⲟⲩⲧ ⲉⲃⲟⲗ ⲛⲥⲓⲧⲟⲩ ⲉⲃⲟⲗ ϩⲓⲧⲟⲩ ⲉⲃⲟⲗ ⲛⲧⲉⲙⲧⲉⲥⲏⲙⲉ ⲉⲛⲁⲩ ⲙⲙⲏⲧⲣⲉⲡ ⲙⲙⲁⲩ ⲉⲣⲁⲣⲉ ⲉⲙⲉⲧⲉⲛⲉ ⲁⲩⲱ ⲫⲩⲭⲏ ⲛⲓⲁⲅⲁⲑⲟⲛ ⲛⲉⲙⲁⲩ ⲙⲙⲉⲧⲣⲙⲛⲧⲣⲉ ⲛⲥⲙⲏⲣⲱⲙⲓ ⲉⲣⲉⲙⲁⲩ ⲛⲥⲙⲏⲣⲱⲙⲓ ⲙⲡⲟⲩⲟ ⲉⲧⲣⲉⲙⲁⲩ ⲛⲧⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲛⲁⲩ ⲙⲙⲁⲛⲕⲟⲟⲧⲉ ⲉⲣⲉⲣⲟⲧⲉ ϩⲓⲧϥ ⲙⲙⲟⲛⲟⲧⲉ ⲉⲛⲁⲧⲉ ⲟⲩⲁⲓⲁⲟⲙⲉ ⲫⲣⲟⲙⲓ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲏⲥⲙⲏ ⲙⲙⲉⲧⲣⲙⲛⲧⲣⲉ ⲛⲥⲙⲏⲣⲱⲙⲓ ⲛⲥⲙⲏⲣⲱⲙⲓ ⲛⲧⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲉⲙⲁⲩ ⲉⲛⲁⲩ ⲙⲡⲉⲓⲱⲧ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲉϥ[ⲟ] ⲙⲥ

ⲉⲓⲉ ⲙⲙⲟⲩⲛ[9 or 10 let.]ⲉⲛⲁⲩ ⲛ[ⲉⲓ]ⲣⲱⲙⲉ ⲁⲉ ⲉⲓ[ⲁⲩ]ⲛⲉ ⲣⲧⲕⲁⲟⲓ[ⲣⲏⲓⲥⲓⲉ] ⲉⲓⲧⲉ ⲕⲁⲧⲁ [ⲙⲙ]ⲉⲧⲓⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲙⲉϥⲣⲁⲛ ⲁⲩ[ⲱ] ⲉⲙⲉϥⲥⲱⲟⲩ [ⲁ]ⲙⲟⲛ ⲥⲉⲙⲉⲓ[ⲙ]ⲉ ⲅⲁⲣ ⲧⲏⲣⲉ ⲟⲩⲁⲁⲟⲥ ⲁⲛ ⲛⲟⲩⲛⲟⲩ ⲛⲉⲧ-ⲙⲟⲟⲩⲛⲉ ⲙⲥⲉⲓ[ⲉⲥⲟ]ⲟⲩ ⲁⲗⲗⲁ ⲧ . . . ⲙ ⲁⲗⲗⲁ ⲉⲓ . . ⲕⲁⲧⲁ ⲧⲁⲍⲓ[ⲥ] ⲛⲉⲙⲓⲧⲁⲩⲭⲟⲟⲥ ⲅⲁⲣ ϫⲉⲙⲡⲟϥⲛⲉ ⲙⲡⲁϥϩⲣⲟⲥⲱⲙⲉ ⲙⲉⲛ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲥⲉ[ⲙⲕ]ⲟⲟⲩⲉ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲧⲃⲏⲏⲧ ⲁⲛ ⲉⲙⲉⲧⲉⲣⲉⲓⲧ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ϫⲉ ⲙⲙⲉϥⲥⲱⲟⲩ ⲙⲙⲉϥⲙⲁⲓ ⲉⲩⲥⲙⲏⲙⲓⲁ ⲛⲟⲩⲛⲟⲩ ⲁⲩⲱ ⲟⲩⲉⲧⲉ ⲧⲁⲓ ⲙⲙⲉⲧⲟⲩ (fol. *b*) [about 12 let.] ⲧⲩⲁϫⲉ ⲉⲧⲣ[ⲙ]ⲙⲁⲓⲧ ⲛⲟⲉ ⲉⲧⲥⲏⲥ ϫⲉⲛⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲛⲁⲩ [ⲛ] ⲅⲱⲟⲩⲧ ⲛⲁⲣⲟⲧⲩⲁϫⲉ ⲥⲟⲛ ⲟⲛ [ⲉ]ⲁⲧⲩⲁϫⲉ ⲉⲛⲁⲩ ⲉⲛⲁⲩ ⲛⲟⲉ ⲛⲧⲁⲫⲩⲁϫⲉ ⲛⲟⲓ ⲙⲙⲟⲟⲩ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉⲧⲣⲟⲥ. Then the occasions are recalled on which Paul, Barnabas and James spoke (Ac. xv. 12, 13) or Moses and Aaron. Some may remark that the latter were brethren and therefore in agreement.

BIOGRAPHICAL AND HISTORICAL WORKS.

993.

Or. 6008.—Papyrus; a fragmentary leaf, paged $\overline{\text{ⲓⲁ}}$, $\overline{\text{ⲓⲃ}}$; 12×6¼ in. (complete in height). The text, in two columns of 27 lines each, is written in a thin, upright hand somewhat resembling Zoega's 6th class. Initials are slightly enlarged and accompanied by a ζ-shaped mark. Words are often divided by a comma.

[Rev. C. Murch.]

Besarion, from the life of.[1] The passage relates to his youth and subsequent episcopate and seems to compare the incident with the boyish ordination of Athanasius.[2]

P. $\overline{\text{ⲓⲁ}}$. [ⲣⲱⲙⲉ ⲁⲧ[ϥⲣⲁ]ⲓ ⲉϩⲟⲩⲛⲉ ⲭⲉ[ⲡⲣ]ⲁⲥ-ⲃⲩⲧⲉⲣⲟⲥ ϫⲉⲛⲕⲟⲟⲩⲧⲉ ⲭⲉⲗⲓⲁⲕⲟⲛⲟⲥ ϫⲓⲁⲗⲁⲧⲏ[ⲱⲥ]-ⲧⲏⲥ ϫⲓϥⲁ[ⲁ]ⲧⲏⲥ ⲛⲉⲛⲉⲓⲱ[ⲧ] ⲁⲉ ϫⲟⲟⲩⲥ ⲁⲛ[ⲁ] ⲃⲓⲥⲁⲣ[ⲓⲱⲛ] ⲁⲧϥⲣⲁ[ⲓ ⲉⲣⲟⲩ] ⲭⲉⲙⲓ[ⲥⲕⲟⲛⲟⲥ 9 lines mostly lost] ⲙⲧⲉⲣⲟⲧⲣⲙⲟⲟⲩ ⲁⲉ ⲧⲁⲓⲧⲉ ⲟⲉ ⲙⲙⲟⲧ (fol. *b*) [about 12 let.] ⲛⲧⲁⲥⲭⲟⲟⲥ ⲙⲙⲉⲛⲧⲁⲧⲥⲟⲟⲩⲛ ⲁⲩⲱ ⲟⲉⲧⲉ ⲧⲁⲓ ⲙⲙⲉⲧⲟⲩ (fol. *b*) [about 12 let.] ⲧⲩⲁϫⲉ ⲉⲧⲣ[ⲙ]ⲙⲁⲓⲧ ⲛⲟⲉ ⲉⲧⲥⲏⲥ ϫⲉⲛⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲛⲁⲩ [ⲛ] ⲅⲱⲟⲩⲧ ⲛⲁⲣⲟⲧⲩⲁϫⲉ ⲥⲟⲛ ⲟⲛ [ⲉ]ⲁⲧⲩⲁϫⲉ ⲉⲛⲁⲩ ⲉⲛⲁⲩ ⲛⲟⲉ ⲛⲧⲁⲫⲩⲁϫⲉ ⲛⲟⲓ ⲙⲙⲟⲟⲩ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉⲧⲣⲟⲥ. Then the occasions are recalled on which Paul, Barnabas and James spoke (Ac. xv. 12, 13) or Moses and Aaron. Some may remark that the latter were brethren and therefore in agreement.

[1] The *Synaxarium*, Mesore 25, merely repeats the anecdotes of the *Vitae Patrum* &c.

[2] Rufinus, *H.E.* i. 14 &c.

ⲛⲧⲁⲥⲭⲟⲟⲥ ⲙⲙⲟⲟⲩ ⲛⲉⲙⲓⲧⲁⲧϥⲣⲁⲓ ⲁⲉ ⲉⲣⲟⲟⲩ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ϫⲓⲁⲓⲁ- (p. $\overline{\text{ⲓⲃ}}$) ⲕⲟⲛⲟⲥ ϫⲓⲁⲗⲁⲧⲏⲟⲥⲧⲏⲥ ⲁⲛⲑⲓⲣⲱⲡⲟⲥ ⲧⲁϫⲟⲟⲩ ⲙⲡⲉⲧⲟⲩⲁⲁⲃ ϫⲟⲩⲟϥ [ⲁⲛ]ⲁ ⲃⲓⲥⲁⲣⲓⲱⲛ [ⲁⲧ]ⲕⲁⲑⲓⲥⲧⲁ ⲙⲙⲟϥ [ⲛ]ⲉⲙⲓⲥ-ⲕⲟⲛⲟⲥ [ϩ]ⲛⲟⲉ ⲅⲁⲣ [ⲛⲧⲁⲥ]ⲭⲟⲟⲥ [ⲙⲙⲛ]ⲧⲉⲧⲟⲩⲁ[ⲁⲃ ⲁⲟ]ⲁⲛⲁⲥⲓⲟⲥ [ⲡⲁⲛⲟ]ⲥⲧⲟⲗⲓⲕⲟⲥ [ⲧⲁⲓⲧⲉ] ⲟⲉ ⲛⲧⲁⲥ-[ⲭⲟⲟ]ⲥ ⲙⲙⲉⲓ[. .] ⲕⲁⲧⲁ ⲟⲉ [ⲛⲧⲁϥ]ϫⲟⲟⲥ ⲛⲁⲓ [ϫⲙⲧⲉ]ϥⲣⲁⲛⲣⲟ [ⲙⲙⲛ] ⲙⲙⲟϥ ⲙ̈ⲧⲉⲣ[ⲉϥ]ⲡⲣⲟ-ⲕⲟⲛⲧⲉⲓ ⲅⲁⲣ ϫⲓⲙⲧⲥⲟⲫⲓⲁ ⲙⲙⲟⲧⲁⲣⲕⲓⲁ ⲙⲙⲁϩⲣⲙⲛ-ⲛⲟⲩⲧⲉ ⲙⲙⲡⲣⲟⲥ ⲕⲁⲧⲁ ⲟⲉ ⲉⲧⲥⲏⲥ ⲉⲧⲃⲏⲏⲥ ⲛⲁⲙⲟⲩⲧ[ⲉ]

994.

Or. 6009.—Papyrus; a fragt.; 4×4 in. The text, apparently in one column, is written in an upright hand (*cf.* Rossi, *I Papiri* II. iv, tavv. 1, 2).

[Rev. C. Murch.]

From a narrative relating to Cyril of Alexandria. The following phrases are visible: ⲧⲟⲧⲉ ⲛⲁⲓⲁⲕⲟⲛⲟⲥ ⲁⲧⲟⲩⲱⲥ ⲉⲧⲟⲟⲧⲟⲩ ⲉⲙⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟϥ ⲉⲧ[ϫ]ⲱ ⲙⲙⲟⲥ ⲭⲉ[ⲥ], [ⲧⲁⲓ-

ⲭⲏⲙⲉ [ⲛⲥⲱ]ⲟⲩ ⲁⲛⲏⲟⲩⲧⲉ ⲁⲉ ⲛⲍⲉⲏⲛⲓⲟⲟⲩ ⲉⲛⲉⲍⲟⲩⲧⲟ
ⲛⲉⲓⲁⲉ ⲕⲩⲣⲓⲁ[ⲁⲟⲥ] ⲭⲉⲥⲙⲟⲩ[ⲉ]

995.

Or. 5636.—Parchment; two consecutive, almost complete leaves, paged (on both sides) ϙⲏ—ρⲃ; $11\frac{3}{4}\times8\frac{3}{4}$ in. The text, in two columns of about 26 lines each, is written in a rather uneven hand (*cf.* Ciasca, tab. iii for certain resemblances). There are no colours visible.

[G. Reid.]

Gabriel the Archangel; apparently from an Encomium. Pp. ϙⲏ, ρ contain commonplace exhortations to avoid various sins, the writer supporting his words in each case with a text, *e.g.* ⲡⲁⲣⲓⲥⲁⲓⲟⲛ ⲉⲃⲟⲁ ⲛⲧⲙⲟⲣⲫⲏ ⲭⲉⲫⲉⲓⲥ ⲭⲉⲙⲙⲟⲣⲫⲟⲥ ⲙⲙⲏⲙⲟⲥⲕ ⲛⲉⲧⲉⲣⲉⲙⲙⲟⲩⲧⲉ ⲛⲁⲕⲣⲙⲉ ⲙⲙⲟⲟⲩ. Then (p. ρⲁ) he upbraids his hearers for quitting the church after the gospel lesson, sitting without and talking, and not returning to communicate until after the chanting which precedes the celebration, after which they again are quick to depart, ⲛⲑⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲛⲥⲱⲧⲙ ⲉⲙⲉⲥⲁⲣⲝⲟⲓ ⲛⲥⲟⲩⲛ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲉⲑⲟⲩ ⲉⲃⲟⲁ ⲛⲉⲑⲥⲙⲟⲟⲩⲉ ⲛⲉⲉⲣⲙⲁⲛⲟ ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ ⲫⲓⲗⲟⲧⲩⲛⲁⲕⲟⲥ ⲫⲟⲣⲁ ⲙⲙⲁⲧⲟⲩⲃⲱⲕ ⲉⲣⲟⲩⲛ ⲛⲉⲑⲉⲥⲧⲏⲙⲉ ⲛⲉⲑⲟⲩ ⲉⲃⲟⲁ ⲥⲙⲟⲩⲧⲟⲩⲛ. He reminds them how, in the past year, the Sarmatians[1] who wander in the mountains had descended and carried off all whom they found thus outside the church, ⲁⲓⲧⲓ (ἔτι) ⲛⲥⲟⲟⲩⲧ ⲉⲣⲟⲩⲛ ⲉⲡⲧⲟⲛⲟⲥ ⲙⲡⲁⲣⲭⲁⲓ. ⲉⲙⲉⲣⲉ ⲛⲧⲕⲁⲟⲟⲗⲓⲕⲏ ⲥⲩⲛⲁⲍⲓⲥ ⲁⲧⲥⲱ ⲛⲧⲉⲣⲙⲟⲩ ⲙⲙⲟⲥⲧⲁⲣⲧⲉⲙⲁⲧⲓⲟⲛ ⲁⲍⲁⲥ ⲍⲙⲙⲁⲟⲩ ⲉⲓ ⲉⲃⲟⲁ ⲍⲙⲧⲉⲕⲕ[ⲗⲏⲥⲓⲁ] ⲛⲥⲟⲟⲩ[ⲧ] ⲙⲙⲏⲥ[ⲙⲟⲛⲉ] ⲙⲙⲏ[ⲥⲁⲙ]ⲟⲩ ⲛ[ⲓⲟⲩ]ⲁⲣⲭⲁ[ⲓⲟⲛ] ⲁⲩⲍⲓ[ⲟⲟⲩ ⲥⲓ]ⲭⲓⲧ . . . . ⲙⲙⲓⲧ[ⲟⲛⲟⲥ] ⲁⲩⲭⲁⲛ[ⲁ ⲉⲙⲁ]ⲭⲁⲓⲣⲁ ⲉⲧ . . . . ⲙⲙⲁ ⲛⲉⲓⲕⲟⲥⲙⲟⲥ ⲁⲣⲭⲓⲙⲟⲩⲥ ⲙⲙⲓⲛⲓⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲙⲟⲣⲫⲏ ⲉⲃⲟⲁ ⲙⲙⲁⲣⲉⲓⲥ ⲁⲉ ⲛⲍⲟⲥⲟⲛ[1] ⲉⲣⲉⲙⲁⲓ ⲭⲟⲟⲩ ⲉⲓⲥ ⲛⲍⲉⲟⲛⲟⲥ ⲉⲧⲟⲩⲛⲟⲩⲧⲉ ⲉⲣⲟⲩ ⲭⲉⲥⲁⲣⲝⲁⲧⲓⲕⲟⲥ ⲁⲩⲱ ⲉⲙⲉⲓⲕⲏⲧ ⲉⲧⲙⲁⲣ ⲁⲧⲟⲩ ⲙⲡⲣⲟⲡⲏ ⲉⲧⲭⲟⲣⲏ ⲍⲙⲙⲧⲟⲟⲩ ⲁⲧ . . ⲧⲉ ⲉⲡⲧⲟⲛⲟⲥ ⲙⲙⲁⲣⲭⲁⲓ. . . . ⲁ ⲉⲙⲉⲍⲟⲩⲛ . . . . ⲍ]ⲙⲙⲁ[ⲧⲟⲟⲩ] ⲙⲙⲁⲣ[ⲭⲁⲓ]ⲣⲉⲗⲟⲥ [ⲙ]ⲙⲉⲟⲩⲁ ⲛⲟⲩ[ⲱ]ⲧ ⲍⲙⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲁⲣⲃⲁⲣⲟⲥ ⲧⲟⲗⲙⲁ ⲉⲟⲩⲉⲃⲧⲉⲕⲟⲩⲉⲣⲡⲧⲉ ⲍⲓⲭⲙⲡⲟ ⲙⲡⲧⲟⲛⲟⲥ ⲁⲗⲗⲁ ⲧⲉⲛⲟⲩ ⲛⲧⲁⲩⲕⲟⲟⲩⲧ ⲉⲃⲟⲁ ⲍⲙⲉⲣⲉⲥⲧⲟⲟⲩ ⲣⲟⲙⲉ ⲙⲙⲏ ⲛⲧⲁⲩⲥⲉ ⲉⲣⲟⲟⲩ ⲙⲙⲟⲁ ⲙⲙⲣⲟ ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲩⲣⲁⲣⲁⲩ ⲉⲙⲙⲟⲟⲩ ⲁⲩⲱⲓⲧⲟⲩ ⲁⲩⲛⲟⲩⲧ ⲙⲙⲏⲁⲩ ⲭⲓⲟⲩⲛⲟⲟⲩ ⲛⲉⲩⲧⲟⲩⲣⲡ ⲙⲙⲉⲟⲩⲁ ⲛⲟⲩⲱⲧ ⲟⲩⲛⲁⲓ ⲉⲃⲟⲁ ⲛⲍⲏⲧⲟⲩ.

996.

Or. 6010.—Papyrus; a fragment, paged ϙⲙⲍ, ϙⲙⲏ; $6\times9\frac{1}{2}$ in. The text, in two columns, is written in an upright hand (*cf.* Rossi, *I Papiri* II. iv, tav. 1). ⲱ and ⲫ are unusually angular. Paragraphs are indicated by a ζ-like mark.

[Rev. C. Murch.]

S. John the Evangelist, Acts of (Pseudo-Prochorus). The passages correspond to some in Guidi's *Frammenti*, Nota v, p. 258; but the version differs in detail.[2]

P. ϙⲙⲍ. Only a few letters of col. 1 remain. Col. 2, ⲛⲧⲉⲩⲛⲟⲩ ⲁⲫⲁⲟ ⲛⲟⲩ ⲛⲉⲧⲣⲟⲙⲉ ⲁⲫⲧⲟⲟⲩⲛ ⲁⲫⲛⲁⲥ[ⲧⲟ] ⲉⲍⲣⲁⲓ ⲉⲭⲛⲓⲕⲁⲥ ⲍⲁⲣⲁⲧⲟⲩ [ⲙⲙ]ⲉⲧⲟⲩ[ⲉⲣ]ⲡⲧⲉ ⲛ[ⲓ]ⲱⲥⲁⲛⲛⲏⲥ ⲁⲫⲃⲱⲕ ⲉⲙⲉⲫⲏ ⲉⲃⲣⲁⲓⲉ ⲛⲧⲉⲣⲉⲫⲛⲁⲩ ⲁⲉ ⲛⲟⲩ ⲫⲓⲗⲱⲛ [ⲉ]ⲙⲉⲛⲧⲁ[ⲱⲥⲁⲛⲛⲏⲥ] ⲁⲁⲫ

p. ϙⲙⲏ. ⲛⲉⲭⲁⲫ ⲛⲟⲩ ⲱⲥⲁⲛⲛⲏⲥ ⲭⲉⲛⲛⲟⲩⲧⲉⲛⲉ ⲧⲁⲣⲁⲛ[ⲏ] ⲁⲛⲟ ⲛⲉⲧⲉⲟⲩⲧⲏ[ⲛⲁⲫ] ⲙⲙⲁⲩ ⲛ]ⲧⲁ[ⲣⲁ]ⲙⲙⲁ ⲟⲩⲙⲧⲣⲏ[ⲛⲟⲩ]ⲧⲉ ⲙⲙⲁⲩ ⲛⲉⲭ[ⲁⲫ]

[1] A homily of Basil of Caesarea on S. Michael dealt with this people; v. Rossi, *I Papiri* II. iv, 40.

[1] *V.* Crum, *Ostraca*, nos. 116, 128.

[2] *Cf.* Zahn, *Acta Johan.* 111 and Lipsius, *Apokr. Apostelgesch.* i. 384.

ⲛⲟⲩ ϥⲓⲁⲕⲱⲃ ϫⲉⲁⲩⲱ ⲟⲩⲥⲉϩ ⲛⲉⲧⲁⲓⲁⲣⲁⲛ ⲉⲃⲟⲗ[1] ⲛⲉⲓ ⲥϩⲟⲩⲧ ⲉⲙⲁⲓ ⲧⲙ[illegible]. Col. 2 mostly lost.

997.

Or. 4919(6).—Papyrus; a fragt. from the middle of a leaf; $3\frac{1}{4}\times3\frac{3}{4}$ in. The text is written with very black ink in one column (*cf.* Ciasca, tabb. iii, xiv for certain features, also Rossi, *I Papiri* II. iv, tavv. 1, 2, 4).

From Luxor. [Grenfell.]

From a narrative in which the following phrases occur: ⲉⲓⲥ ⲡⲭⲟⲉⲓⲥ [ⲁϥⲉⲓ ⲉⲡⲉ]ⲥⲏⲧ ⲉⲃⲟⲗ ϩⲓⲧⲛⲉ ⲉⲣ[ⲉⲥⲧⲙⲏⲓ]ⲛⲩⲉ ⲡⲁⲣⲣⲉⲗⲟⲥ ⲥⲱⲟⲩ [ϩⲁⲩⲱ]ϥ ⲛⲉϫⲁϥ ⲙⲁϥ ϫⲉⲱⲟ ⲓ̈[about 6 let.] ⲡⲁⲣⲑⲉⲛⲟⲥ . . . . ., later the word ⲁⲡⲟⲥⲧⲟⲗⲟⲥ.

[ⲛⲉϫⲁϥ] ϫⲉⲱⲟⲩⲛⲉ ⲙⲙⲏ ⲙⲡⲉⲓ[ϩⲁⲙⲏⲛⲉ][2] ⲛ]ⲁⲓⲉⲣⲓⲧ ⲙⲡⲣⲁⲟ ⲉⲣⲁ̈[ⲓⲁⲕⲱⲃⲟⲥ]ⲓ ⲉⲣⲟϥ ϩⲓϫⲣⲓⲁ ⲙⲙⲏ ⲛ[ⲁⲓⲣⲧⲏ]ⲛⲟⲟⲩ ⲙⲡⲁⲁⲣⲭⲁⲓⲣ[ⲉⲁⲟⲥ ⲙ]ⲭⲁⲛⲁ ⲙ-ⲥⲟⲩ̈[3] ⲙⲉⲓⲣⲓ[ϥ]..... Apparently this is from a dialogue between Christ and John the Apostle to whom the angels(?) are bidden to minister.

998.

Or. 6011.—Papyrus; a dilapidated fragt.; $3\frac{3}{4}\times8\frac{1}{4}$ in. (complete in width). The text, in two columns, is written in an upright hand (*cf.* Rossi, *I Papiri* II. ii, tavv. 2, 4). Initials have a simple scroll ornament.

[Rev. C. Murch.]

From the Encomium of Theodosius on S. Michael; *cf.* Budge, *St. Michael*, text pp. 48, l. 17 and 49, l. 10; also nos. 304, 305 *above*. The *verso* is illegible.

999.

Or. 6012.—Papyrus; part of a leaf; $7\frac{3}{4}\times5$ in. The text, in two (?) columns of over 21 lines each, is written in a thin, upright hand (*cf.* Hyvernat, pl. xi. 3, but for the ⲩ *v.* Ciasca, tab. xii). Initials are enlarged.

[Rev. C. Murch.]

Phoebamon, martyrdom of. The text, relating the punishment of the heathen *νουμεράριος* by a devil, is not parallelled in the version of the *Synaxarium* (*v.* Amélineau, *Les Actes* 54 ff.).[1]

Fol. *a*. ⲁϥⲟⲩⲱⲟⲩⲃ ⲛⲟⲩ ⲁⲛⲁ ϥⲟⲓⲃⲁⲙⲱⲛ ⲛⲉϫⲁϥ ⲙⲡⲙⲟⲩⲧⲉⲣⲁⲣⲓⲟⲛ [ⲭⲉ]ⲉⲩⲭⲉ ⲡⲁⲣⲭⲱⲛ ⲙⲡⲁⲗⲁⲓⲥⲱⲛⲟⲩⲛⲉ ⲓⲏ ⲉⲑⲉⲕⲗⲁⲥⲧⲉ ⲛⲟⲩⲗⲁⲓⲥⲱⲛⲟⲩ ϩⲓⲧⲙⲟⲟⲩ ⲛⲑⲉ ⲛⲑⲟⲟⲩⲁⲉ ⲉⲣⲟⲕ ⲛⲑⲃⲁⲥⲁⲛⲓⲍⲉ ⲙⲙⲟⲕ ⲙⲙⲛⲉⲕⲗⲟⲩⲍ [ⲍ]ⲙⲡⲉⲧⲛⲟⲩ ⲁⲉ ⲉⲧⲙⲙⲁⲩ ⲁⲙⲙⲟⲩⲧⲉⲣⲁⲣⲓⲟⲛ ⲍⲉ ⲁⲣⲁⲁⲙⲱⲛⲟⲛ ⲙⲙⲉⲓⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲁⲟⲩⲍ ⲙⲙⲛⲉⲕⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲧⲏⲣⲟⲩ

Fol. *b*. [ⲙⲙⲟⲧⲛ ⲛⲁⲛⲁ ϥⲟⲓⲃⲁⲙⲱⲛ ⲓⲏ ⲡⲉⲭⲥ ⲁⲩⲱ ⲙⲡⲉⲧⲛⲟⲩ ⲁⲛⲁⲁⲙⲱⲛⲟⲛ ⲱⲟⲩ ⲉⲃⲟⲗ ϫⲉ-ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ ⲱ ⲡⲓⲁ̈[ⲕⲁ]ⲣⲓⲟⲥ ⲁⲛⲁ ϥⲟⲓⲃⲁⲙⲱⲛ. The rest is mostly illegible.

1000.

Or. 6013.—Papyrus; a dilapidated fragt.; $6\frac{3}{4}\times8\frac{3}{4}$ in. (complete in width). The text, in two columns, is written in a thin, upright hand (*cf.* Rossi, *I Papiri* II. iv, tavv. 1, 2).

[Rev. C. Murch.]

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[1] Guidi's text is also corrupt here.

[2] ⲙⲙⲏ I take for ⲙⲙⲏⲧⲏ. Possibly however it is for ⲙⲏ (*i.e.* Mary) and ⲱⲟⲥⲏϕ should be read, instead of John.

[3] Altered and illegible. *Leg.* ? ⲙⲥⲟⲩ.

[1] Fragments of his martyrdom are read in Des Rivières' copies of papyri (Munich, Landesbiblioth., MS. Copt. 3, foll. lii—lviii). The exhortations of an angel to P. in his youth are there narrated and the *dux* is mentioned.

Sebaste, the Forty Martyrs of (*cf.* no. 348 *above*). The Latin versions of these passages are in *Acta SS.*, Mart. ii, p. 20 B, C and in Surius, Mart., p. 87.

Fol. *a*.

[illegible]

Fol. *b*.

[illegible]

1001.

Or. 3581A(94). — Parchment; an imperfect leaf; $12\frac{3}{4} \times 10$ in. The text, in two columns of 36 lines each, is written in a thin, regular hand (*cf.* Ciasca, tab. xiii for a much heavier specimen). Initials and ϕ are in red, the ornament ⲻ in red and green.

[W. J. Myers.]

From an Encomium on Shenoute.

Who can recount the sufferings of the martyrs, who can praise (ἐπαινεῖν) the life of monks, the angels upon earth among men and by their prayers constant advocates (πρεσβύτης) of the human race? John the Baptist is a type of these(?). But I see that my words would outrun me. I ask God's aid and yours to return to this boundless sea, the grace (χάρισμα) vouchsafed to the prophet Apa S., who lived in that philosophy which is the monastic life. From here the text is

[illegible]

[1] Ps. liii. 1.

[1] Not space for more.

ⲁⲗⲗⲁ ⲉⲓⲧⲏⲣϥ ⲛⲥⲁⲟⲩⲟⲉⲓⲕ ⲉϥⲛⲉⲥ ⲛⲥⲛⲟⲩ[1] ⲁⲥ-
ⲭⲟⲟⲩⲥ ⲁⲉ ⲛⲧⲉⲣⲟⲩⲛⲟⲩⲥ ⲉⲧⲥⲃⲁⲥⲟⲛⲁⲥ ⲙⲛⲛⲟⲟⲩ
ⲛⲛⲁⲥⲭⲁ ⲉⲧⲟⲩⲁⲁⲃ ⲁϥⲥⲓⲛⲉ ⲛⲥⲉⲓⲣⲉ ⲙⲛⲉⲧⲧⲛⲟⲩ
ⲙⲛⲉⲥⲧⲁⲧⲣⲟⲥ ⲁϥⲛⲟⲣϥ ⲉⲥⲟⲩⲛ ⲉⲣⲟϥ ⲁϥⲁⲥⲉⲣⲁⲧϥ
ⲉⲣⲉⲛⲉϥⲟⲓⲕ ⲛⲟⲣⲉⲩ ⲉⲃⲟⲗ ⲙⲛⲧⲧⲛⲟⲩ ⲙⲛⲉⲥⲣⲟⲩ
ⲙⲛⲉ ⲉϥϫⲟⲁⲕ ⲉⲃⲟⲗ ϧⲁⲛϫⲟⲕ ⲛⲧⲥⲃⲁⲥⲟⲛⲁⲥ ⲛⲥⲟⲟⲩ
ⲉϥⲉⲓⲣⲉ ⲙⲛⲁⲓ ϩⲱⲟⲩ ⲉϥϧⲉⲛⲥⲓⲥⲉ ⲙⲛⲛⲉϥϫⲟⲉⲓⲥ ⲉϥ-
ⲥⲧⲁⲧⲣⲟⲩ.

1002.

Or. 6014.—Papyrus; two fragments; the larger $8\frac{3}{4}\times4\frac{1}{2}$ in. The text, in two columns of over 19 lines each, is written in a large, thin hand (*cf.* Rossi, *I Papiri* I, fasc. i, tav. 3 for the type). Initials are slightly enlarged.

[Rev. C. Murch.]

From the speech of a Martyr, upbraiding the heathen magistrate(?). The following phrases are legible: ⲟ ⲡⲁⲧⲣⲱⲛⲓⲉ ⲡⲉⲕⲉⲓⲟⲧⲏⲉ ⲙⲡⲓⲟⲥⲧⲉ ⲁⲩⲱ ⲧⲉⲕⲙⲁⲩⲧⲣⲉ ⲧⲕⲁⲧⲁⲗⲗⲁⲓⲁ, ⲛⲧⲟⲕ ϩ[ⲱⲱⲕ] ⲟ ⲡϩⲏⲓ·[ⲉⲓⲟⲟⲩ ⲛ]ⲁⲟⲩⲟⲉⲓⲥ ⲡⲁⲛⲧⲁⲛⲣⲟ ⲉⲧⲉϩⲟⲩⲟⲣϥ ⲉⲕⲛⲟⲥⲧⲉ ⲙⲡⲉⲧϩ[ⲓ]ⲧⲟⲩⲱ[ⲕ ⲉⲕⲕⲁ]-ⲧⲁⲗⲗⲁⲅ[ⲓ ⲙⲡⲟⲩ] ϩⲙⲡⲉⲕ[ⲗⲁⲁⲥ ⲛ]ⲉⲩⲟⲩⲥⲟⲁ[ⲥⲙⲉⲩ ⲉ]ⲃⲟⲗ.

1003.

Or. 6015.—Papyrus; a fragt. $3\frac{1}{2}\times9$ in. (complete in width). The text, in two columns, is written in a square, rather heavy hand; ⲁ, ⲛ, ⲣ are each formed of a single stroke.

[Rev. C. Murch.]

From the Martyrdom of a military saint. He asks the *ἡγεμών*, "Knowest thou not that the race of Christians is a hardy one and can bear many trials (*βάσανος*)?" The magistrate attempts to bribe him; [he shall be put in] his corps (*νούμερον*) in a position of great honour, his tribune (*τριβοῦνος*) shall be written to. (Fol. *b*) The saint refuses. "The glory of this place is but for a little time and is reckoned as nought beside that of God." ⲟⲩⲙⲓⲛⲟⲥ ⲟⲩⲕⲟⲩⲓ ⲛⲟⲩⲟⲉⲓⲣⲱⲙⲉ ⲁⲩⲱ ⲛⲉⲙⲓⲛ ⲁⲛ ⲉⲓⲧⲏⲣϥ ⲙⲙⲁⲣⲡⲁⲛⲁⲛⲟⲩⲧⲉ. Col. 2 is ⲛⲟⲟⲥⲓⲟⲩⲟⲥ ϩⲙⲡⲁⲧⲟⲓ ⲉⲧⲃ[ⲉ]ⲡⲉⲧⲉⲓϣⲧⲛⲟ-ⲧⲁⲥⲥⲉ ⲁⲙⲛⲉ ⲛⲁⲓ ⲉⲧⲣⲱⲙⲉ ⲙⲡⲣⲱⲙⲉ ⲙⲙⲉⲭⲣⲓⲥ-ⲧⲓⲁⲛⲟⲥ ⲉⲙⲛⲟⲩⲧⲟⲩ ⲉⲥ[ⲱⲧ]ⲙ ⲛⲥⲁⲓ.

1004.

Or. 6016.—Papyrus; the upper parts of three leaves, paged $\overline{\text{κα}}$ $\overline{\text{κβ}}$, $\overline{\text{κι}}$ $\overline{\text{κα}}$, $\overline{\text{κζ}}$, $\overline{\text{κη}}$; $4\frac{1}{2}\times8\frac{7}{8}$ in. (complete in width). The text, in two columns, is written in an upright, rounded hand (*cf.* Ciasca, tab. xxvi for some resemblance). Many letters have balled extremities. Paragraphs are marked by a ζ-like ornament.

[Rev. C. Murch.]

From the Life of a saint, who seems to be a woman and to have been formerly in Egypt.[1] The prayer of a parent for his son's healing occurs. A person named Cleopatra is prayed for.[2] The following are the more legible phrases.

P. $\overline{\text{κα}}$. ϩⲁⲥ ⲛⲓⲭⲣⲓⲙⲁ ⲛⲥϩ[ⲟⲩ]ⲟ ⲁⲥ ⲙⲙⲁⲓ ⲁⲥ-ⲭ[ⲟⲟⲩ] ⲉⲃⲟⲗ ϩ

p. $\overline{\text{κβ}}$. [ⲙⲙⲏ]ⲛⲉ ⲧⲙⲣⲉ ⲉⲓⲏ[sic][3] ϩⲉⲙⲩⲁⲙⲁ ⲉⲭⲙ-ⲕⲁ[ⲥⲟ]ⲙⲁⲧⲣⲁ

p. $\overline{\text{κι}}$. ϯⲣⲙⲙⲏ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲏⲟⲩⲧⲉ ⲉⲓ ⲛⲟⲩ-ⲟⲩⲭⲁⲓ ⲙⲙⲁⲩⲣⲱⲙⲉ ϩⲙⲛⲭⲉ ⲁⲩⲱ ⲉⲧⲣⲉⲫⲟⲙⲟⲩ-ⲭⲁⲣⲓⲥ ϩⲙ

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[1] *Cf. Miss. franç.* iv. 9, 314. The following description of his self-imposed crucifixion during Holy Week, I cannot find elsewhere.

[1] So p. $\overline{\text{κζ}}$. But it may be from the Miracles of a female saint (? the Virgin).

[2] It is not possible to read ⲕⲁⲥⲟⲙⲁ [ⲉ]ⲧⲣⲁ.

[3] *I.e.* ⲉⲓⲙ[ⲉ] ⲙⲡⲉⲙⲓ-.

p. κα. [illegible]

p. κζ. [illegible]

p. κη. [illegible]

1005.

Or. 6017.—Papyrus; an incomplete leaf, paged $\overline{\text{ρπα}}$, $\overline{\text{ρπι}}$; 11×9 in. The text, in two columns of 20 or 21 lines each, is written in a thin, rounded hand (*cf.* Hyvernat, pl. xi. 1, Ciasca, tabb. x, xxvi for certain similarities). Initials, slightly enlarged, are accompanied by a ζ-like mark, rarely by a more elaborate scroll.

[Rev. C. Murch.]

From the Acts or Encomium of a saint. "The holy [αὐ]λητής John," ch. xxi. 25, is *quoted* to indicate the quantity that had been written of the saint. "But one of the διηγήμα(τα) that we have heard from them of old (ἀρχαῖος) is this." When a fatal plague had long raged in Alexandria, the citizens were told that the saint could heal them. So they sent to him in Judaea saying, 'Come ⲁⲛⲟⲩ ⲛⲁⲣⲱⲓ to our city and heal us.'

1006.

Or. 6018.—Papyrus; a fragt.; $6\frac{3}{4}$×6 in. The text, in two columns, is written in an upright, rounded hand (*cf.* Rossi, *Papiri* I. i, tav. 2).

[Rev. C. Murch.]

Apparently from a narrative, since it shows the words "And I said also to him, ..." The speaker *quotes* Lu. xv. 7.

MAGICAL TEXTS.

1007.

Or. 5899(1).—Paper; a fragt.; 6×4½ in. Each side bears a text in a different hand; the script on that here called fol. *a* resembles Hyvernat, pl. ix. 2 (col. 2), that on fol. *b* is more like *ib.* pl. x. Fol. *a* was more recently covered with Arabic accounts and its text is often illegible.

[W. J. Myers.]

Fol. *a*. Part of a Prayer of exorcism, to be said, it seems, over water oil and honey.[1] It contains magical words (each overlined in the original) and invokes the angel Gabriel.

[illegible] [12—14 let.] ⲁⲣⲭⲁⲅⲅ[ⲉ]ⲗⲁ .. ⲣⲣⲁ ⲭⲁⲗⲁ ⲙ . . . ⲧⲙⲛⲟⲩⲧ ⲙⲁⲓ ⲙⲛⲟⲩⲧ ⲙⲡⲁⲃⲣⲏⲗ . . . . . ⲡⲁⲣ[2]

[1] On the liturgical uses of honey *v.* Kraus, *Realencycl.* i. 668. But no such use as the present is mentioned.

[2] Abbreviation for ἀρχάγγελος; but reading doubtful.

ⲡⲓⲧⲁⲫⲭⲓ ⲙⲡⲛⲩⲙⲓⲟⲩ[sic]ⲧⲉ ⲙⲡⲛ̄ⲧⲣⲉ ⲙⲡⲓⲛⲁⲓⲧⲟⲕⲣⲁ-
ⲧⲱⲣ ⲩⲁⲛⲟⲩ[1] ⲭⲉⲕⲁⲁⲥ ⲉⲃⲏⲓ ⲉⲥⲣⲁⲓ ⲉⲭⲛ̄ⲙⲙⲟⲟⲩ
ⲙⲙⲛ̄ⲙⲉⲥ ... ⲓⲥⲣⲁⲓ ⲙⲙⲛ̄ⲥⲉⲫⲙⲟ ⲙⲁⲫⲁⲣⲓⲥⲉ[2] ⲙⲙⲟⲟⲩ
ⲙⲫⲙⲁⲥⲟⲩ ⲙⲧⲁⲗⲟ ⲥⲓⲭⲁⲣⲓⲥ ⲥⲓⲥⲣⲏⲓⲥ ⲥⲓⲥⲟⲟⲩⲧⲏ
ⲥⲙⲟⲩⲥⲏ ⲥⲓ[about 12 let.]ⲙⲧⲁⲫⲓⲭⲏ ⲭⲉⲕⲁⲁⲥ
ⲉⲩⲁ[ⲟⲛⲉ] ⲟⲩⲣⲱⲙⲉ ⲙⲙⲟⲛⲡⲣⲟⲥ [about 10 let.]
ⲕⲁⲓ ⲟⲩⲁⲗⲁⲃⲙⲁ . . [7 or 8 let.]ⲛ ⲕⲁⲓⲟⲩⲱⲟⲩ
ⲉⲃⲗⲁⲥⲏ . . ⲛ[about 15 let. ⲛ]ⲁⲥⲏⲧ ⲙⲙⲁ [about
15 let.] ⲫⲓⲭⲏ ⲉⲃⲟⲗ [about 20 let.] ⲙⲙⲟⲩ

Fol. *b*. An Invocation of spirits named after the letters of the alphabet and of others "who come up with the great stars that light the earth." They are charged to give grace, power and freedom to So-and-so (ὁ δεινός) in the presence of —— ?

ⲕⲁⲣⲁⲓⲛⲁ ⲗⲁⲃⲁⲓⲛⲁ ⲙⲧⲣⲱⲫⲁⲓⲛⲁ ⲛ[about 8
let.] ⲟⲭⲁⲓⲛⲁ ⲙⲙⲟⲓⲛⲁ ⲣⲟⲩⲛⲁ ⲥⲉⲣⲱⲁⲓⲛⲁ ⲧⲁⲩⲣⲓⲛⲁ
ⲩ . . . . ⲗ ⲫⲁⲛⲟⲩⲛⲁ ⲭⲣⲓⲥⲧⲟⲩⲛⲁ ⲫⲉⲣⲁⲟⲁⲓⲛⲁ ⲟⲙⲓ-
ⲟⲓⲛⲁ ⲧⲓⲟⲣⲕ ⲉⲣⲱⲧⲏ ⲙⲙⲓⲥⲧⲏⲛⲓ[sic]ⲩ ⲉⲥⲣⲁⲓ ⲙⲙⲛ̄ⲙⲙⲟⲟⲩ
ⲉⲙⲓⲟⲩ ⲉⲧⲣⲟⲩⲟⲃⲏ ⲉⲥⲣⲁⲓ ⲉⲭⲛ̄ⲛⲕⲁⲥ ⲉⲧⲉⲛⲁⲓⲛⲉ
ⲛⲉⲧⲣⲁⲛ ⲁⲣⲁⲛⲁ[y][3] : ⲁⲣⲁⲛⲁⲛ[y] : ⲁⲛⲁⲡⲟⲧⲛⲁ : ⲟⲧ-
ⲣⲛⲁ ⲁⲛⲁⲧⲁⲗⲗⲁⲛⲁ : ⲉⲙ . . ⲗ : ⲁⲣⲟⲩⲛⲁ : ⲙⲁⲛⲁ :
ⲁⲥⲟⲩ . . . ⲭⲉⲕⲁⲁⲥ ⲉⲕⲉⲫ ⲛⲟⲩⲛⲟⲟⲩ ⲛⲭⲁⲣⲓⲥ ⲙⲙⲟⲩ-
ⲛⲟⲟⲩ ⲛⲭⲓⲥⲉ ⲉⲩⲧⲁⲭⲣⲏⲓⲧ ⲙⲙⲟⲩⲧⲙⲁⲣⲣⲏⲥⲓⲁ ⲛⲁⲁ
ⲙⲙⲉⲙ[to about 10 let.] ⲙⲧⲉⲣⲉⲫⲙⲁⲣ

1008.

Or. 5987. — Papyrus; $77\frac{3}{4} \times 5\frac{3}{8}$ in. The text is written at right-angles to the fibres, in a clear hand, somewhat resembling in type those of Kenyon, *Catal. of Gr. Papyri* II, pll. 117 ff., but rarely ligatured. Ll. 134—144 are in a different hand.

[Rev. C. Murch.]

Magical charm, called *φυλακτήριον* (last lines), with interesting Gnostic features. It is to afford protection apparently against all evil spirits (16, 59) and generally to compel the fulfilment of all its owner's desires (95, 128, 133). The directions for application (134—144) are particularly illegible. Ll. 145—148 perhaps prescribe the number of times the formulae are to be repeated. The final lines, below the drawing, appear to promise results if the charm be tied on the right arm.

Certain features of the language might indicate an archaic idiom, though some of these often characterise 7th and 8th cent. documents from Hermopolis (Ashmunain).[1] Grammatical peculiarities throughout the text add to its obscurity.

ⲫ ⲫⲉⲡⲓⲕⲁⲗⲉⲓ[2] ⲙⲡⲟⲕ ⲡⲟⲟⲩ ⲃⲁⲕⲫⲟⲃⲁ ⲡⲓⲟⲟⲩ
ⲉⲧⲥⲓⲥⲟⲩ[sic] ⲓⲧⲛⲅ ⲉⲧⲏⲥⲟⲩ ⲉⲥⲣ[ⲁ] ⲉⲭⲙⲡⲙⲉⲥⲫⲓⲥ
ⲙⲡⲉⲛⲓⲟⲥ ⲛⲥⲟⲩ ⲛⲅ . . ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲙ . ⲁⲩ . ⲧⲉⲓ
ⲛⲥⲁⲥⲟⲩⲧⲏ ⲙⲙⲟⲧ (5) ⲩⲁⲛⲧⲟⲩⲟⲛⲟ ⲛⲁⲓ ⲡⲟⲩ-
ⲣⲟⲟⲓⲥ ⲙⲧⲉⲗⲉⲓⲟⲥ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲟⲩ ⲛⲁⲣⲧⲉⲗⲟⲥ ⲥⲓⲁⲣ-
ⲭⲏⲁⲣⲧⲉⲗⲟⲥ ⲛⲥⲟⲩⲧⲙⲟⲟⲩⲧⲟⲩ ⲩⲁⲣⲟⲛ ⲉⲥⲣⲁⲓ ⲉⲭⲙⲛ̄ⲕⲁⲥ
ⲙⲡⲧ ⲡⲩⲥⲧⲟⲓⲁ ⲙⲙⲛ̄ⲉⲥⲫⲓⲟⲩ ⲥⲁⲣⲟⲛ ⲧⲓⲣⲏ ⲛⲥⲧⲟⲩ-
[ⲛⲟⲥ] ⲛⲉⲧⲙⲟⲟⲩⲧ ⲡⲥⲟⲩⲥ ⲥⲱⲧⲏ ⲉⲣⲟⲓ ⲡⲟⲟⲩ (10)
ⲥⲁⲃⲁⲱⲑ ⲭⲉⲁⲏⲟⲕⲏⲥ ⲙⲁⲣⲓⲁ[3] ⲧⲉⲱⲛ ⲥⲓⲙⲁⲣⲓⲁⲓ
ⲥⲙⲛ̄ⲧⲟⲧⲟⲙⲁⲥ ⲃⲟⲗ ⲁⲏⲟⲕⲏⲥ ⲧⲓⲁⲁⲩ ⲛⲧⲁⲥⲙⲏⲥ
ⲙⲙⲟⲧⲟⲓⲏ ⲙⲙⲟ ⲁⲣⲓⲙⲓⲛⲁ[4] ⲗⲁⲩⲱⲟ ⲉⲁⲉⲗⲏⲟ ⲉⲣⲙⲟⲩ-
ⲕⲣⲁⲧⲟⲥ ⲗⲁⲟⲛⲁⲓ ⲉⲣⲙⲟⲩⲥⲣ ⲡⲁⲍⲟⲣⲁⲧⲟⲏ ⲃⲁⲙ-
ⲭⲟⲱⲭ (15) ⲉⲙⲥⲧⲙⲉⲙⲉ[5] ⲙⲙⲉⲧⲙⲉⲟⲩⲟⲓⲟⲩⲧ ⲉⲭⲙ-

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[1] Apparently ⲩ above ⲟⲟ.

[2] ? for *σφραγίζειν* or *ἁγιάζειν*.

[3] ⲩ = ? *ter*.

[1] *E.g.* ⲛⲉⲧⲙⲉ- 15, 18; ⲡⲟⲩ- 61; ⲛⲥⲟⲩ- 7, 59, 84; ⲙⲙⲟⲩ- 60; omission of ⲉ 46, 60, 69, 81 &c.; of ⲏ 10, 58, 91, 117; ⲫ = ⲃ 37, 66, 71, 95; forms ⲟⲩⲟⲛⲁⲥ 11, ⲥⲙⲟⲩⲧⲁⲥ 78, ⲥⲁⲧ 22, ⲥⲟⲟⲩⲧⲏ 30 (*cf.* Krall, *Rechtsurk.* cxxx, cxc), ⲕⲣⲱⲙ (*cf.* C. Schmidt, *Pap. Bruce* 102, 108).

[2] The opening formula in Berlin *Aeg. Urk.*, Kopt., no. 23.

[3] *Cf.* Berlin, *l.c.*, also Basset, *Prière de la Vierge* 12 (*Apocr. éthiop.*).

[4] On these aeon-names *v.* Schmidt, *l.c.* 264, 649, and *Sitz. Berl. Akad.* 1891, 1048. *Cf.* here l. 71.

[5] = ⲙⲙⲉⲧⲙⲉ-.

ⲡⲣⲏⲉⲡⲟⲩ[1] ⲧⲓⲣⲟⲧ ⲁⲙⲏ ⲛⲧⲟⲕ ⲉϧⲛⲓⲙⲓⲁ
[ⲧⲏ]ⲣⲟⲧ ⲛⲁⲕⲁⲟⲁⲣⲧⲟⲛ ⲛⲁⲣⲟⲧϫⲓⲩⲓⲛⲉ ⲙⲉⲟⲩⲧⲥⲉ
ⲙⲡⲁⲓⲧⲟ ⲉⲃⲟⲗ ϧⲓⲧⲟⲧⲧⲉ ⲡⲉⲧⲙⲉⲩⲟⲟⲛ ⲙⲫⲁ ⲙⲥⲓⲧ
ⲙⲙⲫⲁ ⲉⲙⲃⲧ ⲙⲧⲁⲡⲧⲓⲟϧⲓⲁ (20) ⲡⲟⲩⲃⲱ ⲙⲙⲟⲣ-
ⲥⲓⲙⲓ ϩⲓⲙⲓⲁ ⲉⲧⲙⲛⲧ ⲉⲧⲙⲟⲧⲧⲉ ⲉⲙⲉⲣⲁⲓ ϫⲟ-
ⲧⲁϫⲁⲟⲧⲥⲓⲁ ⲁⲙⲙⲓ ⲧⲁⲓ ⲥⲟⲁⲧ ⲉⲃⲟⲗ ϩⲁⲛⲉⲟⲣⲟⲛⲟⲥ
ⲙⲁⲱ ⲥⲁⲃⲁⲱⲑ[2] ⲡⲟⲓⲟⲩⲉ ⲙⲙⲁ ⲉⲧⲙⲛⲧ ⲉⲧⲙⲟⲧⲧⲉ
ⲉⲙⲉⲣⲁⲓ ϫⲉⲕⲁⲁⲙⲟⲩⲛⲧⲙⲉ ⲧⲙⲉⲧⲙⲉ ⲙⲁⲱ ⲥⲁⲃⲁⲱⲑ
ⲡⲟⲩϩⲁⲓ (25) ⲙⲡⲣⲏⲉⲡⲟⲩ[3] ⲉⲣⲉⲡⲁⲛⲟⲧⲟ ⲉⲙⲡⲁ
ⲡⲟⲩⲟⲩⲛⲉ ⲟⲩⲥⲁϧⲟⲩⲉ ⲉⲣⲉⲙⲁⲓⲛⲟⲩ ⲃⲟⲗ ⲙⲡⲁ
ⲛⲉⲟⲗⲟⲓⲟ ⲕⲁⲃⲁⲱⲑ ⲕⲁⲣⲃⲁⲟⲑ ⲙⲡⲁⲧⲁϫⲓⲣⲟϫⲛⲟ
ⲡⲟⲓ ⲡⲓⲥⲁⲩⲉ ⲡⲁⲓ[ⲟⲛ] ⲉⲧⲛⲁⲟ ⲙⲡⲟⲥ ϫⲉⲛⲁⲣⲓⲩ . . ⲏ
ⲙⲡⲓⲧⲁⲡⲟⲛ[4] ϫⲙⲙⲁⲣⲉ (30) ϥⲟⲟⲩⲧⲛ ⲙⲙⲁ ⲉⲣⲁ̄
ⲛⲥⲛⲧⲏ ϫⲟⲙⲟⲧⲥⲛⲁϥ ⲥⲧⲣⲉⲫⲉⲓ ⲉⲥⲣⲁⲓ ⲛⲥⲛⲧⲟⲩ
ⲁⲫⲏⲁⲣⲧ ⲣⲟⲃ ⲙⲥⲟⲃⲉ ⲡⲟⲩⲟ ⲙⲡⲟⲟⲩ ⲉⲧⲙⲥⲛⲧⲟⲩ
ϧⲉⲧⲟⲙⲥⲟⲩⲱ ⲟⲩⲟⲙⲏ[about 20 let.]ⲙⲟⲩⲁⲙⲏ
ⲕⲟⲟⲩ ⲁⲫⲓ ⲧⲁⲙⲟ ⲙⲙⲟⲧ ⲥⲁⲃⲁⲱⲑ (35) ⲁⲫⲃⲱⲕ
ⲉⲥⲣⲁⲓ ϩⲙⲟⲧⲙⲟⲣⲫⲏ ⲡⲟⲧⲟⲛ ⲡⲟⲧⲉⲣⲙⲏⲛⲉ ϫⲁⲙⲏ
ⲛ. ⲙⲥⲟⲩⲥ ⲕⲁ ⸗ ⲡⲉⲧⲟⲩⲁⲁϥ ⲕⲁ ⸗ ⲡⲁⲣⲁⲕⲁⲗⲧⲟⲛ
ⲥⲧⲟⲩⲁⲁϥ ⲕⲁ ⸗ ⲡⲁⲅⲟⲣⲁⲧⲟⲛ ⲥⲧⲟⲩⲁⲁϥ ⲕⲁ ⸗
ⲡⲓⲧⲩⲫⲓⲟⲥ ⲥⲧⲟⲩⲁⲁϥ ⲕⲁ ⸗ ⲡⲁⲛⲧⲟ̈ⲕⲣⲁⲧⲱⲣ ⲥⲧⲟⲩ-
ⲁⲁϥ ⲕⲁ ⸗ ⲕⲁⲗⲗⲓⲑⲱⲛⲁ (40) ⲟⲟⲛⲁ ⲟⲩⲙⲁⲛⲁ ⸗
ⲟⲟⲣⲟⲙⲟⲛⲁ ⸗ ⲁⲕϫⲩⲕⲧⲱⲣ ⸗ ⲙⲥⲁⲛⲁ ϫⲁⲣⲟⲩⲙⲁ
⸗ ϫⲁⲣⲟⲩ ⲁⲫⲏⲛⲃ ⸗ ϫⲓⲣⲟ[5] ⲟⲟⲗⲁⲛⲧⲟⲣⲓⲛⲁ ⲃⲁ-
ⲕⲁⲓⲟⲛ ⲟⲣⲓⲟⲥⲣⲁⲉⲣⲓϧⲁⲧⲣⲁⲛⲁⲟⲩⲧ ⲡⲣⲟⲕ . . . ⲁ .

ⲙⲟⲛⲁ[1] ⲟⲛⲁ ⲙⲥⲁⲛⲁ ⲙⲙⲟⲛⲁ ⲁ̈ⲗⲟⲅ (45) ⲉⲁⲃⲁⲧⲟ
ⲉⲣⲙⲟⲧⲕⲣⲁⲧⲟⲥ ⲁⲗⲟⲛⲁⲓ ⲉⲣⲙⲟⲧⲥⲟⲧⲣ ⲡⲁⲅⲟⲣⲁ-
ⲧⲟⲛ ⲛⲧⲛⲓⲟⲧⲛ ⲙⲫⲁⲩⲉ ⲛⲕⲁⲧⲁⲛⲉⲧⲉⲥⲓⲁ[2] ⲉⲧⲁⲅⲣⲁ-
ⲧⲟⲩ ⲉⲣⲟⲩ ⲛⲟⲩ ⲡⲓⲥⲁⲩⲉ ⲛⲫⲟⲧⲥⲧⲣ ⲛⲟⲩⲟⲛ
ϫⲁⲣⲟⲛⲁ ⲟⲁⲣⲃⲱⲟ ⲙⲙⲟⲧⲣⲁϫ ⲙⲙⲟⲧⲣⲁϫ ⲙⲁⲣ-
ⲙⲟⲩⲥⲉⲣ ⲙⲙⲓⲉⲓⲉϧⲁ ⸗ (50) ⲡⲓⲥⲁⲩⲉ ⲛⲫⲟⲧⲥⲧⲏⲣ
ⲛⲁⲧⲥⲩⲁϧⲉ ⲉⲣⲟⲟⲩ ϯⲥⲉ ⲛⲁⲧⲭⲓⲛⲁ ⲙⲙⲟⲩⲧⲉ ⲉⲧⲙⲟⲧ-
ⲥ ⲙⲛⲥⲕⲏⲛⲏ ⲙⲙⲟⲧ ⲡⲟⲩϩⲁⲓ ⲉⲧⲃⲏⲏⲧ ⲙⲡⲁⲗⲟⲟⲩⲉ ⲛⲟⲩ-
ⲥⲟⲩⲛ ⲉⲧⲟ ⲛⲟⲩ . . .[3] ⲉϧⲛⲧⲁⲛⲉ ⲙⲡⲉⲃⲟⲣⲟⲛⲟⲥ
ⲙⲙⲉⲃⲟⲟⲩ ⲡⲟⲩϩⲁⲓ ⲙⲡⲓⲥⲁⲩⲉ ⲛⲃⲉⲟⲩⲧ ⲙⲙⲟⲧⲉ
ⲥⲧⲁⲩⲉ ⲉⲧⲥⲕⲏⲛⲏ ⲙⲙⲟⲧ (55) ⲡⲟⲩϩⲁⲓ ⲙⲁⲣ . ⲓ-
ⲟⲩⲁⲣⲓⲟⲩ ⲁⲗⲟⲛⲁⲓ ⲙⲁⲱ ⲥⲁⲃⲁⲱⲑ ⲃⲁⲓϧⲟⲟⲟⲩ
ⲥⲟⲃⲧⲉ ⲙⲁⲓ ⲛϧⲟⲩⲧⲁⲩⲧⲉ ⲛⲧⲃⲁ ⲡⲁⲣⲭⲁⲗⲟⲥ ⲉⲃⲟⲗ
ϫⲓⲧⲙⲉ ⲙⲙⲟⲟⲩ ⲉⲣⲉⲡⲉⲧⲥⲙⲏ ⲭⲣ ⲟⲩⲧⲟ ⲉⲧⲧⲟⲕⲁ
ϫⲓ[ⲏ]ⲥⲧⲟⲓϫ ⲡⲟⲧⲁⲁⲛ ⲛⲥⲟⲩⲥⲟⲗⲥ ⲙⲙⲁ ⲙⲙ (60)
ⲛⲁⲕⲁⲟⲁⲣⲧⲟⲛ ϫⲓⲧⲉⲥⲙⲏⲧⲉ ⲭⲙⲟⲧϫⲟⲟⲥ ⲭⲉⲙ-
ⲡⲟⲩⲣⲣⲟ ⲩⲟⲟⲛ ⲁⲓ ⲥⲉ ⲓϧⲟⲓⲥ ⲕⲩⲟⲟⲛ ⲩⲁⲉⲓⲥⲉ
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲁⲱ ⲥⲁⲃⲁⲱⲑ ⲛⲟⲓⲥⲉⲟⲩⲧⲉ ⲥⲟⲛⲉ-
ⲟⲩⲧⲉ ⲁⲣⲕⲱⲟⲩⲧⲉ ⲁⲗⲟⲛⲁⲓ ⲙⲁⲱ ⲉⲙⲟⲓ ⲙⲧⲙⲙⲁⲥ-
ⲥⲁⲩⲃⲉ (65) ⲙⲙⲁ ⲉⲃⲣⲏⲓⲛⲉ ⲙⲙⲉⲣⲟⲟⲩ ⲙⲙⲉⲧ-
ⲛⲟⲟⲩⲉ ϧⲉⲧⲟⲣⲕ ⲉⲣⲟⲕ ⲛⲟⲟⲩ ⲡⲉⲧⲥⲟⲣⲧⲉ ⲙⲙⲉⲧⲃⲁ
ⲥⲛⲁⲩ ⲛⲗⲁⲛⲟⲛ ⲙⲁⲓ ⲉⲧⲁⲅⲣⲁⲧⲟⲩ ϩⲓⲭⲙⲡⲉⲣⲟ
ⲡⲉⲧⲣⲁⲧⲛⲉ ⲟⲩⲥⲟⲛⲥⲛⲉ ⲉⲣⲁⲓ ⲉⲙⲛⲟⲩ ⲙⲙⲁⲧⲉ-
ⲛⲟⲟⲩⲉ ⲛⲥⲟⲛ ⲕⲁⲧⲁ ⲟⲩⲛⲟⲩ (70) ⲩⲁⲗⲧⲫ ⲛⲧⲟⲛ
ⲙⲙⲉⲧⲛⲟⲟⲩⲧ ⲧⲓⲣⲟⲧ[4] ⲁⲗⲟⲛⲁⲓ ⲡⲁⲙⲁⲱ ⲙⲙⲟⲧⲥ
ⲛⲣⲁⲁ ϩⲙⲙⲉⲣⲓⲟⲩⲉ ⲧⲟⲕⲙⲉ ⲉⲣⲙⲟⲩⲛⲧ ⲉⲧ-
ⲙⲧⲛⲟⲧⲧⲉ ⲛⲧⲟⲟⲧⲕ ⲉⲕⲩⲧⲁⲓ ⲡⲟⲧⲟⲛ ⲡⲁⲓⲛ ⲉⲕ-
ⲩⲁⲛⲟⲧⲟⲛ ⲡⲟⲧⲩⲧⲁⲓ ⲧⲟⲕⲙⲉ (75) ⲉⲕⲧ ϩⲙⲁⲛⲟⲧ
ⲙⲙⲟⲧⲥ ⲛⲧⲕⲕⲁⲛⲓⲥⲁ ⲙⲙⲉⲩⲛⲣⲏ ⲉⲙⲟⲟ ⲗⲁⲟⲩⲟ
ⲛⲧⲟⲕⲙⲉ ⲙⲛⲟⲧ ⲛⲁⲣⲭⲏ ⲧⲟⲕⲙⲉ ⲉⲕⲥⲁⲗⲙⲓⲍⲉ ⲙ̈ⲥ̈ⲟ-
ⲥⲟⲟⲩⲥⲁⲥ ⲉⲣⲟⲕ ⲧⲓⲣⲟⲧ ⲛⲟⲩ ⲡⲉⲧⲙⲩⲟⲟⲛ ϩⲙⲥⲟⲟ-
ⲟⲛⲧ ⲧⲓⲣⲥ (80) ⲉⲙⲧⲟ ⲁⲣⲭⲏ ⲉⲙⲧⲟ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲙⲧⲟ
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲁⲱ ⲙⲁⲱ ⲡⲉϫ̄ⲣ̄[5] ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ

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[1] Recurs ll. 97, 125. Its meaning is to me obscure. It should mean either 'dividers' or 'men of division' or 'men of the call,' *invocati*(?) (ⲟ = ⲛ). Here it is the opposite of 'impure spirits,' elsewhere powerful beings called to aid.

[2] "For ye it is are upon the northern and eastern sides of Antioch. There there is (? ⲟⲩⲙⲁ-) a myrtle tree whose (*sc.* the tree's) name is the Achelousian Lake which floweth from beneath the throne of Iaô Sabaôth." (ἀχαρουσία λίμνη, *Apocal. Pauli* § 22, *Apoc. Moses*, *Jew. Quart. Rev.* vii. 231, also in the great Paris papyrus, *Wien. Denkschr.* xxxvi, 2, 81. *V.* Pauly-Wissowa *R.E.* i. 217—219 for the various localities so named by classical writers.)

[3] = ⲛⲟⲩⲟⲛ.

[4] Or ⲡⲉⲧⲁⲡⲟⲛ.

[5] Or. ϫⲓⲩ ⸗ .

[1] *V.* Schmidt, *l.c.* 564.

[2] *Cf.* Rossi, *Alcuni MSS.* 132.

[3] Neither ⲟⲩⲟⲛ nor ⲕⲁⲟⲛ.

[4] "I conjure thee to-day, thou that providest for me the twenty thousand demons which stand at the river Euphrates, beseeching the Father twelve times, hour by hour, until (*or* that) He give rest unto all the dead."

[5] ? Χριστός. Recurs l. 98.

пнтатсπоq гннесангоγти нпнот γантотопо
наи пнотршпс нтсасюс своλ гітнпсагтса-
λос пнархнагтсλос псоγтпоογq (85) γарои
сгрλι ехнпкλг ἀγλωнγхιгс[1] пноq нпфсир
поγтнаи λqтшоγти своλ гннетпоγγт λqтоγ-
пос псоппскоλλасіс пєр̣ . ιι пнєгоот нтλqєі
своλ нпγюрп нпнв єтпнкот нтрєгн нноq
о нгλ пноγτι (90) єрєпλгоγ нноq о нгλ
н[λλ]в[о]ι пафнорфн нво πапгго нтракоп
гароγпа ≠ капфоп пакроγоос остртнас
остртнас істрана[2] вароγха [about 12 let.]
пноот λпоγ вакгнωоλ (95) хок наι своλ
нгоq пнн іλω іλω ϛ̄ λ̄ κ̄λ̄ ≠ єкλ нкλ нкλ окλ
γкλ сокλ коγ[3] хєфорк єрюти нрнє[п]коγ
тнроγ σ̄ . вє[4] сητє χнт[5] тоγоογє сητє нпєхр
єтсλτєвρнσ своλ єпнπτо воλ нпнот (100)
фоγгкта нткрнпс нпєгоот нннєтпоογє пє-
тλqтоγпос ллλн воλ гінараліссос гλоγ-
σнєγгλ ἀпокпс поγхаι нпнот ліюс ϛ̄ пєт-
оγλλq пєтоγλλq нтоγгн гінтєпнγє ллнінна
λλγіос єλєλγо (105) єрнογγтос λλωнаι
λλγіос нгокпс пнот є[т about 28—30 let.]
токпс ἀκρλінна нракоγна поγхаι нєграна
нгокпс поγхаι нннот нгок . . . . . с поγ-
х[аι н] . . . окпс (110) нннοт нгнтq ноγ
[about 15 let.]н єрнογкратюн . . . . . [ер]-
ноγстр пиλгоратос ванхωωх нгнгоγти
єфλγq ікатλпєтісна кλ̄ іλω іλω єλюι χλ-
вакλлн[6] нєрісоо нєрхоо (115) хок наι
своλ нгоq нпн коχ нгєтнγюпп нннаι
гнотка[2] нγнн[о] отка[2] нгнот гінтоγн н-
ванхωωх нтвк єгрλι єхноλλλса нкωгт
гікрюн натωγн нптєєноογє нсоп ката
отнот (120) γантф нтоп нєтн[оот]т тн-
рот[1] авранаонавра акран[па]хнаρι ллω-
наι іλω савλωθ сλхλнара сλхλнар хонах[2]
таврана сотран[х] отракавіє іλω єλюι χλ-
вакλлн хюк наι вол (125) нгоq нпн прн-
спюγ тнрот хнтωти пєттноот нтнотє
нннюот нгоот єгрλι єхнпкλг іλω ван-
єнсан . ω . варотха хюк наι вол н[гоq]
нпн ωωрωрана єфоλнана гнтоγп (130)
нпна псωпна ванхωωωωωωωх іλω н[about
16 let.] фнфос . . к . с[about 14 let.] нпна-
λтіпна тнрq нтн в̄ тахт в̄ ⲫ [space, then[3]
about 8 let.] єфнроєєтхн λів (135) . ехотт ≠
κ̄λ̄ нгоот єкгλг[4] нннюк єв[about 5 let.]нот
нпн . єрє[about 5 let.]кλоλрюп гіююк ер-
. . . λіонос нхо[sic] κ̄λ̄ соγп . . пє хєнλпархн
нпрєнпн [about 7 let.] нноти (140) -рюп
пλвλонин пєноγкλоλрюп пλтоγвωqт пє-
сωпа тєті . . нλпоλєλєкюп отγюγгрн нωп-
ва . . . . . с іλω [about 10 let.] (145)[5] такапнн
ка сωп кнкλι сωп ω ка нсωп нпка нсωп
нпка нсωп он ка сωп ссс нка нсωп. Then
the following series of magical letters, of the type seen in Kenyon's *Catal. of Gr. Pap.* I, pll. 54, 59: λ 9 times, an eight-point star 8 times, н 7 times, a lozenge-shaped о 7 times, с 7 times. Below these is drawn a human face, with apparently a left arm of exaggerated length, brought round behind the head and so across the breast. Under the drawing are 3 (or 4) lines, scarcely legible: хє[6] пєфγлактнрюппє наι єγλкюрq єхнпкхєнλг нογтнаи [10 or 12 let.] кгісλ. What remains of the papyrus is blank.

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[1] Not in the dictionaries.

[2] So spelt Kenyon, *Catal.* i. 68.

[3] ? abbreviation. Recurs l. 115.

[4] ? a form of σвοι.

[5] ? = Σήθ Typhon, contrasted with χρ which follows.

[6] = *σαβαχθανί*, Mk. xv. 34.

[1] *Cf.* ll. 69, 70.

[2] This word added above line.

[3] From here to l. 145 in a clumsy hand and different ink, now much faded.

[4] ? гюк.

[5] From here, the original scribe.

[6] хє perhaps ends a previous line, purposely erased.

1009.

Or. 6019.—Paper; a complete leaf; $6 \times 3\frac{7}{8}$ in. The text, the ink of which is much faded, is written upon one side only, in some 19 lines of a small, sloping hand of Zoega's 9th class. The leaf was formerly folded many times; hence many letters are illegible.

[Rev. C. Murch.]

A charm. Above the text is a fantastically formed cross $1\frac{1}{2}$ in. high, around which are various magical signs and letters,[1] of the type referred to in no. 1008; among them ⲓⲥ (Jesus) 7 times repeated. The text opens with the names of the Evangelists, ⲙⲁⲑⲑⲉⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲗⲟⲩⲕⲁⲥ ⲙⲁⲣⲕⲟⲥ, whom the writer, Gabriel son of Te——, adjures, apparently on behalf of himself and his children, to bring him some object the description of which I have failed to read.

[1] One group of the latter seems to read ⲁⲗⲱⲁⲏⲓ.

LEGAL AND FINANCIAL TEXTS.

1010.

Or. 5985.—Papyrus; complete; parts of 9 *selides* with horizontal guard-piece at top; 70×8 in. The text is in 85 lines, at right-angles to the fibres. The notary is ϫⲏⲛⲧ-ⲥⲛⲏⲩ son of Senuthius.[1]

From Jême (Thebes). [Budge.]

Deed (*πρᾶσις*) whereby ⲕⲁⲣⲁⲕⲟⲥ (= Kyriakos) son of Demetrius, priest, hegumenus and *προεστώς* of the monastery of S. Phoebamon at Jême, sells to Aaron son of Senuthius[2] a ¼ of two houses, being what the sons of the deceased ⲡⲟⲓⲣⲁⲧⲟ son of ⲡⲟⲥⲧⲓ-ⲛⲟⲥ had dedicated to the monastery on their father's behalf. Lest he should be blamed for the sale, Kyriakos has given the price received (1 *solidus*) to the poor. The date is the 4th Koiahk, 2nd Indiction. The magistrates are the Amîr of Hermopolis, Argama son of ⲓⲣⲏⲗ[1] and Chaêl son of Psamô, *διοικητής*.[2] There are 5 witnesses, some of whom occur elsewhere.

The Arabic protocol, in parts of 4 lines of semi-Cufic characters above the text, is

الرحمن الرحيم
الله (or ملك)
عبيد الله بن ؟
سنة عشر و[خمس] مائة.

In l. 3 بن الحبحاب cannot be, in l. 4 خمسين might be read.

This deed should be compared with no. 403.

[1] *V.* no. 403.

[2] *V.* nos. 401, 403 &c.

[1] *V.* nos. 386, 398.

[2] *V.* no. 403.

1011.

Or. 6462.—Papyrus; complete; $94 \times 6\frac{7}{8}$ in. The text is written at right-angles to the fibres in 115 lines. The notary is Aristophanes son of John.[1]

From Jême (Thebes). [Sivadjian.]

Deed of settlement and partition[2] (*διάλυσις, μερισμός*) in which Epiphanius son of Pcher ⲡⲭⲉⲣ recalls the adjudication by the *διοικητής*, Komes son of Chael,[3] of his father's property to his brother (*sic*) ⲡⲁⲥⲟⲩ ⲡⲓⲏⲏⲓⲥⲓⲟⲥ, Souai son of Severus. In the possession of this Souai is confirmed by the present deed, which is dated in the 2nd Indiction, on the 4th of Pachon. There are 5 witnesses, some of whom recur elsewhere.

The Arabic protocol, in parts of 4 lines above the text, is

[4] ? لله احد [illegible]
مرون امير المومنين
مر به عيسي
سنة ثلثين

which, combined with the Indiction date, should give the year 749 A.D. The minister in l. 3 would be عيسى بن ابى عطا.

1012.

Or. 5899(2).—Papyrus, complete in height; $7\frac{7}{8} \times 4\frac{7}{8}$ in. The text, parallel with the fibres, is in an uneven, unskilled hand.

From Jême (Thebes). [W. J. Myers.]

Deed (*πρᾶσις*) whereby ⲧⲉⲧⲁⲓⲧⲁ[1] sells to —, son of ϯⲥⲁⲧⲟⲩ,[2] her share in —, for which the price has been paid. There are 4 witnesses.

1013.

Or. 5989.—Papyrus; broken off above, on right and below; $21 \times 6\frac{3}{4}$ in.; $3\frac{1}{2}$ *selides*. The text, in 45 lines at right-angles to the fibres, is in a small, often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Agreement as to a lease (*ἐμφυτευτική ὁμολογία*[3]) of certain land by a monastery(?), represented by the *πατήριων*, brethren and *φιλόπονοι*,[4] to Siôn, a vine-grower. The annual rent is fixed (15, 20), also a fine for transgression of the present terms (22). On this form of lease *v.* Kenyon, *Catal. Gk. Pap.* ii, 323 and Muller in *Arch. f. Pap.* i, 437.

[illegible] . . . . ⲛⲟⲥⲧⲟⲛⲟⲩⲧ ⲉ̈ⲣⲱⲓ ⲁⲧⲟⲩ[about 16 let.][illegible] | 2 [about 24 let.] ⲛⲉⲛⲉⲣⲏⲧ ⲛⲣⲏⲧⲟⲩ ⲛⲧⲁⲓⲥ[illegible] | 3 ⲡⲛⲁⲧⲏⲣⲓⲱⲟⲛ ⲙⲙⲟⲥⲉ̈ⲓ[ⲛⲧ ⲕⲁ]ⲧⲁ[10 let.]ⲭⲙⲛⲉⲛⲟⲟⲩ ⲉⲧⲉⲥⲟⲩ[illegible] | 4 . . . ⲉⲧⲧⲏ ⲛⲥⲱⲟⲩ ⲛⲉⲥⲟⲩⲉ ⲙⲙⲏⲡⲕⲁⲓⲣⲟⲛⲟⲙⲟⲥ ⲙⲙⲏⲉⲧⲛⲁⲉⲓ ⲙⲙⲛⲥⲱⲟ[ⲩ][illegible] | 5 quite illegible[illegible] | 6 ⲛⲉⲙⲙⲛ ⲛⲉⲃⲟⲧ ⲉⲩ[15 let.]ⲉⲧⲉ[8 or 10 let.][illegible] | 7 . . . ⲛⲉ]ⲉⲛⲉ ⲙⲙⲉⲧⲇⲓⲕⲁⲓⲟⲛ[5] [18 let.] ⲥⲓⲟⲩⲟⲩ[illegible] | 8 ⲙⲙ-

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[1] *V.* no. 385.

[2] *Cf.* nos. 422, 423.

[3] *V.* no. 398.

[4] So Mr. A. G. Ellis (*cf.* Pap. de Boulaq I). لله المجد could also be read.

[1] Inferred from this name standing, with the formula *ὡς προκεῖται*, before those of the witnesses.

[2] Or ϯⲥⲁⲧⲟⲩ. [3] So Kenyon, *Catal.* ii. 325.

[4] The first word is unknown; it is clearly a personal, perhaps a civil (*ἐνδοξοτατος*), title (*v.* 14), presumably derived from *πατήρ*. Perhaps it should be read in Krall, clxxiii. The *φιλόπονοι* are held to have been a body of laymen who served and assisted the clergy (*v.* Zacharias' Life of Severus, *Rev. Or. Chr.* iv. 347, 543, 548, Leontius' Life of John the Almoner xix, Deubner *De Incubat.* 93, Pseudo-Peter of Alex. in *Texte u. Unt., NF.* v. 6). Apparently the term was peculiar to the Alexandrine church.

[5] *V.* Krall, *Rechtsurk.* cxxv.

[illegible] | 9 [illegible] κατα πι[τχοεις] | 10 [illegible] | 11 [illegible] | 12 [illegible] | 13 [illegible] | 14 [illegible] | 15 [illegible] | 16 [illegible] | 17 [illegible] | 18 [illegible] | 19 [illegible] | 20 [illegible] | 21 [illegible] | 22 [illegible] | 23 [illegible] | 24 [illegible] | 25 [illegible] | 26 [illegible] | 27 [illegible] | 28 [illegible] | 29 [illegible] | 30 [illegible] | 31 προς πκαιρον [illegible] | 32 [illegible] | 33 [illegible] | 34 [illegible] | 35 [illegible] | 36 [illegible] | 37 [illegible] | 38 [illegible] | 39 [illegible] | 40 [illegible] | 41 [illegible] | 42 [illegible] | 43 [illegible] | 44 [illegible] | 45 [illegible]

[1] Recurs in no. 1061. Presumably a form of [illegible].

[2] Recurs in l. 27 and no. 1014; also Kenyon, *ll.*, cccxciii. It seems a kind of tax.

[3] Reading certain; word unknown.

[4] *Cf.* p. 258 *above*, no. 1.

[5] Definition of the actual weight of the *solidus*.

[6] The sum was inserted later.

1014.

Or. 5990.—Papyrus; a fragt.; $6\frac{1}{4} \times 7\frac{1}{2}$ in. The text is at right-angles to the fibres in an even, sloping hand, with few ligatures.

From Ashmunain. [Rev. C. Murch.]

Deed relating to a lease (*ἐμφύτευμα*), one party to which is the community (*κοινόν*)[8] of Tsinhinê[.

[1] ? *καὶ παγάνος*, as opposed to *ἐκκλησιαστική*.

[2] Here the date of writing; *cf.* Krall, xciii.

[3] Quoted by Koumanoudes, *Συναγωγή*, *s.v.*

[4] Perhaps by another hand.

[5] By another hand.

[6] By another hand.

[7] ? [illegible], as in Krall lxxvii.

[8] *Cf.* Krall cxxxiv, cxl, Kenyon, *Catal.* i. 223, *Oxyrh. Pap.* i. 206, *BGU.* 727, *Wien. Denksch.* xxxvii, 150.

[ε]ϲβατικον[1] ιτ[| 2 [ε]ιεϩ ιτϣοτπ α[| 3 [ιεϲβατικον ιιητπ ατιϣταλβ[2] ϩρραι ετλοϫι[ϲ | 4 [ϩραϲ πλλικ/ ανον ας πκονικον ειτϫιϩϫιιιι[| 5 [ϩ̀παραβα προϲ τϫοιι ιιιιειφττωιλ επαραβα ιι[ιιοϥ] | 6 [λ]ωλσκα ετϫταοειϣον ιλκ ατϣο ιτεπ̀εχαρτηϲ .... | 7 [α]πα φοιβαμμων ειϣλιοτϫοϣ ανοκ ετι ιεειφττωιι[α] | 8 [ιιιοι επροστικον επειλη ιτατιπαρακαλει | 9 [ϩ ιιιετηϲϩωχ[3] ετλοειϲ τεϫοειλ τοι ογιιτε | 10 [ιτϣοτπ ας χεηιετεϣπαραβα[4] ιλλλτ ιιγαχε | 11 [ειφττ]ωιλ ειϣλιτοκιι ϩρραι ανοιι τειιτ[ι] λωλσκα | 12 [ειπωιιηε ϩτπαριϫτα[5] ιλκ ειιρε ιι[ρ]ος τϫοιι | 13 [ειρ]αφ/ φ[αρ]ιοτοιϲ λεκατη πλλικ/ ϐ[

1015.

Or. 5991.—Papyrus; a fragt.; 9×7¼ in. The text is at right-angles to the fibres, in a regular, almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Lease of a small house by *ἐμφύτευσις* to Apa John, a deacon.

[ιτιϩϩε απα κτρ[ι] | 2 [ται τεϲϲαρεϲ ϩ λεκ[τ]/ ι[δ]/ ὲλπεϥ[| 3 [ιωλιιη]ηϲ πλιλκ/ ιιιιεϥκαιρονοι[ος] | 4 [τιι ειιειιτ ιιηειϩιτ ιιὴ . ακ .[| 5 [χ]ιιεπιορ ιιὴτ̀ὲϥ ϩλειτ[| 6 illegible | 7 [ειπλκ[τ]/ τερουιηε ετεπλιηε τμοι[τϲ] | 8 [ειιτρεηε ηλϥ οτιι χιηεηοοτ ταρεϥιι[| 9 [ϩιοοϥ ιι ηϫιϣοτορ ιιιοϥ ηϫκωτ ιιϣ . ρ̀[| 10 [ὶκωωιι ιιιεϥμιρε ηϥταλϥ ιιιεϥκαιρονι[ονος] | 11 [ιι]ιι ιιιεϥλικαιον[6] κατα ος ερεπονος κελετ[ε] | 12 [ε ιεειφττετϫια αχικωλτ ϩιειιπολιϫε χιηετε[ιιοτ] | 13 [ε]ϥαποσοβε ατϣο ειϥλιφειτετϫε[1] παπα ιωλιιη[ιϲ] | 14 [ο]τϣοϣ ηειηειρε ηλϥ ϩατιιητχοειϲ ιιηεικοτι[ιιιι] | 15 [ϩϩλιϲ]οτ ϩιϩραι ειηειλιι λϫχι ατϣο λϥλιηροτ ιι[| 16 [ϩωλοκ[τ]/ ειλτ ιιιοτϐ ιιιϣι ιτπιολιϲ[2] ϩλιι[| 17 [ϩϩλιϲοτ ϩιϩραι ιτοϥ ας ϩωωϥ απα ιωλιιη[ιϲ] | 18 [χ]̀ιιεπιοοτ̀ χελϫχι ηεικοτι ιιιι ειηειφττετη[λ]

Verso: part of a tachygraphic(?) text.

1016.

Or. 5992.—Papyrus; a fragt.; 4×7¾ in. The text is at right-angles to the fibres in an often ligatured hand. Little is legible before l. 4.

From Ashmunain. [Rev. C. Murch.]

Agreement with Abraham, a cultivator, as to the rent (*μίσθωσις*) of certain land.

4 [α τερουιηε ιιιὶφ[ο]ρον ηειτοι[ι]ϲ ὶηϲ[ϲ]ὸτα ετειλχοτ εβολ[| 5 [ι ειρηγορ κατα τκονικονα[3] ιιηκτρ/ ιωλιιηλκε[| 6 [οικειον ειϣρκ ειπιοττε ιπλητοκρατορ ιιιιηετ[χαι ιιι]ετρχ[οϫιϲ[| 7 $\frac{\text{[ση]}\dot{\mu}\dot{\nu}}{\text{[αβρα]}\mu\iota\dot{\text{ο}}\,\overset{\nu}{\underset{\chi}{}}\,\gamma^{\epsilon}}$ + ανοκ αβρϩαλι πὸτοοιϲ τιϲτοὶ ετιιιιϲο/ + [ανο]κ κολ[λοτοε[| 8 [ιιιιτρε + + ανοκ ταϫρηϲ ηγε ιιιιλκαρ/ ιοτϫστα[| 9 [ανο]κ κολλοτ]ος ηγε ιιιιλκ/ ϫεηιοτττε ιρϣοιιϲ ϥ[ιοτιι[

1017.

Or. 5993.—Papyrus; a fragt.; 3⅝×5¾ in. The text, in an irregular, ligatured hand, is at right-angles to the fibres.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent (*μίσθωσις*) of part of [a house] between Zacharias and ——.

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1 *V.* no. 1013.

2 For the prefix here *cf.* no. 1046, Krall cxxviii.

3 Or ϩωχε?

4 Read ιιιετηϲ-.

5 *ὑποκεῖσθαι.*

6 *V.* Krall, cxxv.

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1 *δεφενδεύειν, defendere.*

2 *V. Recueil* vi. 66. *Cf.* Crum, *Ostr.* p. 70.

3 I can find no similar use of *κοινωνία.*

[δικαιον μετανοικεισαι επιορ[ος] | 2 [νιτι χαιρεγορ ποτρωμεν | 3 [φ κ. πγορ ογν ταταϩ μ[ντν] | 4 [ενχοκ ντα-ρομμε ντετνοτωρ ο[| 5 [ο]αρο μπηγορτ[1] μπεμμε ηορο ντοϥ[ωαρα] | 6 μπετιχ[ακ τ]ά-ρομμε ταϊ πγορ . . ϭ̀ναηρ̀ ϭ . . . [| 7 . . ιι τεγορ χαπταϩαϩ εωορεκ μπηοτε μπαν-τ[ωκρατωρ] | 8 νιτι ηρος τοτον ντμμε[ϥ] πετϭοϩχοϥ εβολ μπιπερος[| 9 *εγρ̀ ιϑ κ ιϑ ιδ σημ* ⳨ + ανοκ ζαχαριας πετγηρηε[γαι] | ζαχαρι

10 [2] + κολλογγος χωμα μμοτε πρ̀ ηγο μπιηακα[ριος] | 11 + ανοκ χλο ηγο ηαηα ϭεολωρακο πηρ̀ ηρομ[ο [| 12 μμοηκ̀ νταιϭαι ζαζαχαριας ατω ντατμμε[̀].

1018.

Or. 5994.*—Papyrus; two fragts.; the larger $5\frac{3}{4}\times5\frac{3}{4}$ in. The text, parallel to the fibres, is written in an irregular, almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent (*μίσθωσις*) regarding the half of a *βεστιάριον*.

+ ανοκ ϭεγηρος η[[ν]ιοϭ̀ [ο]ιϭαι μμηνα χωμτν ντακ | 2 -ϭιν ογμμοογτ[ε] [ν]ικτωρηα ζατηαγϣ ηβιϭτιαριν | 3 τμοτ ογν ϭεμμοα[ογϣ] [ν]τιοογϣ ζ̀ηοοϣ χητμοογτ ατϣ | 4 -ϣογ ετοοτμε ηεβοτ[[ν]τρις και τικατις ηλικτιονος | 5 ταϊ ζα-ηεγγορ ντ[[ηχοκ νταρομμε ανοκ ϭεγηρος | 6 πετγηρηϭαι τιϭτ[οιχω] [ν]̀ ν αιϣιν τμμοογτε ηακ ϣορκ | 7 [μμοτ]τϣ ηαντοκρ[ατωρ] [ο ετϭεροϩ +

Verso: witnesses to an earlier Greek document.

[1] Here probably 'lock.'

[2] A different hand.

1019.

Or. 5995.*—Papyrus; lower part only; $6\frac{1}{4}\times3\frac{3}{4}$ in. The text, parallel to the fibres, is written in an even hand, rarely ligatured.

From Ashmunain. [Rev. C. Murch.]

Signatures of author and witnesses to a *μίσθωσις*, the former signing with 3 crosses only.[1]

[+ + + ανοκ | 2 βικτωρ ποτοιε ϥετοιχω ϭ̈ητι | 3 -μμοοϣε ηοε ϭεϭ̀αϊ μμοϥ | 4 ανοκ τιβεριος πεπρεσβυτερος | 5 πριτκοογτ[2] ντα-ϩαϫιον μμοϥ | 6 αιϭαι ϩαρομ χεηαριον ηϭαι | 7 ατω αϥ ϣοπτ ηετατρος ντϥ | 8 -ογιχ ατω ϥο μμαρτγρος + | 9 [3] ϥ ανοκ ηακαρε τμο | 10 παρτιρος ϥ

1020.

Or. 5996.*—Papyrus; $6\frac{1}{4}\times5\frac{1}{2}$ in. The text, at right-angles to the fibres, is written in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent (*μίσθωσις*) to be paid by Naber (=Onnophrios) to ——, for certain land.

+ ϣωπραν ϭεμμοτε ηαβερ ϩο[4] ηοικ[x] ηηρ̀[| 2 ηγοτρηομοτε μμηνα ηετοτηϩ ϩ[| 3 χοτ-τϩαγβοοϭ ηεϩγηρ ηεβοτ ντρομμε τα[ι] | 4 ογναχ[5] ηϩοϭο ηϩοοτ[6] τηρϥ ηοϭ ατω η . . ϭ̀[| 5 ταϊ ηακ ϩαηεγγορ ηοτπαγω ηϩολο[κ [| 6 τηαγϣ μμεγγορ γαμχοκ[| 7 ογωρχ ηακ αιϣιν τμμε[ϥ] ηακ ϭιϭτ[οιχοι] |

[1] Those in l. 1.

[2] Kâu al-Kabîr.

[3] By another hand.

[4] ϩ = ϩο.

[5] Probably = ηοτϩ (v. Crum, *Ostr.* p. 23).

[6] 'Wild,' as opposed to cultivated.

8 + ⲛⲁⲃⲱⲣ ⲙⲉⲁ[ⲁⲭ]/ ⲡⲣ'/ ⲥⲧⲟⲓⲭ ... ⲥⲧ ⲉⲅⲣ[ⲁ] ⲙ̣ ⲙⲉⲭⲓⲣ[ⲱ]

Verso: [ⲙ]ⲡⲫⲟⲃⲁⲓⲛⲟⲛ ⲙⲉⲓⲛⲓ[ⲭ][1] ⲥⲁⲓⲛⲓⲁⲭ ⲛⲣⲙⲟⲣⲟⲛ .. ⲛ

1021.

Or. 5997.*—Papyrus; $6\frac{1}{2} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a large, sloping hand.

From Ashmunain. [Rev. C. Murch.]

From the beginning of an agreement as to rent.

[ⲁ] ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲡⲣⲟⲙⲉ ⲙⲛⲟⲩⲧⲉ | 2 illegible; ends ⲧⲩⲉ | 3 [ⲟⲛ] ⲭⲉⲧⲙⲡⲥⲟⲟⲩ ⲙⲡⲧⲏ ⲛⲙⲟⲟⲩⲛⲓⲧ | 4 [ⲉ] ⲥⲟⲩⲙⲁⲁⲩ ⲛⲧⲣⲁⲓⲥ ⲙⲡⲉⲓⲥⲓⲧ | 5 [ⲡⲁⲣⲓⲁ] ⲧⲩⲉ The rest (8 ll.) illegible. It contained a date and witnesses' names.

1022.

Or. 5998.*—Papyrus; $8 \times 5\frac{1}{2}$ in. The text, parallel to the fibres, is in an uneven, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent (*μίσθωσις*) of ——, wherein fruit-trees belonging to a church[2] are included.

[ⲡ]ⲩⲉ ⲙⲡⲟⲩⲟⲁ ⲫⲩⲗⲟⲗⲁⲕⲧ/[3] ⲡⲣⲟⲙⲉ ⲙⲛⲟⲩⲧⲉ | 2 [ⲁⲗⲗ]ⲏⲗⲁ ⲡⲩⲉ ⲡ[*blank*] ⲡⲟⲩⲟⲓ ⲡⲣⲟⲙⲉ ⲙⲛⲟⲩⲧⲉ | 3 [ⲛⲁⲕ ⲁⲛⲟⲕ ⲡⲓⲙⲁ ⲉⲙⲡⲥⲟⲟⲩ ⲛⲁⲕ ⲛⲥⲧⲟ | 4 [ⲧ]ⲃⲱⲟⲧⲉ ⲥⲙⲟⲧⲥ[4] ⲉⲛⲁⲧⲉⲕⲕⲁⲏⲥⲓⲁⲙⲉ | 5 [ⲕⲁ]ⲣⲡⲟⲥ ⲙⲧⲣⲓⲧⲏⲥ ⲡⲓⲁ// ⲧⲁⲓ ⲛⲁⲕ ⲥⲁⲣⲟⲟⲩ | 6 [ⲙ] ?ⲕ/[5] ⲃ ⲛⲁⲓ ⲟⲩⲏ ⲥⲙⲛⲟⲩⲧⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ | 7 [ⲉⲛⲁⲩ ⲙⲡⲓ ⲉⲕⲁⲧⲓ ⲙⲧⲉⲕⲕⲁⲏⲥⲓⲁ | 8 [ⲕ]ⲁⲧⲁⲃⲟⲗⲏ ⲉⲧⲁϩⲓⲧⲟⲩ ⲙⲧⲣⲟⲟⲩⲕ | 9 [ⲱⲣ]ϫ ⲟⲩⲏ ⲁⲓⲥⲏⲓ ⲧⲙⲏⲥ- ⲟⲟⲩⲥⲓⲥ ⲛⲁⲕ+ | 10 [ⲙⲏ]ⲟⲥ ⲙⲧⲁⲟⲓϫ .[1] ⲉⲅⲣⲁⲫ/ ⲟⲥⲟⲟ ⲓⲃ ⲙⲁ/ ⲃ | 11 [ⲡⲩⲉ ⲙⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲟⲩⲟⲁ ⲡⲣⲟⲙⲉ ⲙⲛⲟⲩⲧⲉ | 12 [ⲙ]ⲥⲟⲟⲩⲥⲓⲥ ⲡⲟⲩ ⲥⲥⲏⲥ ⲙⲙⲟⲥ + ⲁⲛⲟⲕ | 13 [ⲉ] ⲙⲉⲗⲁϫ/ ⲙⲁⲗⲁⲕ/ ⲡⲩⲉ ⲙⲡⲓⲙⲁⲕⲁⲣ/ | 14 [ⲛ]ⲣⲟⲙⲉ ⲙⲛⲟⲩⲧⲉ ⲧⲙⲁ ⲙⲡⲓⲧⲣⲟ | 15 [ⲙⲙⲟ]ⲟⲥⲓⲥ + +[2] ⲁⲛⲟⲕ ⲁⲫⲟⲧ ⲡⲩⲉ ⲙⲫⲟⲃⲁⲓⲛ[ⲟⲛ] | 16 [ⲧⲙⲙⲟⲟⲩⲥⲓⲥ +

1023.

Or. 5999.*—Papyrus; $7 \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an even hand with few ligatures.

From Ashmunain. [Rev. C. Murch.]

Agreement as to rent (*μίσθωσις*) between John, a *σύμμαχος*, and the clergy of the monastery of S. John in the *Περίπατος*.[3]

[ⲡⲩⲉ ⲡⲥⲡⲓⲧⲱⲣ ⲡⲩⲛⲁⲛⲟⲗⲗⲟ[4] ⲡⲣⲟⲙⲉ ⲙⲛⲟⲩⲧ[ⲉ] | 2 [ⲫⲁⲓⲟ]ⲥ ⲛⲟⲩⲁⲓⲛⲉ ⲙⲡⲉⲣⲓⲡⲟ- ⲧⲏⲥ ⲥⲓⲧⲏⲗⲁ ⲟ ... | 3 [ⲗⲁⲗⲗⲟⲭⲟⲥ[5] ⲙⲙⲏⲥⲥⲉⲛⲉ ⲙⲙⲉⲫⲓⲗⲟⲛⲟⲙ[ⲟⲥ][6] | 4 [ⲭⲉⲓⲣⲁⲭⲩⲉ ⲧⲓⲥⲟⲛⲟⲗⲟⲅⲉⲓ ⲉⲛⲟⲩⲟⲩ ⲛ .. | 5 [ⲥⲛⲟⲟⲩⲥ ⲛⲥⲁⲟⲟⲣ ⲛⲉⲃⲟⲧ ⲙⲧⲣⲟⲙⲙ[ⲉ] | 6 [ⲙ ⲡⲟⲉ ⲉⲃⲟ ⲡⲓⲟⲥ ⲉⲃⲁⲗⲁⲫⲉ- ⲣⲉⲥⲟⲙ | 7 [ⲟⲩ ⲉⲧⲩⲟⲟⲛ ⲥⲓⲟⲟⲩⲃ ⲙⲙⲉⲃⲟⲓ- ⲛⲟⲙⲧⲉ[7] | 8 [ⲭⲉⲙ]ⲉⲣⲟⲣ ⲙⲙⲉⲃⲟⲣⲉ ⲙⲡⲧⲟⲧⲛⲕⲟ ⲥⲟⲩⲙ[8] ⲙⲙ | 9 [ⲡⲉⲥⲧ[9] ⲙⲡⲙⲉⲗⲁⲕⲁⲓⲟⲛⲁ ⲧⲙⲣⲟⲩ ⲙⲙⲙ | 10 [ⲟⲟⲩⲙ ⲉⲣⲏⲥ ⲧⲁⲧⲓ ⲙⲡⲧⲏ ⲥⲁⲛⲉⲃ- ⲩⲟⲣ | 11 [ⲙ] ⲡⲣⲟⲥ ⲧⲥⲧⲙⲁⲗⲁⲁⲓⲧ ⲙⲧⲙⲟⲁⲓⲥ ⲩⲓ/

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[1] Σύμμαχος.

[2] *Cf.* Revillout, *Actes et Contr.*, no. 11 *bis*.

[3] *ὑποδέκτης* tax-collector, as in Grenfell-Hunt, *Gk. Pap.* II, xciv (also from Ashmunian).

[4] ? = ⲟⲩⲧⲁⲥ, since ⲃⲟ is with it.

[5] Not ⲥⲟⲗⲟⲕ/; perhaps ⲩⲓ/ ⲕ/.

[1] One letter here, which might be $\overline{\text{π}}$ or $\overline{\text{ρ}}$. But *cf.* no. 1042, 15.

[2] By another hand.

[3] *V.* no. 1046.

[4] Perhaps ⲡⲩⲉ ⲡ- is a mistake and *ῥήτωρ* a title.

[5] A definite title, as in no. 1046. *Cf.* p. 150 *note*. ⲡⲁⲗⲗⲟⲭⲟⲥ is given, between *ῥήτωρ* and *σχολαστικός*, as an ecclesiastical official in the *scala*, Paris 44, f. 60*b*. Presumably the abbot's successor designate.

[6] *V.* no. 1013.

[7] *οἰνόπεδον*.

[8] *V.* Krall i, 12 and cxxv.

[9] ? = [ⲉ]ⲡⲉⲥⲧ.

κερ/ γ περογορ | 12 [ ]ηατλλαγ ναηφιβολια λγω ηαγ ηιη | 13 [ ]καλε ηοε ηταιχιτϥ ητοοττηγτη ειηος | 14 [ ]ηοε]λιηε πγε ηαηολλω τιστοιχω + ληοκ | 15 [ ]η + + [1] ληοκ αριστοφαηη πγε ηοσολογ | 16 [ ]ητλιεοτεη ειτηιετεηηε ηηος + | 17 [ ]ηρομε γηογτη φο[2] ηηητρε τηιεοοοεις + | 18 [ ]ητλιοσληηε ηεγτηηλγος ειηττε ειτοοτ .[3]

Verso : [? ολοκληρ/ οικ/ ου οικ/ ηεη]

1024.

Or. 6000.*—Papyrus; complete; 13×2½ in. The text, parallel to the fibres, is in a much ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Instructions (λόγος)[4] to Moses a cultivator, from the lady (κῦρα) Marou,[5] to work for 3 years on a certain property and to pay rent according to the terms of his agreement (μίσθωσις).

+ κ:ρα ηαρογ τοτεσλι ηηοηεηε ηογτοη ηηλ ηλληοηε[6] | 5 χοηλογος ηηογ:το ητοοτκ τκρεοϥ ορος ηγοητο ρομε χηη | 10 -ηκαριον: ηεηλοκατης η[ι]/ ετ[ο]ῦ γλιτοτγοητη ρο[ο]ῦη χοοκ | 15 τοκ:ητολη ηηεκφορος ρος τοτοη ητκηεοοοεις ηηοκε:τηοελ | 20 ετεορχ ηακ ογτη λεηηηλογος ηακ ειτ:ηογρ/ ορος ετρ/ μ[ε] οοο ο η[ι] λοκατης + | 25[7] ·β ηαρογ ετοιχω +

[1] By a different hand.

[2] A dot on either side of +, as in no. 1048.

[3] Here a twisted sign resembling ⸿ or ⸿ (1 for +), as in no. 1047.

[4] The peculiar formula used : '(Lo,) the word of God to thee,' is found in a series of Theban ostraca (*v.* Crum, *Ostr.* no. 107 &c.)

[5] Also in a graffito from Abydos (*v.* *The Osireion*, in Eg. Research. Acct. series, 1904).

[6] Several places similarly named occur in Krall's papyri (*v.* p. 209).

[7] By another hand.

1025.

Or. 6001.*—Papyrus; a fragt.; 9¾×5¾ in. The text, at right-angles to the fibres, is in an even, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Deed of partition (μερισμός) relating to landed or house property.

[ ]ος ηρομο[| 2 [ ]ερος ηρο:τος ϩιοοος ηρτλλς | 3 [ ]ηρε:]ηλλλεεε ηηος ηρτλλς | 4 [ ]οος· ληλχ ληλος ηρχρο ηλς[1] | 5 [ ]ηλι-καιον η[λ]τκολ:· | 6 [ ]επηερος ηηερος λε ετητοληι. | 7 [ ]ηφοβληηιον ηρομλητη-ηο[ο:] | 8 [ ]ηε: ελληοληηιον[2] ηη | 9 [ ]ε ογλοηε ηλικ/ λ:ηο ϩιτ . ϭ . | 10 [ ]επηετερητ: ερ[ομ]ο ηηη | 11 [ ]ηηλκτοη ηηλτε ελεηλο | 12 [ ]ηαρα]βλ ητοτοη ηηηερρισηος | 13 [ ]ο ητεηηερρισηος ογο ητεηρε | 14 [ ]λτ-εληηηερ[ις]ηος ηη | 15 [ ]ορά ηεο:ηηαραβλ ηηοο: | 16 [ ]τιστοιχει επηερρισηος η | 17 [ ]λος ητλιερλι ϩαροϥ χηβηοι λη | 18 [ ]ρομ]ε γηογτη φο ηη[ητρ]ε επηερρισ[ηος] | 19 [ ]βικ]-τωρ ρομε γηογτη φο ηηητρε επηερρισ[ηος] | 20 [ ]ηητρε επηερρισηος + | 21 [ ]ε]γ-γραφον ηηερρισ[ηος]

1026.

Or. 6002.*—Papyrus; a fragt.; 4½×3⅝ in. The text, at right-angles to the fibres, is in an uneven, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Probably from a deed of partition. *Cf.* the phrasing of no. 1025.

[ ]γ.ε ηηοο: ηρετεηλλλεεε | 2 [ ]ς]ληλχ ϩληλος ηηχρο ηλς | 3 [ ]κ]ο̈λς ληλο ληηεηηοληλγ.ε | 4 [ ]ρ]οηηε ειτηοοε: λοολεκ/ | 5 [ ]ε]λ-

[1] *Cf.* no. 1026.

[2] *ἀμέριμνον*.

ⲉⲛⲉⲥⲉ ⲁⲧⲱ ⲧⲓⲥⲟⲙⲟⲗⲟⲅⲉⲓ | 6 [ⲕⲁⲣⲡⲟⲛⲟⲙⲟⲥ ⲙⲙⲓⲥⲧⲓⲁⲃⲓ]

Verso: part of a prayer in Greek.

1027.

Or. 6003.*—Papyrus; a fragt.; $4\frac{1}{2}\times7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an even, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Agreement between representatives of a monastery(?) and Ammonius, regarding the rent (*πάκτον*) of 18 measures of land.

[ⲁⲛⲟ ⲥⲓⲧⲟⲟⲧⲛ ⲁⲛⲟⲩ ⲁⲡⲁ ⲡⲟⲧⲧ[1] ⲡⲙⲁⲧⲣⲓⲟⲛ[2]| 2 [ⲕ]ⲁⲧⲁ ⲡⲉⲧⲣⲁⲛ ⲉⲛⲉⲥⲁⲓ ⲛⲁⲙⲙⲟⲛⲉ ⲙⲡⲟⲟⲩ ⲁⲉ | 3 [ⲙⲙⲓⲛⲓⲙⲙⲉ ⲙⲉⲉⲧⲙⲟⲩⲉ ⲙⲁⲁⲩ ⲥⲙⲙⲉⲙⲟⲩⲉ ⲉⲕ | 4 [ⲙⲉⲟⲗⲟⲕ[3]/ ⲙⲙⲟⲧⲃ ⲥⲁⲛⲉⲧⲙⲁⲕⲧ[sic] ⲙⲧⲉⲃⲣⲟⲙⲙⲉ ⲧⲁⲓ | 5 [ⲟⲧⲁⲉ ⲁⲁⲁⲩ ⲙⲃⲁⲣⲟⲉ ⲉⲧⲟⲣⲭ]

1028.

Or. 6004.*—Papyrus; $5\frac{5}{8}\times6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (*ἀσφάλεια*) to repay ——[3] with its rent (*φόρος*), by Herouoj to the *δίκαιον* of [a monastery.]

+ ⲁⲛⲟⲕ ⲥⲉⲣⲟⲧⲟⲟⲩ ⲡⲩ[ⲉ] | 2 ⲉⲓⲥⲉⲁⲓ ⲉⲡⲁⲓ-ⲕⲁⲓⲟⲛ ⲛ | 3 ⲥⲓⲧⲓⲁⲙⲁ ⲕⲁⲗⲗⲓⲛⲓⲕⲉ ⲛ | 4 ⲕⲁⲟⲁ-ⲣⲓⲟⲩ [ⲕⲁⲓ ⲁⲛⲟ]ⲕ[ⲣⲁⲧⲟⲩ] | 5 ⲙⲧⲁⲟⲩⲧⲓⲛ | [4] 6 ⲧⲓⲟ ⲙⲥⲧⲟⲙ[ⲟⲩ] ⲧ[ⲁ . .] | 7 . . . . ⲥⲙⲛⲟⲩⲧⲟⲩ ⲙⲙⲟⲩⲧⲣⲉ ⲡⲁⲟⲟⲗⲉⲕⲁⲧⲓⲥ ⲙⲁ/ ⲙⲁⲧ | 8 -ⲥⲁⲓ ⲙⲁⲧ-ⲡⲟⲙⲟⲥ[1] ⲙⲁⲧⲁⲁⲁⲩ ⲙⲁⲓⲫⲓⲃⲟⲗⲉⲓⲁ ⲉⲓ ⲁⲉ | 9 ⲙⲙⲁ-ⲧⲁⲁⲩ ⲙⲉⲧⲙ ⲙⲧⲙⲣⲟⲟⲉⲥⲙⲁ ⲙⲙⲓⲙⲉⲧⲙⲫⲟⲣⲟⲥ | 10 ⲧⲁⲧⲓ ⲟⲩⲡⲁⲩⲉ ⲙⲥⲟⲗⲟⲕⲟⲧⲧⲙ ⲉⲧⲃⲉⲡⲉⲕⲟⲣⲭ ⲟⲩⲙ | 11 ⲁⲓⲥⲙⲙ ⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲙⲁⲕ ⲉⲅⲣⲁⲫ μεχειρ κ ⲙⲁ/ ⲓⲁ | 12 + ⲁⲛⲟⲕ ⲥⲉⲣⲟⲧⲟⲟⲩ ⲡⲩⲉ ⲡⲕⲧⲣⲓⲁ-ⲕⲟⲥ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲧⲓⲁⲥ | 13 -ⲫⲁⲗⲉⲓⲁ + ⲁⲛⲟⲕ. ⲟⲃⲟⲗⲟⲣⲁⲕⲉ ⲡⲩⲉ ⲡⲡⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲧⲣⲟⲥ[2] | 14 ⲙⲧⲁⲓⲥⲣⲁⲓ ⲥⲁⲣⲟⲃ ϧⲉⲙⲃⲓⲟⲓ ⲁⲙ + + ⲁⲛⲟⲕ | 15 ⲧⲁⲧⲣⲙⲉ ⲧⲓⲟ ⲙⲙⲁⲧⲣⲉ ⲉⲧⲃⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲏ | 16 -ⲧⲁⲥⲉⲣⲟⲧⲟⲟⲩ ⲁⲧⲉⲓ ⲙⲙⲟⲓ +

Verso: [μισ̣/ αρουωγχιο̣[3] κυριακο̣ |[γ]εωργο̣ απο ερμο̣πολε/ +

1029.

Or. 6005.*—Papyrus; a fragt.; $4\frac{1}{2}\times5\frac{1}{8}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking to repay a loan or debt.

[ⲟⲧⲁⲓ ⲧⲓⲥⲟⲙⲟⲗⲟⲅⲉⲓ ⲭ[ⲉ] | 2 [ⲉⲓⲥ ⲉⲕⲩⲁⲛⲟ-ⲧⲟⲟⲩ ⲉⲧⲙⲁⲗⲗⲁⲥⲥⲉ ⲙ] | 3 [ⲙⲉⲁⲉⲱ ⲉⲓ ⲁⲉ ⲉⲕⲩⲁⲛⲟⲧⲟⲟⲩ ⲉⲙⲁⲣ[ⲁⲃⲁ] | 4 [ⲥ]ⲟⲗⲟⲕⲟⲧⲧⲙ ⲉⲣⲉ-ⲥⲟⲃ ⲙⲙⲁ ⲉⲙⲟⲙⲉ ⲥ[ⲧⲙⲟⲕⲓⲥⲟⲁⲓ] | 5 [ⲧⲓⲥⲟⲙⲟ-ⲗⲟⲅⲉⲓ ⲙⲁⲕ ⲉⲙⲟⲣⲕ ⲉⲙⲙⲟⲧⲧⲉ] | 6 [ⲓ′ εβδομη $\overset{\sigma\eta\mu\iota}{\frac{\dot{}}{?}\frac{\dot{}}{?}\frac{\dot{}}{?}}$ ⲁⲛⲟⲕ ⲙ̣ . ⲉⲣ] | 7 [+ ⲁⲡⲁ ⲕⲧⲣⲓ ⲙⲉ-ⲗⲗⲁⲩ[τ]/ [sic]ⲡⲩⲉ ⲙⲙ] | 8 [ⲁⲓⲥ]ⲁⲓ ⲥ[ⲁⲣⲟⲟ]ⲧ ϧⲉⲙⲣ-ⲙⲟⲓ ⲁⲙ ⲁⲧⲱ ⲫⲟ ⲙⲙⲙ[ⲧⲣⲉ]

1030.

Or. 6006.*—Papyrus; $4\frac{1}{2}\times6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a much ligatured hand.

From Ashmunain. [Rev. C. Murch.]

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[1] *V.* Krall viii.

[2] *V.* no. 1013.

[3] Perhaps corn; *cf.* the formulae of no. 1043. But the *φόρος* here may forbid this.

[4] *Cf.* nos. 1031, 1055, where this adjective is fem., while Krall, nos. lxxx, clii gives a masc. and Grenfell, *Gk. Pap.* i, p. 93, *BGU.* 900 a neuter.

[1] With this frequent phrase *cf.* *χωρὶς . . . κρίσεως καὶ δίκης* Grenfell-Hunt, *Gk. Pap.* ii. 87, also *BGU.* 637.

[2] Recurs in no. 1068.

[3] *Cf.* Krall lxxvi, note.

Undertaking by Sergius, baker, of Tatgaage(?) to repay a loan of 2 *solidi* to the sons of Victor.

+ ⲁⲛⲟⲕ ⲥⲉⲣⲅⲓ ⲡⲁⲓⲣⲉ ⲛⲧⲁⲧⲟⲩⲁⲁⲟⲩ[1] ⲡⲣⲱ ⲙⲡⲓⲁⲕ/ | 2 ⲡⲉⲧⲁ/ ⲡⲣⲱ[2] ⲙⲡⲓⲁⲕ/ ⲃⲓⲕⲧⲱⲣ [ⲡⲣⲟⲛ]ⲟ ⲩⲛⲟⲩⲧⲛ ⲟⲩ ⲭ[ⲟ | 3 ϩⲟⲗⲟⲕ/ ⲥⲛⲁⲩ ⲙⲛⲟⲩⲃ ..... ⲟ]ⲩⲟ ⲙⲡⲉⲧⲥⲩⲛ[3] ⲙⲙ | 4 ⲛⲁⲓ ⲛⲧⲁⲭⲣⲉⲓⲁ γι ⲁ$\overset{\theta}{\rho}$ ⲓ$\overset{\beta}{}$ ⲁρ^{γ} ⲍⲩⲅ$^{\omega}$ ⲉⲣⲙ$^{\gamma}$ ⲙⲛⲁⲓ ⲧⲓϩⲟⲙ[ⲟ-ⲗⲟⲅⲟⲥ] | 5 ⲙⲟⲩⲕⲁⲧⲁⲃⲟⲗⲏ ⲙⲟⲩⲟⲩⲧ ⲧⲓ[ⲟ ⲙ]ⲉⲧⲟⲛⲟⲥ ⲁⲛⲟⲕ ⲙ ⲡⲁⲕⲁⲣ[ⲓⲟⲛⲟⲥ] | 6 [ⲧⲉ] ⲙⲧⲓⲥⲟ ⲟ$\overset{\gamma}{}$..... ⲙⲉⲛ ⲙⲉⲟⲩⲭⲟⲩⲟⲧ ⲙⲩⲟⲓ[ⲁⲕ]

Verso: ⲥⲉⲣⲅⲓ[ ] [ⲧⲓ . . ⲡ . ⲧⲟⲥ.

1031.

Or. 6007.—Papyrus; $5\frac{3}{4} \times 7$ in. The text, beginning at right-angles to the fibres, is in an uneven, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Recto: Acknowledgment by the priest of a monastery of a debt in corn due to the *προνοητής* of the same, with a fine in case of failure to pay punctually; also of a debt in wine. *Verso:* Receipt (*ἀπόδειξις*) from the priests and other officials (*ϩⲟⲩⲣⲁⲧⲟ*) to the church of Shmoun, through the same *προνοητής*, stating that the debt of wine had been paid.

[+ ⲁ]ⲛⲟⲕ ⲟⲛⲟ$\overset{\chi}{}$ ⲫⲫⲣⲟⲩⲥ[4] ⲛⲟⲩⲛⲟⲧⲉ | 2 [ⲛ] ⲩⲛⲓⲕⲁⲣⲓⲟⲥ ⲙⲉⲃⲟ ⲉⲓⲥϩⲁⲓ ⲙⲡⲩⲁ$\overset{\gamma}{}$[5] | 3 [ⲃ]ⲁⲥⲓⲗⲓ ⲡⲣⲟⲛⲟⲓⲧⲏⲥ[6] ⲛⲟⲩⲛⲟⲧⲉ ϫⲉⲧⲓ$\overset{\chi}{}$ⲥ- | 4 [ⲟ]ⲟⲥⲧⲓ ⲛⲁⲕ ⲁⲧⲟⲁⲣⲟⲥ ⲙ ⲁⲛⲟⲕⲣⲟⲧⲟⲥ ⲛⲥⲟ[ⲟ]- | 5 -ⲩ ⲛⲉⲣⲧⲟⲩ ⲛⲥⲟⲟⲩⲟ ⲙⲧⲁⲧⲟⲛⲓⲁⲥ[1] ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ | 6 [ⲙ]ⲁⲟⲩⲛ ⲙⲉⲃⲟⲧ ⲙⲧⲣⲓⲥⲕⲁⲓ ⲧⲓⲕⲁⲧⲓⲥ ⲙⲧⲕ/ ⲛⲥⲟ-ⲟⲩⲟ | 7 [ⲙ]ⲃⲓⲣⲉ ⲥⲙⲁⲟⲩ[2] ⲉⲩⲩⲃⲁⲩⲟⲁ ⲉⲧⲙⲕ ⲉⲩⲣⲁⲛⲁⲕ | 8 .ⲱⲧ ⲁⲩⲱ ⲉⲧⲉⲙⲧⲁⲁⲩ ⲙⲧⲙⲡⲣⲟⲧ-ⲟⲉⲥⲛⲁ ⲧⲁ- | 9 [ⲧ]ⲙⲡⲉⲛⲓⲥⲏ ⲥⲛⲁⲩ ⲁⲩⲱ ⲧⲓ ⲙⲕⲁⲛⲁⲗⲟⲗ[3] | 10 [4] ϫⲁⲛⲁⲓⲥⲧⲱⲣⲛⲓⲟⲛ . . . ⲙ-ⲃ .ⲱⲟ ⲧⲕⲓ | 11 ⲩⲉ ⲙⲕⲁⲧⲟⲩⲉ ⲙⲙⲡⲣⲉⲛ ⲙⲡⲉⲕ-ⲧⲟⲟⲧⲟ ⲙⲉⲧⲙⲕⲁⲓⲟⲥ | 12 ⲉⲓⲟⲩⲟⲛⲉ ⲉⲣⲟⲟⲩ ⲉⲟⲩⲟ ⲙ .ⲓⲥⲭ ⲩⲁⲧⲱⲟⲃ ⲛⲉ | 13 -ⲃⲟⲧ ⲁⲩⲱ ⲉⲧⲙⲧⲁⲁⲩ ⲧⲁⲧⲓ ⲟ$\overline{\text{ϩⲟⲗⲟⲕⲟⲧⲓⲏ}}$ | 14 ⲛⲁϩⲥⲁⲓ ⲛⲁⲧⲱⲛⲟⲥ[5] ⲙⲛⲁⲧⲁⲁⲩ | 15 ⲛⲥⲟⲟⲩ ⲙ$\overset{\text{ⲡⲗ}}{}$ⲁⲓⲛϩⲥⲃⲟⲗⲓⲁ ⲧⲁⲧⲁⲁⲩ ⲙ | 16 -ⲧⲓⲣⲟⲟ$\overset{\text{ⲃⲟⲥ}}{}$ ⲙⲟⲩⲟⲩⲧ ⲧⲣⲓⲥ ⲕⲉⲧⲓⲕⲁⲧⲓⲥ ⲛⲁⲕ/ | (*Verso*) 1 illegible | 2 ⲧⲁⲓⲥϩⲁⲓⲥ ⲉⲙⲟⲟⲩ ⲉⲧⲉ-ⲥⲟⲟⲩ ⲥⲁⲣⲙⲓⲥ ⲙⲙ | 3 -ⲥⲟⲩⲣⲙ ⲧⲓⲧⲉⲥⲥⲁⲣⲁⲥ ⲕⲉ ⲧⲓⲕⲁⲧⲓⲥ | 4 ⲙⲧⲕ/ + ⲁⲙⲟ[ⲕ Ⲁ]ⲙⲛⲓⲁ .ⲉ[6] ⲙⲡⲓⲁⲕⲁⲣⲓⲟⲥ | 5 ⲙⲉⲃⲟ ⲙⲧⲁⲩⲕⲟⲣⲩ ⲉⲣⲟⲓ ⲁⲓⲥϩⲁⲓ ϫⲁⲣⲟⲟⲩ | 6 ϫⲉⲙⲉⲩⲛⲟⲩ ⲁⲧⲣⲟ ⲧⲓⲟ ⲙⲡⲛⲧⲣⲟ + | 7 [Ⲁ]ⲙⲟⲕ ⲓⲁⲕⲱⲃⲟⲥ ⲙⲙⲁⲛⲧⲱⲟⲩ ⲙⲉϩⲣⲟ | 8 -[ⲥ]ⲉ ⲙⲙⲓⲕⲧⲱⲗ[7] ⲙⲡⲧⲙⲁⲩⲟ[8] ⲧⲓⲣⲓⲉ ⲙⲙⲉϩⲟⲩ- | 9 [ⲣ]ⲁⲧⲟ[9] ⲛⲥϩⲁⲓ ⲧⲓⲣⲙⲡⲣⲟ ϩⲓⲧⲟⲟⲩ ⲙⲧⲣⲁⲕⲓⲁ ⲟⲕ | 10 -[ⲕⲁ]ⲟⲥⲓⲁ ⲛⲣⲙⲛⲟⲩⲧⲉ ϩⲓⲧⲙⲛⲧϫⲟⲉⲓⲥ ⲙⲕⲟⲛⲓⲥ | 11 [ⲙ]ⲟⲩⲙⲁⲓⲛⲉ ϩⲓⲧⲙⲡⲣⲟ ϩⲁⲥⲓⲗⲉⲩⲥ ⲡⲣⲟⲛⲟⲓⲧⲏⲥ | 12 ⲛⲧⲟⲟⲩⲟⲩⲁⲁϥ ϫⲉⲙⲙⲓ ⲁⲛⲓⲙⲡⲟⲩ ⲙⲡⲩⲟⲙⲓⲧ | 13 [ⲉ]ⲙⲟⲩⲉ ⲙⲕⲁⲧⲟⲩⲉ ⲙⲙⲡⲣⲉⲛ ϫⲁⲙⲙⲓⲥⲙⲙⲟⲛⲓⲁ ϫⲁⲛ | 14 -ⲕⲁⲣⲙⲟⲥ ⲙⲧⲉⲥⲥⲁⲣⲁⲥ ⲕⲉⲧⲓⲕⲁⲧⲓⲥ ⲙⲧⲕⲧⲓ | 15 [ⲁ]ⲙⲟⲥ ⲁⲙⲟⲛ ⲧⲓⲣⲙ ⲧⲙⲥⲧⲓϫⲓ ⲉⲧⲓⲁ-ⲙⲟⲧⲟ$\overset{\chi}{}$ | 16 [ⲉ]ⲓⲉ ⲙ . . ⲟⲁ . . . . ⲟⲉ + [*blank*] | 17 + ⲁⲛⲟⲕ Ⲁⲙⲛⲓⲁ ⲡⲣⲱ ⲙ$\overset{\text{ⲡⲗ}}{}$ⲁⲕⲁⲣⲓⲟⲥ ⲙⲉⲃⲟ ⲙⲧⲁⲩⲕⲟⲣⲩ ⲉⲣⲟⲓ ⲁⲓⲥϩⲁⲓ ϫⲁⲣⲟⲟⲩ ϩⲟⲙⲉⲩⲛⲟⲩ.

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[1] Possibly a letter between ⲟ and ⲁ.

[2] ⲙ and ⲙ both.

[3] *V.* no. 1033, 1041, Krall clxxxix. *Cf.* ἰδιωτικῷ ζυγῷ *Pap. Amherst* cxlix, *μέτρῳ τῷ σῷ BGU.* 740.

[4] Ἱερεύς (*cf. verso* 7), very rarely of Christian priests; *e.g.* Krall cxiv, here no. 1056.

[5] χαρτουλάριος, *cf.* Krall cxiii.

[6] *Cf.* Grenfell, *Gk. Pap.* I, lxvii, *Oxyrh. Pap.* I. 228, 235.

[1] *V.* no. 1028.

[2] *V.* nos. 1036, 1040, 1043, Krall lix. *Cf.* Grenfell, *Gk. Pap.* lvii, 12.

[3] ↑ *cf.* Crum, *Copt. MSS.*, no. xx, ⲕⲁⲛⲁⲗⲁⲗⲁⲗ.

[4] *Ll.* 10, 11 very illegible.

[5] *V.* no. 1028.

[6] Presumably ⲉ$\overset{\chi}{}$ (for *υἱός*), though I cannot read it.

[7] For a Migdol (Μαγδῶλα) in the Hermopolite neighbourhood *v.* Wilcken, *Arch. f. Pap.* II. 130; also here no. 1042 and ↑ Krall lvi.

[8] In Num. vii. 8, xviii. 6 = *λειτουργία*. *Cf.* Krall xi, note.

[9] *V.* Krall ccxxxix and Crum, *Ostr.* p. 22, no. 482.

1032.

Or. 6008.*—Papyrus; $5\frac{1}{8} \times 7$ in. The text, parallel to the fibres, is written in two hands (or with different pens), both ligatureless.

From Ashmunain. [Rev. C. Murch.]

Undertaking (*ἀσφάλεια*) to repay a debt.

[ⲁ̣ⲡⲁⲗⲁⲕⲁⲗⲉⲓ[1] ⲛⲟⲕ ϩⲙⲡⲁⲁⲛⲁⲅⲕⲏ[2] | 2 ⲛⲧⲟⲟⲩ ϩⲁⲣ̅ⲟ̅ ⲕⲟⲧⲩⲟⲩⲧⲉ ⲡ̣ ⲛⲁⲭⲉⲣⲉⲡⲓⲟⲧⲟⲓⲟⲥ ⲁ . | 3 ⲟⲩⲥⲉⲛⲉⲓ ⲛⲓⲕ̣[3] ⲛⲕⲧⲣⲓ ⲁⲛⲧⲁ̣/[4] ⲫⲧⲟⲩ ⲛϩⲟⲓ ⲛⲃⲓⲏ̣[5] | 4 ⲭⲉⲉⲣⲉⲩⲁⲓⲧⲉⲡⲣⲟⲟⲉⲥⲙⲁ ⲙⲙⲏⲧⲉ ⲛϩⲟⲟⲩ[| 5 ⲉⲙⲟⲛ ϫⲙⲉⲛⲟⲟⲩ ⲉⲙⲕⲟⲧ-ϫⲟ̣ϫⲟⲧⲟⲩ . . ⲛⲉ ⲙⲙ[| 6 ⲧⲁⲁⲙⲛⲟⲧⲁⲥⲉ[6] ⲛⲁⲕ ⲙⲙⲓⲥⲕⲉⲉ[7] ϫⲉⲙⲙ[| 7 ⲙⲉⲣⲉⲛⲁⲓ ⲙⲡⲉⲥⲁⲧⲙⲣⲟⲟⲉⲥⲙⲁ ⲧⲁⲗⲓ ⲉⲙ[| 8 ⲁⲓⲥⲙⲉⲛ ⲧⲓⲁⲥⲫⲁⲗⲓ ⲛⲁⲕ ⲉⲓⲥⲧⲓⲛⲉ | 9 ⲁⲩⲱ ⲕ̣ⲉⲙϫⲙⲓϫ[

Verso: an account (earlier).

1033.

Or. 6009.*—Papyrus; $4\frac{3}{4} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is written in an uneven, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment by Patlikia (Patricia) of a debt to —— (*fem.*).

[ⲁⲛ]ⲟⲕ ⲡⲁⲧⲗⲓⲕⲓⲁ ⲧⲩⲉ ⲙⲡⲓⲁⲕⲁⲣⲓⲟⲥ ⲙⲩⲟⲧⲣ-ⲙⲉ[ⲫⲓⲉⲥⲧⲉ[| 2 [ⲩ]ⲙ̣ⲙ̣ⲟⲩⲧⲛ ⲉⲓϫ[ⲣⲁⲟⲥ]ⲧⲉ ⲙⲉ ⲕⲁⲟⲁⲣⲱⲥ ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲟⲥ ⲙⲟ[| 3 [ⲧⲙ̣ⲙ̣ ⲙⲙⲁ[ⲧ̣]ⲙ̣ⲉ ⲡⲉⲃⲟⲧ ⲙⲧⲉⲣⲟⲙⲙⲉ ⲧⲁⲓ ϩⲉⲕⲧⲏⲉ ⲙⲧ[| 4 [ⲙⲃⲟⲧ ⲙⲧⲉⲣⲟⲙⲙⲉ ⲙⲟⲩⲟⲧ ⲉⲫⲟ ⲙⲉⲣⲉⲓ ⲙⲡⲉⲓ ⲙⲙⲟⲓⲕⲟ [8]. . [| 5 [ⲛⲩⲙⲣⲉ[about 9 let.]ⲉⲙⲉⲓ ⲧⲟ ⲧⲁⲓⲧⲓ ⲟⲩⲧⲣⲙⲙⲉⲥⲧ[| 6 [ⲙⲡⲁⲛⲧⲟⲕⲣⲁⲧⲟⲣ ⲙⲙ-ⲙⲉⲧⲟⲩⲭⲁⲓ ⲙⲉⲧⲁⲣⲭ[ⲉⲓ[| 7 ⲧⲓⲥⲧⲏⲩⲉ ⲉⲧⲉⲓⲁⲥⲫⲁ-ⲗⲉⲓⲁ ⲛⲟⲩ ⲉⲧⲉⲉ̣[ⲉⲓⲥ[| 8 [ⲁⲥⲕⲟⲣⲧⲩⲣⲧ ⲁⲓⲥⲥⲁⲓ ϩⲁⲣⲟⲩ ϫⲙⲉⲛⲟⲟⲩ ⲁ[ⲙ[| 9 [ⲧⲟⲩ ⲡⲩⲉ ⲙⲡⲙⲁⲕⲁ-ⲣⲓⲟⲩ ⲙⲩⲁⲧ[ⲉ[| 10 [ⲁⲛⲟⲕ ⲭⲣⲓⲥⲧⲟⲧⲟⲣⲉ ⲡⲩⲉ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ[| 11 [[2]ⲁⲛⲟⲕ ⲙⲙ[ⲛⲁ] ⲡⲩⲉ ⲙⲡⲙⲁⲕ̣. ⲛⲉⲥⲟⲟⲩ ⲙⲣⲟⲟⲩⲉ ϩⲙ[ⲟⲧⲙ[

1034.

Or. 6010.*—Papyrus; $4 \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is written in a sloping, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt from the ϩⲟⲩⲣⲁⲧⲉ, Panoup, Hierax and others, for money paid by the *κόμης* Apa Thomas.

[ⲣ̣ⲟⲩ ⲙⲙⲁⲛⲟⲩⲧⲙ ⲙⲙⲉⲣⲁϩ | 2 [ⲉⲙⲉϩⲁⲓ ⲙ-ⲙⲕⲟⲙⲓ[ⲥ] ⲁⲡⲁ ⲑⲱⲙⲁ | 3 [ϫ]ⲉⲁⲓⲛⲓ ⲁⲧⲟ ⲁⲙ-ⲡⲁⲣⲟⲩ | 4 [ⲉ̣ ⲟⲩⲙ . ⲫ[ⲟ̣]ⲓ ⲙ̣ⲡⲁⲉⲙⲓ[3] | 5 [ⲣⲁ/ ⲉⲩⲉⲓ[ⲟⲩ]ⲫⲙⲉ | 6 [ⲙⲡⲓⲧⲁⲓⲥⲟⲩ ⲙⲉⲙⲓⲧⲓ[4] ϫⲉⲁⲓ | 7 [ⲓⲁ ⲓⲛⲇ/ ⲓⲇ ⲣ̅ ⲁⲛⲟⲕ ⲙⲟⲟⲙⲉ | 8 [ⲙ]ⲉϩⲟⲩⲣⲁⲧⲉ ⲧⲓⲥⲧⲟⲓϫⲉⲓ ⲉⲧⲓ[5] | 9 [ⲁⲛⲟⲕ ⲙⲟⲟⲙⲉ ⲡⲩⲙⲙⲟϩⲁⲙ-ⲙⲓⲥ | 10 [ⲙⲉⲟⲩⲙⲟⲓ ⲙⲉϩⲁⲓ ⲁⲓ ⲁⲧⲟ ⲧⲓⲟ ⲙ-ⲙⲉⲣⲡⲉ +

Verso: + ⲉ̣ . . ⲁ̣ . . . ⲕⲧⲱ . ⲁⲣⲣⲟⲫ[

1035.

Or. 6011.*—Papyrus; $6\frac{7}{8} \times 9$ in. The text is at right-angles to the fibres, in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

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[1] *παρακαλεῖν.*

[2] *ἀναγκαῖον.*

[3] Larger hand from here.

[4] ? Abbrev. for ⲁⲓⲧⲁⲗⲗⲁ.

[5] Not ⲃⲓⲏⲉ.

[6] *ἀποτάσσειν.*

[7] ? *σκεύη.*

[8] For this phrase *cf.* no. 1030. 'The measure of the occonomus(?)' is new.

[1] Different hand.

[2] Different hand.

[3] Presumably a place-name.

[4] *V.* Crum, *Ostr.* p. 19, no. 44; also *cf.* *ὁμολογῶ μὴ ἔχειν μέρος εἰς ... BGU.* 405.

[5] Probably *ἀπόδειξις.*

Promise by Pilothe (Philotheus) to repay a debt to —— of Telke.

+ ⲁⲛⲟⲕ ⲡⲁⲟⲟⲩ ⲡⲣⲱ ⲙⲡⲓⲁⲕⲁⲣⲓⲟⲥ ⲡⲁϫⲁⲥ ⲛ̄ⲧ | 2 ⲡⲣⲏⲥ ⲛⲉⲙⲟⲩⲧⲉ ⲧⲙⲟⲓⲥ ⲉⲓⲥϩⲁⲓ ⲛ̄ⲧ | 3 ϩⲓⲧⲙⲁⲕⲟ[1] ϫⲉⲙⲡⲓ ⲛⲧⲁⲡⲁ̀[ⲁⲕⲁⲗⲁⲓ] | 4 ⲡⲉ ⲁⲕⲧⲓ ⲉ[ⲛ]ⲁⲩ ⲛⲥⲟ[ⲗ]ⲟⲕ̀/ ⲙⲙ[ⲟⲩⲛ] | 5 ⲧⲁⲣⲉ-ⲧⲓ̀ . . . ⲧⲉ̀ [ⲛ]ⲕⲉⲛⲧⲓⲛⲁⲣ[ⲓ][2] ⲙⲙⲟⲩⲛ ⲛⲁⲕ ϩⲉ-ⲙⲓ̀ⲕⲁⲣⲓⲥⲧⲟⲛ[3] | 6 ⲙ[ϩⲓⲙⲟⲩⲛⲟ]ⲩ ⲙⲙⲟⲩⲧⲉ ⲧ[ⲟ ⲛϩⲉⲧ]ⲟⲙⲟⲥ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲉⲙⲁ | 7 -ⲱⲟⲩⲉ ⲉ̀ⲕⲧⲁⲙⲟⲥ ⲉⲙ̀ⲟⲣⲕ [ⲙⲙⲟⲩⲧⲉ ⲙⲙⲁ]ⲡⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲙⲟⲩⲭ[ⲁⲓ] | 8 ⲙⲙⲓⲧⲁⲣⲭⲏ ⲟⲩⲟⲛ ⲧⲁⲣⲉⲥⲣⲱⲟⲙⲉ ⲉⲣⲟⲩⲥ ⲛⲁⲕ ⲛⲟⲉ ⲟⲥⲥⲏ ⲙⲙⲟⲥ | 9 ⲁⲛⲟⲕ ⲫⲉ-ⲙⲟⲩⲧⲉ ⲡⲣⲱ ⲙⲡⲓⲁⲕⲁⲣⲓⲟⲥ [ⲁ]ⲁⲩⲱⲙ ⲁϥⲕⲟⲣⲩⲧ ⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟϥ ⲧⲏ ⲙⲙⲓⲧⲣⲉ + | 10 [4] + ⲁⲛⲟⲕ ϩⲁⲣⲟⲛ ⲛⲉⲙ̀ⲣ ⲛⲁϫ̀ ⲧⲏ ⲙⲡⲣⲉ + [6] | 11 +[6] ⲁⲛⲟⲕ ⲡⲁⲟⲟⲩ ⲡⲣⲱ ⲙⲡⲓⲁⲕⲁⲣⲓⲟⲥ ⲡⲁϫⲁⲥ ⲡⲉⲧⲙⲛⲧⲣⲓ ⲉϩⲁⲓ ⲧⲓⲥⲧⲟⲓ̀.

1036.

Or. 6012.*—Papyrus; $10\frac{3}{4} \times 13\frac{3}{4}$ in. The text is at right-angles to the fibres, in an uneven, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking by Hale (?'Ali), a vine-grower, to repay a debt of wine and money.

+ ⲁⲛⲟⲕ ϩⲁⲗⲉ ⲛⲟⲟⲩⲥ ⲡⲣⲱ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲣⲟⲧⲁⲛⲁⲛⲓⲁ[7] ⲙⲙⲟⲩⲭⲣⲩⲥⲁⲣⲅⲩⲣⲟⲛ[8] ⲉⲓⲥϩⲁⲓ ⲛⲁⲛⲁ ⲥⲉⲛ-ⲡⲣⲟⲥ | 2 ⲡⲣⲱ ⲙⲡⲓⲁⲕⲁⲣ/ ⲛⲟⲩⲥⲧⲁ ⲡⲣⲟⲙⲟ ⲩⲛⲟⲩⲧⲉ ϫⲉⲧⲓⲭⲣⲱⲥⲧⲟⲛ ⲛⲁⲕ ⲕⲁⲗⲱⲣⲓⲟⲥ ⲕⲁⲓ ⲁⲛⲟⲕⲣⲟⲧⲟⲥ | 3 ⲡⲣⲱ ⲙⲕⲁⲗⲟⲩⲥ ⲙⲡⲓⲣⲓ ⲙⲙⲟⲩⲧⲣⲓ-ⲡⲓⲥⲏ ⲙⲙⲟⲩⲧⲉ ⲛⲧⲁⲓⲧⲁⲁⲩ ⲛⲁⲕ ⲁⲕⲧⲁⲁⲩ ϩⲟⲟⲕ ⲟⲥ[1] ⲩⲓ/ ? ⲟⲓ $\overset{\tau}{\mu}$[2] | 4 ⲣ ⲥ ⲭⲣ ≠ $\overset{o}{\nu}$ ⲩ ≠ ⲟ ⲟ ⲛⲁⲓ ⲟⲩⲛ ⲧⲙ ⲛⲥⲧⲟⲙⲟⲥ ⲛⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ϩⲙⲛⲟⲩⲧⲟⲩ ⲙ-ⲙⲟⲩⲧⲉ ⲙⲙ[ⲉⲥⲥⲟ]ⲣⲁ̀[3] | 5 ⲙⲉⲃⲟⲧ ⲙⲧⲣⲟⲙⲙⲉ ⲉⲧⲙⲛⲧ ⲟⲩⲁⲟⲩⲉ ⲙⲁⲓ/ ⲙⲙⲣⲓ ⲙⲃⲣⲣⲉ ⲉⲛⲁⲙⲟⲩⲧⲟⲩ ⲙⲙⲁⲕⲁⲗⲟⲩⲥ ⲉⲃⲁϩⲟⲣⲁⲥ[4] | 6 ⲉⲃⲟⲗ ⲉⲛⲟⲃ ϩⲓϫⲙⲙⲓⲕ-ⲕⲟⲩ[5] ⲟⲓ ⲁⲉ ⲙⲡⲓⲧⲁⲁⲩ ⲛⲁⲕ ⲙⲧⲙⲣⲟⲟⲃⲉⲙⲁ ⲛⲧⲁⲓ-ⲩⲙⲣⲓ ⲉⲥⲁⲓⲥ | 7 ⲙⲙⲓⲧⲣⲙⲛⲓⲥⲓ ⲙⲛⲟⲩⲃ ⲙⲧⲙⲣⲟ-ⲟⲃⲉⲙⲁ ⲛⲟⲩⲛⲟⲧ ⲉⲙ ⲧⲟ ⲧⲁⲓ ϩⲟⲗⲟⲕⲟⲧⲧⲏ ⲉⲛⲁⲩ ⲛⲁⲕ | 8 ⲙⲛⲟⲩⲃ ⲛⲁⲧϩⲁⲓ ⲛⲁⲧⲛⲟⲩⲟⲥ ⲛⲁⲧⲁⲁⲩ ⲛⲁⲙⲫⲓⲃⲟⲗⲓⲁ ⲉⲣⲟⲩⲟⲩ ⲙⲙⲟⲥ ⲉⲙⲟⲩⲟⲥ | 9 ϫⲙⲛⲟ-ⲕⲉⲥⲟⲩ ⲛⲁⲕ ⲉⲙⲟⲣⲕ ⲉⲙⲛⲟⲩⲧⲉ ⲡⲛⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲧⲁⲣⲫⲛⲁⲩⲥⲉ ⲛⲁⲕ ⲡⲣⲟⲥ ⲧⲟⲟⲛ | 10 ⲙⲧⲁⲥⲫⲁ-ⲗⲉⲓⲁ ⲉⲧⲣ/ ⲧⲟⲟⲩ ⲓⲁ ⲡⲁⲓ/ ϫ. + ⲁⲛⲟⲕ ϫⲁⲗⲉ ⲛⲟⲟⲩⲥ ⲧⲓⲥⲧⲟⲓⲭⲉ ⲙⲧⲁⲥⲫⲁⲗⲉⲓⲁ + | 11 + ⲡⲁⲣⲓⲁⲛⲉ ϫⲙⲙⲁ ⲙⲙⲟⲩⲧⲉ ⲡⲣ/ + ⲙⲧⲁⲃⲕⲟⲣⲩⲧ ⲁⲓⲥϩⲁⲓ ϫⲁⲣⲟⲩ ϫⲙⲏⲛⲟ ⲁⲙ | 12 ⲁⲧⲣⲟ ⲧⲏ ⲙⲡⲓⲧⲣⲉ + + [6] ⲁⲛⲟⲕ ⲓ̀ⲥⲁⲕ ⲡ[ⲣⲱ ⲙ]ⲡⲓⲁⲕⲁⲣⲓⲟⲥ ⲕ[ⲟⲗ]ⲁⲗⲟⲩ-ⲟⲥ ⲡⲣⲟⲙⲟ | 13 ⲩⲛⲟⲩⲧ ⲧⲏ ⲙⲡⲓⲧⲣⲉ +

The lower half of this side formerly bore another text, in 31 ll., at right-angles to the above and subsequently erased.

1037.

Or. 6013.*—Papyrus; $5 \times 7\frac{1}{4}$ in. The text, parallel to the fibres, is written in a regular, seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Declaration (ὁμολογία) by Apostolou, a widow, that money and wine-jars had been paid her by John, the carpenter, who had

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[1] *V.* Krall lviii.

[2] *V. above*, p. 259.

[3] ? χαριστιών; *v.* Krall vi, Crum, *Ostr.*, no. 459. A second ⲙ seems to be added above.

[4] By another hand.

[5] After this, space, preceded by +, for another witness.

[6] Original hand.

[7] *V.* Krall clxi and in *Vienna Or. Journ.* 1902, 263.

[8] ? χρυσάργυρον. Should here be a second place-name.

[1] ? ὡς; but this would be quite unusual. Not ὡς εἰκός.

[2] μέτρον.

[3] Last letter not ⲙ or ⲟ.

[4] ? ϫⲟⲗⲁϩ. Recurs in a letter *below* (*v.* Index). *Cf.* Hagg. ii. 16.

[5] *V.* nos. 1039, 1040, Krall, *ll.* 266.

[6] By another hand.

already given her a promise (*ἀσφάλεια*), which however she had lost.

+ ⲁⲛⲟⲕ ⲁⲡⲟⲥⲧⲟⲗⲟⲩ[1] ⲧⲉϫⲩⲧⲣⲁ ⲧⲩⲉ ⲙⲡⲓⲁⲕⲁⲣ/ ⲉⲓⲱⲟⲩ | 2 ⲧⲣⲱⲟⲙⲉ ⲩⲛⲟⲩⲧⲏ ⲉⲓⲥϩⲁⲓ ⲛϩⲁⲥ ⲛⲟⲁⲓⲛⲓⲥ ⲫⲁⲓⲩⲉ[2] | 3 ⲡⲩⲉ ⲙⲡⲓⲁⲕⲁⲣ/ ⲡⲟⲩⲟⲁ ⲧⲣⲱⲟⲙⲉ ⲩⲛⲟⲩⲧⲏ ⲟⲛ ϫⲉⲙⲡⲁⲓ | 4 ⲛⲧⲁⲕⲥⲓⲛ ⲟⲩⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲁⲓ ⲛⲧⲣⲙⲛⲧⲥⲏ ⲥⲛⲁⲩ ⲁⲓⲧⲁⲁⲩ ⲛⲁⲕ | 5 ⲧⲁⲣⲉⲕ-ⲧⲁⲁⲩ ⲛⲁⲓ ⲙⲙⲏ . . . ⲛ . . . ⲕ . . . ⲉ̣ⲣⲁⲓ[3] ⲁⲓⲩⲙⲉ | 6 ⲛⲥⲁⲡⲁⲧⲣⲙⲧⲥⲏ ⲥⲛⲁⲩ ⲛ[ⲧⲟⲟⲧⲕ] ⲙⲡⲓⲁⲕⲟⲧ-ⲫⲟⲛ ⲛⲧⲉⲧⲣⲉ | 7 ⲧⲓⲥⲟⲙⲟⲗⲟⲅⲓⲁ ϫⲉⲁⲡⲁⲧⲣⲙⲧⲥⲏ ⲥⲛⲁⲩ ⲉⲓ ⲉⲧⲟⲟⲧ ⲙⲡⲓⲁⲕⲟⲧⲫⲟⲛ̣ | 8 ⲛⲧⲉⲧⲣⲉ ⲙⲡⲧⲁⲓⲁⲁⲁⲩ ⲛⲥⲱⲟⲩ ⲙⲙⲁⲕ ⲩⲁⲉⲙⲉ[4] ⲁⲩⲱ ⲧⲉⲕ | 9 -ⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲧⲁⲕⲥⲙⲧⲉ ⲛⲁⲓ ⲟ ⲛⲁⲕⲅ̣ⲗⲟⲛ ⲕⲁⲓ ⲁⲙⲥⲭⲩⲗⲟⲛ[5] | 10 ⲥⲓⲁⲣⲭⲏ ⲙⲙⲏ ⲥⲓⲉϫⲟⲩⲥⲓⲁ ⲙⲙⲏ ⲉⲙⲁⲛ ϫⲓⲧⲁⲕⲡⲓⲣⲟⲩ ⲙⲙⲟⲓ | 11 ⲙⲡⲁⲧⲣⲙⲧⲥⲏ ⲥⲛⲁⲩ ⲙⲡⲓⲁⲕⲟⲧⲫⲟⲛ ⲁⲕⲱⲙⲉ ⲛⲥⲁⲧⲉⲕⲁⲥⲫⲁⲗⲉⲓⲁ | 12 ⲙⲡⲓⲉⲓⲟⲩⲧⲉ ⲉⲧⲁⲁⲥ ⲛⲁⲕ ⲉⲧⲱⲣϫ ⲛⲁⲕ ⲁⲓⲥⲱⲙ ⲧⲓⲥⲟⲙⲟⲗⲟⲅⲓⲁ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓ[χ] ⲉⲣⲟⲥ + | 13 ⲥⲓⲧⲙⲡⲁ-ⲥⲧⲁⲙⲟⲛ ⲉⲩⲣ μ ⲟⲥⲟⲟ ⲓⲥ ⲓ/[δ] ⲣ $\frac{\text{ⲥⲙⲙ}}{\text{ⲁⲡⲟⲥⲧ}}$ + ⲁⲛⲟⲕ ⲁⲡⲟⲥⲧⲟⲗⲟⲩ ⲧⲓⲥⲧⲟⲓ[χ] + | 14 + ⲕⲧⲣ[ⲓ]ⲗⲗⲟⲥ ⲙⲉⲑⲗⲁ[χ] ⲛⲁⲓⲁⲕ/▓ ▓ⲧⲓⲟ] ⲙⲡⲓⲧⲣⲉ +

Verso: part of a Greek text, earlier than the above.

1038.

Or. 6014.*—Papyrus; $2\frac{7}{8} \times 3$ in. The text, at right-angles to the fibres, is in an upright, unskilled hand.

From Ashmunain. [Rev. C. Murch.]

From an undertaking to repay a debt of money.

▓ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲩⲁⲓϧ ⲃ[ⲧⲟ▓ | 2 ⲧⲁϧ ⲕⲉⲃⲧⲟ ⲕ/[6] ⲁ ≠ ⲛ▓ | 3 ⲉⲡⲩⲁⲓⲡⲁⲗⲗⲓⲥ[nic] ⲛ▓ | 4 ⲛⲁⲧⲛⲟⲩⲟⲥ ⲁⲛⲟⲕ▓ | 5 ⲧⲏⲥ ⲙⲁ/ + ⲃⲓⲕⲧⲱⲣ ⲡ▓ | 6 ⲉⲕ-ⲣⲁⲫ/[1] +

[1] *V.* Krall lxxxvii, Crum, *Ostr.* p. 57, no. 137.

[2] *Cf.* no. 1064.

[3] *Cf.* ? no. 1060.

[4] *Cf.* no. 1034.

[5] *ἄκυρον, ἀνίσχυρον.*

[6] *κεράτιον*; *cf.* Krall clii, cliv.

1039.

Or. 6015.*—Papyrus; $4\frac{7}{8} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is written in a much ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (*ἀσφάλεια*) by Athanasius of Tgeksaêe(?), to repay the deacon Theodosius a debt of 20 jars of wine 'in the measure of the vat of Apa Anthimus.' The latter also guarantees the deed (*verso*).

+ ⲁⲛⲟⲕ ⲁⲑⲁⲛⲁⲥⲉ ⲡⲟⲧⲟⲓⲉ ⲡⲩⲉ ⲙⲡⲓⲁⲕⲁⲣ/ | 2 ⲓⲱⲥⲓⲫ ⲡⲣⲱⲟⲩⲧⲟ-ⲉⲕⲥⲁⲙⲉ[2] ⲉⲓⲥⲁⲓ[nic] ⲙⲡⲗⲁⲕⲟⲛ ⲁⲡⲁ | 3 ⲟⲥⲟⲗⲟⲥⲉ ⲡⲩⲉ ⲙⲡⲓⲁⲕⲁⲣ/ ⲡⲁⲣⲓⲁⲛⲉ ⲡⲣⲱⲟⲙⲉ ⲩⲛⲟⲩⲧⲏ | 4 ϫ[ⲉⲧ]ⲓϫⲣⲉ[ⲱⲟⲧ]ⲉⲓ ⲛⲁⲕ ⲕⲁⲟⲁⲣⲱⲟⲥ ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲱⲟⲥ ⲏ | 5 -ϫⲟⲧⲟⲧ ⲛⲕⲁ-ⲗⲟⲩⲥ ⲙⲙⲣⲛ ⲙⲡⲩⲓ ⲙⲙⲟⲓ ⲡⲟⲩⲟⲟⲩ[3] ⲡⲁⲡⲁ | 6 ⲁⲛⲟⲛⲓⲟⲥ ϫⲓⲧⲁⲩⲱⲟⲓ[4] ⲓⲏ/ ⲟⲓ μ̣ⲣ̣ κ ⲛⲁⲓ ⲟⲩⲏ ⲧⲓⲟ ⲏⲥⲧⲟⲛⲓⲟⲥ | 7 ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲙⲙⲉⲥⲥⲟⲣⲏ ⲛⲉⲃⲟⲧ ⲙⲧⲣⲟⲙⲙⲉ ⲧⲁⲓ ⲕⲁⲣⲛⲟⲛ | 8 ⲗⲟⲅⲉⲕⲁⲧⲏⲥ ⲙⲗⲁ/ ⲛⲁⲧϫⲁⲛ ⲛⲁⲑⲛⲟⲛⲟⲥ ⲛⲁⲧⲁⲁⲁⲩ ⲛⲁⲓⲫⲓ | 9 -ⲃⲟ-[ⲗⲉⲓⲁ] ⲉⲣⲉϫⲟⲩⲟ ⲙⲙⲏ ⲉⲙⲟⲙⲙⲉ ϫⲩⲛⲟⲕⲓⲥⲟⲉⲓ ⲛⲁⲕ ⲩⲁⲙⲧⲓ | 10 [7 or 8 let.]ⲕ [+ ⲁⲡⲟ]ⲕ ⲁ[ⲟⲁ]ⲛⲁⲥⲉ ⲡⲟⲧⲟⲓⲉ ⲧⲓⲥⲧⲟⲓⲭⲉ | 11 ▓ⲡⲓⲁ]ⲕⲁⲣ/ ⲡⲉⲧⲣⲁ ⲡⲣⲱⲙⲉ | 12 ▓ⲛ]ⲁⲓⲣ[ⲟ]ⲧ ⲙⲙⲟⲕ ⲡⲣⲟⲥ | 13 ▓ϩ]ⲁⲣⲟⲩ ⲭⲙⲃⲓⲟⲓ ⲁⲙ

Verso: + ⲧⲁⲥⲫⲁⲗⲉⲓⲁ ⲛⲁⲟⲁⲛⲁⲥⲉ ⲡⲟⲧⲟⲓⲉ ϫⲓⲧⲓⲁⲛⲁ ⲁⲛⲟⲛⲓⲟⲥ | ⲉⲃⲉⲣⲧⲥⲏ ⲙⲙⲟⲥ +

[1] Before +, a circular ornament.

[2] Or -ⲥⲁⲕⲉ. *Cf.* ? Krall lxxx, ⲧⲟⲓⲟⲥⲁⲙⲓ.

[3] *Cf.* no. 1036, 1040.

[4] A place ? *V.* no. 1064.

1040.

Or. 6016.*—Papyrus; $4\frac{1}{2} \times 10\frac{1}{2}$ in. The text, parallel with the fibres, is in a neat, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment of a debt of wine by Victor, a vine-grower of Tsingôrg,[1] to be measured 'in the vat of Apa Anastasius.'

+ ⲁⲛⲟⲕ ⲃⲓⲕⲧⲱⲣ ⲡⲉϩⲛⲓ [ⲛ]ⲉⲩⲉ ⲡⲓⲡⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲓ[ⲉ]ⲁ ⲡⲣⲟⲛ[ⲉ] ⲛⲉ]ⲛⲟⲩⲉⲓⲟⲛ ⲧⲉⲛⲟⲩⲟⲣⲟ ⲛⲉⲛⲥⲓⲧ[ⲟⲩ] | 2 ⲩⲉⲛⲟⲩⲧⲉ ⲡⲉⲩⲉ ⲡⲓⲡⲁⲕⲁⲣⲓⲟⲥ ⲕⲟⲗ-ⲗⲟⲧⲟⲩ ⲡⲣⲟⲛⲉ ⲩⲛⲟⲩⲧⲓ ϫ[ⲥⲧ]ⲓϫⲣⲟⲟⲥⲧⲉⲓ ⲛⲁⲕ ⲕⲁⲟⲁⲣⲟⲥ ⲕⲁ[ⲓ] | 3 ⲉⲕⲧⲓ ⲕⲟⲩⲫⲟⲛ ⲟⲣⲟⲟⲩ ⲙⲡⲩⲓ ⲡⲓⲛⲟⲩ ⲙⲡⲉⲕⲧⲓⲛⲁ ⲛⲁⲓⲁ ⲁⲛⲁⲥⲧⲁⲥⲉ[2] ⲥⲓⲛⲓⲥⲁ ⲡⲥⲟⲥⲉⲓ[3] . . ⲁⲓ ⲁⲓⲭⲓ ⲁ[ⲥⲟ] | 4 ⲙ/ ⲟⲩ ⲕ[ⲁ]/ ⲣⲙ ⲙ[ⲁ] ⲧ ⲡⲓⲟ/[4] ⲛⲁⲓ ⲧⲓⲥⲟⲛⲟⲗⲟⲅⲉⲓ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲥⲓⲛⲟⲩⲧⲟⲩ ⲙⲡⲓⲟⲩⲧⲉ ⲙⲡⲉⲥⲟⲣ[ⲙ] | 5 ⲟⲩⲁ[ⲟ]ⲛⲉ ⲡⲗⲁⲕⲧⲓⲟⲛⲟⲥ ⲙⲡ[ⲣⲙ] ⲙⲡⲣⲣⲟ ⲉⲛⲁⲟⲩⲟⲩ[5] ⲟⲩⲁ-ⲣⲉⲥⲕ[ⲉ ⲛⲁ]ⲕ ⲁⲩⲱ ⲧⲁⲧⲥⲣⲟⲙ[6] ⲛⲁⲕ ⲉⲣⲟ[ⲟⲩ] | 6 [ⲙⲡⲣⲟ]ⲃⲓ ⲛⲉⲃⲟⲩ ⲙⲧⲟⲣ[ⲟⲙⲙⲉ]

Verso : [ⲡⲣⲉ ⲡⲓⲡⲁⲕ/ ⲛⲁⲓⲥⲉ ⲡⲣⲟⲛⲉ ⲧⲉⲛⲟⲩⲟⲣⲟ +

1041.

Or. 6017.—Papyrus; $7\frac{1}{4} \times 18$ in. The text, at right-angles to the fibres, is in a sloping, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking by ——, of Neonoi on the north of Shmoûn, to deliver in the coming year to Apa Justa, 2000 jars of *στάγμα*,[7] as promised. The text was subsequently cancelled by crossing out.

[ⲥⲧⲟ ⲡⲣⲟⲛⲉ [ⲙ]ⲉⲡⲟⲕⲉⲟⲛ ⲛⲉⲟⲩⲟⲓ[1] ⲡⲉⲛⲥⲓⲧ ⲩⲛⲟⲩⲧⲓ ⲧⲛⲟⲗⲉ ⲉⲓⲥϩⲁⲓ ⲛⲁⲛⲁ ⲓⲟⲩⲥⲧⲁ ⲡⲣⲟ ⲡⲓⲡⲁⲕ/ [ⲡⲣⲟⲟⲩ]ⲉⲣⲡⲉϥ | 2 -ⲛ[ⲉⲥⲧ]ⲉ [ⲁ]ⲛⲁ ⲩⲉⲛⲟⲩⲧⲉ ⲡⲣⲟⲟⲩⲧⲓⲛ[ⲟⲗⲓⲥ 8—10 let.] ⲉⲓϫⲣⲉⲟⲟⲩⲉⲥⲧⲓ ⲛⲓⲧⲓ ⲕⲁⲟⲁⲣⲟⲥ ⲕⲁⲓ ⲁⲛⲟⲕⲣⲱⲧⲛⲉ ⲛⲉⲛⲁⲩ ⲙⲡⲟ ⲕⲟⲗⲗⲟⲟⲛ ⲥⲧⲁⲕⲓⲁ ⲉⲩ[ⲛ]ⲟⲥⲉ | 3 . . . . ⲣ ϫⲓⲧⲛⲉ ⲡⲣⲣⲟ[2] ⲉⲛⲟⲩ . ⲟⲧⲓⲕ [about 12 let.] ⲧⲁⲡⲁⲣⲁⲕⲁⲗⲉ[ⲓ ⲛ]ⲟⲧⲓ ⲟⲩ ⲛⲓⲁⲡⲣⲟⲩ ⲛⲟⲓ ⲧⲉⲩ[ⲗ]ⲁⲕⲁⲓⲁ ⲧⲓⲛⲓ ⲡⲣⲟⲥ ⲟⲛ [ⲧ]ⲁⲛⲟⲗⲟ [ⲛ]ⲙⲛⲉⲧⲓ | 4 . . . . ⲧⲟⲩⲟⲛ ⲛⲉⲙⲛⲧⲁⲕⲟⲛⲓⲛ . . ⲧⲁⲡ . . . . . ⲡⲛⲧ . . . ⲧⲛ-ⲛⲉⲓⲛⲁⲩ ⲩⲟ ⲕⲟⲗⲗⲟⲟⲛ ⲥⲧⲁⲕⲓⲁ ⲧⲓⲥⲟⲛⲟⲗⲟⲅⲉⲓ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲧⲓ ⲟⲟⲩⲧ ⲥⲓⲛⲟⲩⲧⲟⲩ ⲉⲙⲛⲟⲩⲧⲉ | 5 . . . . ⲣⲙⲛⲛⲁ ⲛⲉⲥⲟⲣⲓ ⲛⲉⲃⲟⲧ ⲉⲙϫⲟⲟⲗⲉ ⲙⲓⲕⲁⲣ[3] ⲧⲣⲟⲙⲛⲉ ⲉⲥⲛⲓⲧ ⲥⲧⲱ ⲧⲣⲓⲧⲓⲥ ⲡⲗⲁ°/ ⲥⲧⲁⲕⲓⲁ ⲉⲧ-ⲣⲟⲥⲉ ⲉⲙⲁⲛⲟⲩ ⲟⲩⲁⲣⲓⲥⲕⲟ ⲙⲓⲧⲓ ⲙⲡⲛⲟⲩⲕⲁⲟⲓⲥⲧⲓ[3] ⲙⲡⲛⲟⲩ | 6 [-ⲁⲓ]ϫⲁⲗⲟⲛⲁ ⲥⲧⲙⲧⲉ ⲕⲟⲗⲗⲟⲟⲛ ⲕⲁ-ⲟⲟ[ⲓⲉ]ⲧⲙ ⲡⲣⲉ ⲟⲩⲟⲣϫ ⲙⲓⲧⲓ ⲁⲓⲥⲓⲙ ⲧⲓⲁⲥⲫⲁⲗⲉⲓ ⲙⲓⲧⲓ ⲙⲉⲥⲧⲟⲩ[x] ⲉⲣⲟⲥ ⲙⲟⲣⲕ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲛⲧⲟⲕⲣⲁ-ⲧⲱⲣ ⲙⲡⲛⲉⲧϫⲁⲓ ⲙⲡⲧⲁⲣⲉϫⲉ | 7 ⲟϫⲟⲛ ⲧⲁⲣⲉ-ⲣⲟⲥⲓⲥ ⲙⲓⲧⲓ ⲡⲣⲟⲥ ⲧⲉⲥⲯⲟ[ⲟ]ⲣ ⲉⲩⲣ/ ⲙ/ ⲫⲱ[4] ⲏ ⲓ°/ ⲩ ⲓⲟⲩⲥⲧⲁ ⲡⲉⲛⲁⲗ[x]/ ⲡⲣ' ⲧⲓⲥⲧⲟⲩ[x] ⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ ⲟⲩ ⲟⲥⲥⲓⲥ ⲙⲡⲟⲥ +[5] ⲡⲁⲩⲟⲛⲟ ⲡⲟⲗⲗⲁ[x]/ ⲙⲡⲣ' ⲡⲣⲟ ⲡⲓⲡⲁⲕ/ | 8 . . . [ⲥ]ⲧⲟ ⲡⲣⲟⲛⲉ ⲛⲉⲟⲩⲟⲓ ⲧⲙ ⲡⲓⲉⲧ-ⲣⲉ ⲁⲛⲟⲕ[6] ⲟⲟⲟⲗⲟⲣⲉ [ⲡ]ⲉⲓ[ⲟⲁ]ⲁⲩ [ⲙⲡ' ⲡ]ⲉⲩⲉ ⲡⲓⲡⲁⲕ/ ϫⲁϫⲁⲣⲓⲁⲥ ⲡⲣⲟⲛⲉ ⲩ[ⲛⲟⲩⲧⲓ ⲧⲙ] ⲡⲓⲧⲣⲉ.

Above the text, in the hand of the Verso(?): δ ⲉⲙ[ⲛ][7] ⲓ̅ⲱ̅ ⲉⲩⲣ̅/. Below the text, after a blank space, is a trace of more writing.

Verso: + ⲙⲉⲥⲟ ⲃ ⲓ/ ⲩ ⲥⲕⲉⲛⲟ̈ⲡⲓⲥⲉ[8] ⲕ°/ ⲍⲏ ⲗ/[9] ⲝⲃ ⲁⲫⲱ ⲕⲁⲑⲓⲥⲧⲏ ⲗ/ ⲕⲏ ⲗⲟⲓ[π] ⲕ°/ ⲍⲏ ⲗ/ ⲣ ? ⲓⲟⲩⲥⲧ ⲡⲣ ⲥⲣⲏ ?

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[1] *V.* no. 1067.

[2] *Cf.* no. 1039.

[3] ϫⲓ- and ⲥⲁ- certain. Apparently a place.

[4] ? *μέτρῳ τοῦ πίθου. Cf.* ⲡⲓ/ Kenyon, *Catal.* i, 219.

[5] *V.* no. 1031.

[6] *Cf.* no. 461 *above*. 'I will put a covering on them for thee.' *V.* von Lemm in *Bull. Acad. Imp.* 1900, xiii. 160.

[7] *V. Pap. Oxyrh.* i, 236 and perhaps *BGU.* 531 *οἶνος σταλάγματος.*

[1] *V.* no. 1059 and Krall ccxlii.

[2] ? For ϫⲉⲥⲧⲏⲥ ⲙⲡⲣⲣⲟ, 'the royal *ξέστης*.'

[3] *Cf.* ? Krall ccxxviii, R. 9 ⲕⲁⲧⲏⲥⲧⲏ.

[4] ω is below φ; cf. no. 1042, 1045, Krall cxlv. 18.

[5] By a different hand.

[6] Original hand.

[7] δι cannot be read.

[8] *Cf.* Crum, *Ostr.* p. 59, no. 211.

[9] *λίτρα.*

1042.

Or. 6018.—Papyrus; $8\frac{1}{4} \times 6$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment (*ἀσφάλεια*) by a vine-grower of payment received for 120 jars of sweet wine which are to be delivered subsequently.

[+ ⲁⲛⲟ]ⲕ ⲓ[ⲥⲁⲕ] ⲡⲩⲉ ⲛⲃⲓⲕ[ⲧⲱ]ⲣ ⲛⲥⲟⲛⲉ ⲙⲡⲟⲛⲉ | 2 ⲧⲥⲱⲟⲩ ⲙⲡⲁⲗⲟⲁ[1] ⲥⲓⲙ[ⲧⲟⲩ] ⲡⲩⲛⲟⲩⲧⲉ ⲧⲛⲟⲗⲓⲥ | 3 ⲉⲓⲥ[ⲭⲁⲓ] ⲛ[ⲙ]ⲁⲭⲟⲓ[ⲥ] ⲛ[ⲕⲧⲣ/] ⲁⲛⲁ ⲫⲟⲓⲃⲁⲙ[ⲙⲱⲛ] | 4 ⲙⲡⲓⲕⲧⲣ/ ⲁⲛⲁ ⲕ[ⲟ]ⲗⲟ[ⲥ] . . . . . ⲙⲙⲉⲧ | 5 -ⲉⲣⲙ[ⲧ] ⲛ . . . . ⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲛⲁ ⲁⲫⲟⲧ ⲙ | 5 ⲣ[ⲱ]ⲙ[ⲉ] ⲭⲙ[ⲟ]ⲧⲙ ⲭⲁⲓ[ⲭⲓ ⲁⲧⲱ ⲁ]ⲙⲁⲣ[ⲟⲩ] | 6 ⲙⲧⲟⲟⲧⲙⲙⲧⲙ ⲙⲧⲙⲙⲙ ⲙⲩⲉ-ⲭⲟⲩⲟⲩ | 7 ⲙⲕ[ⲗⲁⲟ]ⲩⲥ ⲙⲙⲣⲡ ⲣⲓ/ ⲟⲓ ⲛⲟⲩⲥⲟ/[2] ⲕⲁⲁ/ ⲣⲕ | 8 ⲙⲁⲓ [ⲧⲙⲟ] ⲙⲭⲉⲧⲙ[ⲟⲥ ⲧⲁⲧ]ⲁⲁⲩ ⲙⲙⲧⲙ | 9 ⲙⲙⲉⲥⲟⲣⲙ ⲡⲉⲃⲟⲧ ⲙⲡ[illegible until] | 13 ⲧⲁⲁⲩ ⲉⲡⲓ ⲧⲙⲟ ⲧⲁⲧⲓ ⲟⲩⲥⲟⲗⲟⲕⲟⲧⲧⲙⲙ | 14 ⲭⲁ-ⲣⲟⲟⲩ ⲛⲁⲧⲁⲁⲁⲩ ⲛⲁⲙⲫⲓⲃⲟⲗⲉⲓⲁ | 15 $\mathring{\mu}$/[3] ⲉⲣⲫⲁⲙ[4] ⲫⲁⲟⲫⲓ ⲓⲣ ⲙⲁ// ⲁ + ⲁⲛⲟⲕ ⲓⲥⲁⲕ | 16 ⲡⲉⲟⲛⲉ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲓⲁⲥⲫⲁⲗⲉⲓⲁ | 17 + ⲁⲛⲟⲕ ⲁⲛⲟⲩⲡ ⲛⲁⲛⲉ ⲛⲟⲟⲩⲛⲉ[5] | 18 ⲙⲧⲁⲣⲉ ⲣⲟⲓ ⲭⲓⲭⲙⲟⲩⲧⲙ ⲁⲃ-ⲕⲟⲣⲭⲩⲧ | 19 ⲁⲓⲥⲭⲁⲓ ⲭⲁⲣⲟⲕ ⲭⲉⲙⲫⲙⲟⲓ ⲁⲧⲱ | 20 ⲧⲓⲟ ⲙⲙⲡⲧⲣⲉ +

Verso: parts of two lines, illegible.

1043.

Or. 6019.—Papyrus; $4 \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an irregular, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (*ἀσφάλεια*) to repay a debt of 4 artabas of corn, 'by the small *oipe* (measure').[1]

+ ⲁⲛⲟⲕ ⲕⲧⲣⲁ ⲡⲁⲣⲟⲧ[2] ⲧⲩⲉ ⲙⲡⲓⲗⲁⲕ/ ⲟⲥⲟⲗⲟⲥⲉ ⲧⲣⲟⲙⲉ | 2 ⲭⲙⲟⲧⲙ ⲉⲓⲥⲭⲁⲓ ⲛⲁⲡⲁ ⲟⲥⲟⲗⲭⲟⲣⲉ ⲡⲣⲟ-ⲙⲟⲙⲧⲙⲉ ⲙⲙⲩⲉ ⲙ | 3 -[ⲙ]ⲛⲁⲕ/ ⲭⲣⲓⲥⲧⲟⲫⲟⲣⲓ ⲡⲣⲟⲙⲉ ⲭⲙⲟ[ⲧⲙ] ⲭⲉⲧⲓⲭⲣⲉⲱⲥⲧⲓ | 4 [ⲙ]ⲁⲕ ⲕⲁ-ⲟⲁⲣⲱⲥ ⲕⲁⲓ ⲁⲡⲟⲕⲣⲟⲧⲱⲥ ⲙⲃⲧⲟⲟⲧ ⲙⲉⲣⲧⲟⲃ | 5 ⲙⲥⲟⲩⲟ [ⲙ]ⲧⲕⲟⲧⲙ [ⲙⲟ]ⲙⲙⲉ $\gamma\iota/\ \sigma\iota\ \alpha\bar{\rho}\ \delta$ ⲫⲙⲟⲧ ⲟⲧⲙ ⲧⲙⲟ ⲙⲥⲉⲧⲟⲓ | 6 [-ⲱⲟⲥ about 8 let. ⲭⲙ]-ⲙⲟⲩⲱⲟⲩ ⲙⲙⲙⲟⲩⲧⲉ ⲙⲙⲉⲙⲙⲙ | 7 ⲙⲉⲃⲟⲧ ⲙⲧⲉ-ⲣⲟⲙⲙⲉ ⲧⲁⲓ ⲧⲉⲧⲁⲣⲧⲙⲉ ⲙⲁ°/ ⲙⲥⲟⲩⲟ ⲙⲃⲣⲣⲉ | 8 ⲉⲙⲁⲙⲟⲩⲟⲩ ⲉⲃⲁⲣⲓⲥⲕⲉ ⲙⲁⲕ ⲉⲓ ⲁⲉ ⲙⲙⲓⲧⲁⲁⲩ ⲙⲁⲕ ⲙ | 9 -[ⲧ]ⲙⲣⲟⲟⲃⲥⲙⲁ ⲧⲁⲧⲓ ⲟⲩⲙⲁⲩⲉ ⲙⲥⲟⲗⲟⲕ/ ⲉⲙⲟⲧⲃ ⲙⲁⲕ ⲭⲁⲣⲟⲟⲩ | 10 [ⲉ]ⲧⲃⲉⲙⲉⲕⲱⲟⲣⲭ ⲟⲩⲙ ⲁⲓⲥⲙ ⲧⲓⲁⲥⲫⲁⲗⲓⲁ ⲙⲁⲕ ⲉⲓⲥⲟⲣⲕ ⲉⲙⲙⲟⲩⲧⲉ | 11 ⲡⲙⲁⲛ-ⲧⲟⲕⲣⲁⲧⲱⲣ ⲧⲁⲣⲓⲣⲟⲉⲓⲥ ⲙⲁⲕ ⲡⲣⲟⲥ ⲧⲉⲥⲟⲩⲟⲙ + ⲟⲩⲙⲙⲟⲙ / ⲡⲁⲣⲟⲧ | 12 + ⲁⲛⲟⲕ ⲡⲁⲣⲟⲧ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ + ⲟⲥⲟⲗⲟⲣⲉ ⲉⲡⲓⲁ ⲙⲙⲙⲟⲩⲧⲉ | 13 ⲡⲣ[ⲉ] ⲧⲁⲥⲕⲟⲣ[ⲱⲟ] ⲁⲓⲥⲭⲁⲓⲥ ⲁⲧⲱ ⲧⲓⲟ ⲙⲡⲧⲣⲉ +

Verso: + ⲧⲁⲥⲫⲁⲗⲉⲓ[sic] ⲙⲕⲧⲣⲁ ⲡⲁⲣⲟⲧ ⲙⲙⲉ-ⲃⲧⲟⲟⲧ ⲙⲉⲣ[ⲧⲟⲃ]

1044.

Or. 6020.—Papyrus; $8 \times 14\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (*ἀσφάλεια*) by Basil to deliver (*or* repay?) 12 *solidus*-worth of Alexandrian onions.

After the remnants of 3 ll., 4 [illegible] ⲉⲓ ⲡⲉⲃⲟⲧ ⲙⲧⲉⲓⲣⲟⲙⲙⲉ ⲉⲙⲙⲟⲧ ⲙⲉⲙⲡⲧⲙⲉ ⲙⲙ[3]/ | 5 . . . . . ⲁ]-

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[1] *V.* no. 1037.

[2] *V.* Krall cexxxiv, Kenyon *Cat.* ii, 329, 332.

[3] *Cf.* no. 1045.

[4] ⲙ below ⲫ. *Cf.* Krall cxlv, 18.

[5] ? the same Anoup as in *Mitth. Rainer* ii-iii, 66. Thône is Tûnah el-Gebel, near Ashmunain, as in Hyvernat, *Actes* 100.

[1] So in nos. 1055—1057, 1066, Krall lxxvii, clx. In clvii 'the great *oipe*.'

[2] *V.* no. 1024.

скалωнιc[1] єфолок̀/ ги/ аскал̀ ιβ тат[ал̀] | пак паскалω[ис и]р[а]котс є̣[ти]ϭ̣ ϭ̣ ϭ̣

1047.

Or. 6023.—Papyrus; $4\frac{1}{2}\times3\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (*ἀσφάλεια*) by Apa Psha relating to an *ἐγγύη* for his daughter. The prison is mentioned.

[ⲁⲛⲟ]ⲕ ⲁⲡⲁ ⲡⲯⲁ | 2 [ⲉⲓ]ⲙⲓ ⲙⲧⲁⲩⲥⲉⲣ ⲙⲙⲁⲥ | 3 [ⲛ̣]ⲧⲙⲛⲕⲁⲗⲗⲟⲩ ⲙⲙⲁⲥ | 4 [ⲛ̣]ⲙⲡⲧⲫⲓ-ⲗⲁⲕⲏ ⲛⲁⲧ | 5 [ⲁⲥ] ⲙⲡⲧⲏ ⲧⲓⲟ ⲙⲥⲉⲧⲉⲙⲟⲥ | 6 [ⲁⲙ]-ⲫⲓⲃⲟⲗⲓⲁ ⲁⲛⲟⲕ ⲁⲡⲁ | 7 [ⲗ]ⲥⲫⲁⲗⲓⲁ ⲙⲟⲥ ⲙⲡⲥ-ⲥⲏⲥ | 8 [ⲛ]ⲣⲣⲟⲙⲉ ⲩⲙⲟⲧⲏ ⲙⲧⲁⲩ | 9 [ⲙⲟⲓ ⲙ]ⲥⲥⲁⲓ ⲁⲛ ⲁⲧⲱ ⲧⲓⲟ ⲙⲡⲧⲣⲉ | 10 [ⲙ]ⲩⲉ[1] ⲙⲙⲟⲁⲙⲛ̄ⲛ̄ⲓ ⲙⲉⲙⲁⲁⲩ | 11 [ⲛ̣] + + ⲁⲛⲟⲕ ⲭⲣⲓⲥⲧⲟⲗⲟⲣⲉ | 12 [ⲙ]ⲡⲉⲧⲣⲉ ⲧⲗⲥⲫⲁⲗⲓⲁ +[2]

1048.

Or. 5899(3).—Papyrus; $12\times3\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an uneven, ligatureless hand.

[W. J. Myers.]

Apparently a receipt from Sermê[3] to Isidore, for the price of —— received. Above l. 1 is ⲭⲓⲏ.[4]

ⲁⲛⲟⲕ ⲥⲣⲓⲏⲓ ⲡⲩⲉ ⲙⲛ[̣] | 2 ⲉⲙⲥⲥⲁⲓ ⲉⲓⲥⲓⲗⲟ-[ⲣⲉ̣] | 3 ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲉ[̣] | 4 ⲁⲉⲓⲣⲙⲏⲭⲓⲧⲓ[5] ⲉ[̣] | 5 ⲙⲟ ⲉⲁⲓⲧⲁⲁⲩ ⲙ[̣] | 6 ⲧⲓⲙⲓ ⲁⲡⲗⲟⲩ[6] | 7 ⲉⲧⲧⲓⲙⲓ ⲁⲓⲉⲓ[̣] | 8 ⲙⲁⲓ ⲁⲧⲱⲟⲗⲟ[ⲗⲁ[7]] | 9 ⲙ . ⲙ . ⲕ ⲧⲁ[̣] | 10 ⲙⲁⲕ ⲉⲓ . . . [̣] | 11 ⲧⲁⲣ[1] ⲟⲗⲟⲕ[ⲟ]ⲧ[̣] | 12 ⲥⲙⲁⲩ ⲁⲛⲟⲕ ⲥⲣⲓⲙⲓ ⲧⲓⲥ | 13 -ⲧⲓⲭⲏ ⲉⲧⲗⲥⲫⲁⲗⲗⲁⲥ | 14 ⲁⲛⲟⲕ ⲟⲥⲧⲁⲟⲥⲓ ⲧⲓⲟ ⲙⲙⲓ | 15 -ⲧⲣⲉ + + + | 16 ⲁⲛⲟⲕ ⲡⲉⲧⲣⲁ ⲧⲓⲟ ⲙⲡⲉⲧⲣⲉ | 17 + + +

[1] Different hand, continuing to the end, except for ⲙⲙⲟⲁⲙⲛ̄ⲛ̄ⲓ, which is by the original scribe.

[2] After this, a twisted sign, as in no. 1023.

[3] Sernê (Krall li, cxlv) cannot be read.

[4] *V.* no. 482.

[5] *V.* Krall cxxv, cxxvi. *Cf.* ? Paris 131[3]. 39, the donor of which looks for God's blessings on ⲙⲉⲩⲓ ⲙⲙⲉⲩⲣ.

[6] ? *πληροῦν*.

[7] ⲁⲙⲙⲟⲗⲟ might perhaps be read.

1049.

Or. 6024.—Papyrus; $3\frac{1}{8}\times4\frac{1}{8}$ in. The text, at right-angles to the fibres, is in an uneven, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt (*ἀπόδειξις*) from the *δίκαιον*[2] of the *τόπος* of S. Michael for dues (*δημόσιον*) paid by an oil dealer from certain lands which he had sown for the *τόπος*.[3]

+ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲙⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲥⲓ-ⲧⲟⲟⲩ | 2 ⲁⲛⲟⲕ ⲓⲱⲥⲁⲙⲙⲏⲥ ⲙⲉⲁⲁϯ ⲡⲁⲓⲁⲕⲟ ⲉⲓ-ⲥⲥⲁⲓ | 3 ⲙⲫⲁⲓ ⲩⲉⲓⲟⲩⲧⲉ ⲙⲡⲓⲥⲁⲙⲙⲏⲥ ϫⲉⲁⲓⲝⲓ ⲁⲓ-ⲙⲁⲣⲟⲩ | 4 ⲙⲧⲟⲟⲧⲕ ⲙⲡⲧⲉⲛⲟⲥⲓⲟⲛ ⲉⲓⲉⲓⲟⲩⲉ ⲉⲭⲟ ⲙⲙⲟⲟⲩ | 5 ⲙⲁⲓ ⲉⲓⲧⲟⲛⲟⲥ ϩⲁⲧⲉⲓⲣⲟⲙⲙⲉ ⲧⲁⲓ ⲧⲣⲓⲥⲕⲉⲁⲉ | 6 -ⲕⲁⲧⲏⲥ ⲙ . ⲟ ⲉⲧⲉⲙⲁⲙⲉ ⲧⲣⲙⲙⲥⲉⲙ ⲥⲙⲁⲩ | 7 ⲙⲥⲁⲩⲃⲉ ⲙⲙⲟⲩⲧⲧⲉⲧⲁⲣⲧⲟⲙ ⲙⲕⲉⲣⲁⲧ | 8 ⲉⲙⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲧⲃ[ⲉ]ⲡⲉⲕⲟⲟⲣⲭ ⲟⲩⲙ ⲁ[ⲓ] | 9 -ⲥⲙⲙ ⲧⲉⲓ ⲁⲡⲟⲗⲩⲍⲓⲥ ⲙⲁⲕ ⲓⲱⲥⲁⲙⲙⲏⲥ ⲙ[ⲉ] | 10 -ⲗⲁϯ ⲡⲁⲓⲁⲕⲟ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲧⲁⲡⲟⲗⲩⲍⲓⲥ +

Verso: part of a Greek document.

1050.

Or. 6025.—Papyrus; $3\frac{3}{4}\times5\frac{3}{8}$ in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Document relating to taxation, issued by Sebib b. Saham. Details are obscure.

[1] ϯ has two dots; *v.* nos. 474 and 1023 *above*, Krall vi, ccxxxiv.

[2] *Cf.* nos. 1028, 1046, 1055, Krall lxxvi, lxxxvi, cxxvii, clx, clxi.

[3] *Cf.* Krall xcv for a similar receipt.

+ στῦ̊ σεπη ϯ̊ σαλη .....[κλ]προπο-
ποσ | 2 .....οσολορε παπο..... τη..-
τη̄ | 3 προπε γηοτ[η ... αι σιτλϩλϩοκε-
ποοτ | 4 .ϩταλτ ϩπικαπ̄[1] ϩ̄ϩ̄ϩ̄πλπη/ ιλ ῑ[2]/ στο-
παπε οτπλϣ | 5 τρπησι πχοπ[3] σπο ρ̄[3]
ϩ̄ρ̄...τακτλλϥ γλποοτ | 6 πη̄ ϩ̄ϩ̄ ερок ρι · ϛ̄ ϰ
λπη̄ μ̄γ̄ αργ̄ α · ϛ̄

On the folded margin, below the text, is a small clay seal with the writer's name in unpointed semi-Cufic characters:

سبيب بن
سبم خسبه
الله[4]

1051.

Or. 6026.—Papyrus; $2\frac{5}{8} \times 13\frac{3}{4}$ in. The text, at right-angles to the fibres, is in an irregular, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment by a *μειζότερος* of a contribution (*χρύσικον*), from a certain village, paid by the *προνοητής*.[5]

+ ανοκ αβρλϩλπ πμεηϩοτεροс ϯ̊ϫϩλι πηελϩ φοιβλππον προπονητης πκριποс | 2 χολι-
παροτ ητοοτκ ϩλπχριτικον πικοπικα-
τικον[6] πποστρατηλατης | 3 πη̄ππ̄ . . . . ϲ πλ/
στπηλπε ητ+ητα πκρλτη πχριτω ρι/ χριτικ/
ιο σγραφ/ . . . . . | 4 κλ πλ/ λ | 5[7] αβρλλπ
στοιχ +

[1] *κανών*; *cf.* Krall cxlv and *Wien. Denkschr.* xxxvii, 219 ff.

[2] I cannot identify this.

[3] ? *σπόριμα γήδια*.

[4] Not ﷺ. The lower parts of the letters are lost.

[5] A qualifying word follows this title, apparently connected with *κλῆρος*.

[6] ? compounded of *κώμη* and *κάτοικος*, tax from the villagers.

[7] By another hand.

1052.

Or. 6027.—Papyrus; $4\frac{5}{8} \times 7$ in. The text, at right-angles to the fibres, is in an often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt (*ἀπόδειξις*) by Phoebammon to the heirs of Josephius, for his annual share in a shop (*ἀποθήκη*).

+ φοιβλππον[1] πεϩ̄..ϩ̄πο.... | 2 πρϣ
πππλκ/ κολλο̊ρ[ωπ] γηοτπ ειϫλι | 3
[π]πεκπροπονος πποσηφιος προπε | 4
[γ]ηοτπ οπ χολιχι λτπο λπλπροτ ητοο̊τ |
5 -τ[π]ητπ πηλππεσ̄ϩορος[2] ϩιτλποοπκι
χπο | 6 -πλοπε πολοπης πλ°/ γλπλοπε
ογλοπε πλ°/ | 7 στϩπλπε βτο κϩρλτπ στβο-
πεκορχ ο̊τπ λιϩπ[ι] | 8 τλπολοιϫις ππτπ |
9 + φοιβλππον πρ̄/ ?

1053.

Or. 6028.—Papyrus; $3\frac{1}{2} \times 5$ in. The text, parallel to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt for 1 *solidus*.

[illegible]λτης πλ/ στϩπ[illegible] | 2 [illegible]ηοτβ γι χρ̄ ῑ̄ α
επστο̊ρ[χ̄ . . λ̄κ | 3 λιϩπι τλπολοιϫις πλκ [illegible] |
4 ερος + | 5[3] + ανοκ πολπης πρϣ πη-
πλκ/ [illegible] | 6 τιστοι τλπολοιϫ/ οπ ϭϩϩπ ποс +

The folded papyrus was fastened with a small clay seal bearing, apparently, a long-horned gazelle followed by a man.

1054.

Or. 6029.—Papyrus; $4\frac{1}{2} \times 5\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

[1] This word and l. 9 in hand different from rest.

[2] *V.* Krall xxxix. Here the first part of the word has been altered.

[3] Different hand.

Receipt (ἀπόδειξις) for a year's house rent of half a *solidus*.

+ ⲁⲛⲟⲕ ⲡⲉⲣⲕⲟⲩⲣⲟ ⲡⲩⲉ ⲙⲙ[| 2 ⲉⲓⲥⲭⲁⲓ ⲛ . . ⲛ . ⲁⲙⲧⲣ . . . . ⲁ̈ⲓⲭⲓ̈[| 3 ⲧⲟⲟⲧⲕ ⲙⲙⲉⲩⲟⲩⲟⲣ ⲙⲙⲙ ⲥⲁϧⲙⲏⲥⲏⲁⲩⲟⲛⲉ[1] ⲙⲓⲃ ⲙ̈ⲇ/ | 4 ⲩⲁⲙⲁⲩⲟⲛⲉ ⲙⲓⲅ ⲙ̈ⲇ/ ⲉⲧⲉⲧⲁⲓⲧⲉ ⲟⲩⲙⲁⲩⲉ ⲛⲥⲟⲗⲟⲕ[7]/ | 5 ⲙⲙⲟⲧⲃ ⲣⲓ/ ⲁⲣⲓ$^{\theta}$ ο̣̈ ν ϛ ⲏⲙⲓⲥⲩ μ°/ ⲉⲩⲥⲟⲣϫ ⲛⲁⲕ ⲁⲓⲥⲙⲏ ⲧⲓⲁⲡⲟ$^{\delta}$ | 6 illegible ; ends [ⲉⲧ]ⲟⲓ$^{\chi}$.

1055.

Or. 6030.—Papyrus ; $5\frac{1}{2}\times7\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Two receipts (ἀπόδειξις) from the δίκαιον[2] of S. Phoebammon's (monastery) to Apa Colluthus, for two supplies of corn. *Cf.* no. 1031.

+ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲛϥⲁⲣⲓⲟⲥ ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲙⲙⲉⲩⲉ ⲙⲡⲁⲙⲙⲓⲥ[3] | 2 ⲥⲓⲧⲟⲟⲩ ⲁⲛⲟⲕ ⲃⲁⲥⲓⲗⲉ ⲡⲣⲟⲩ̈ ⲉⲓⲥϩⲁⲓ ⲙⲡⲕⲩⲣⲓⲥ ⲁⲡⲁ κ[ο]λ̈ⲟⲩⲑⲟⲥ | 3 ϧⲉⲙⲓⲭⲓ ⲁⲡⲁⲙⲡⲟⲣ ⲛ[about 18 let.] ⲉⲕⲥⲉⲙ | 4 -ⲧⲉⲗⲉⲓ ⲙⲙⲟⲩ ⲙⲁⲓ ϧⲁⲛ[ⲓ]ⲕⲁⲣⲡ[ⲟⲥ[4]] | 5 ⲁⲥⲕⲁⲧ/ ⲙⲗ/ ⲉⲧⲉⲙⲁⲓ-ⲛ[ⲉ] | 6 ⲓⲧⲁⲟⲛⲙⲓⲥ[5] ⲣⲓ/ ⲥⲓ/ ⲣ̄ | 7 [ⲁⲡⲟ]ⲁⲥⲓϫⲓⲥ ⲙⲁⲕ ⲧ | 8 ⲃⲟⲉ ⲉⲥⲥⲏϩ ⲉⲙⲟⲥ + (blank)

9 + ⲡⲁⲓⲕⲁⲓⲟⲛ ⲛϥⲁⲣⲓⲟⲥ ⲫⲟⲓⲃ[ⲁⲙⲙⲱⲛ] ⲙⲙⲉ-ⲩⲉ ⲛ | 10 ϧⲓⲧⲟⲟⲩ ⲁⲛⲟⲕ ⲃⲁⲥⲓⲗⲉ ⲡⲉⲡⲣⲟⲩ̈ ⲉⲓⲥϩⲁⲓ ⲙⲡⲕⲩⲣⲓⲥ ⲁⲡⲁ ⲕⲟⲗⲗⲟⲩⲑⲟⲥ | 11 ϧⲉⲙⲓⲭⲓ ⲁⲡⲁⲙⲡⲟⲣ ⲛⲧⲟⲟⲧⲕ ϧⲁⲡⲉⲧⲁⲙⲡⲓⲕⲓⲥⲟⲉ ⲉⲣⲟⲛ ϧⲛ | 12 -ⲙⲉⲙⲟⲥⲉ ⲙ̈ⲡ̈ⲉϩⲣ . . . [ⲛ]ⲙⲉⲓⲕⲁⲣⲡⲟⲥ ⲙⲁⲓ ⲧⲉⲥⲥⲁⲣⲉⲥ ⲕⲁⲓ̈[ⲉ-ⲕⲁⲧ/] | 13 ⲙⲗ/ ⲉⲧⲉⲙⲁⲓⲙⲉ ⲟⲩⲙⲟⲓ[ⲁ]ϩ[6] ⲙⲥⲟⲧⲟ ⲛⲧⲕⲟⲧ ⲙⲟⲓⲙⲉ[7] ⲣⲓ/ ⲥⲓ/ ⲣ̄ β δ°/ μ̈/ | 14 + ⲁⲛⲟⲕ ⲃⲁⲥⲓⲗⲉ ⲧⲓⲥⲧⲟⲓϫⲉⲓ ⲧⲓⲁⲡⲟⲁⲥⲓϫⲓⲥ ⲙⲟⲩ ⲉⲥⲥⲏϩ ⲙⲙⲟⲥ +

On the other side the remains of an account, in a different hand.

ϧ$^{\nu}$ ⲧ ⲙⲟ ϩⲁⲁⲩ [
. . . ⲙ̈ⲧⲉⲣⲁ ϩⲁⲁⲩ ⲉⲙⲉⲥⲏ̈[
ϩⲁⲧ̈[ⲙ]ⲏ ⲙ . ⲁ̈ⲡⲉⲫⲁ . [
ϩⲁ̈ⲧ . . . ⲥ ⲙⲥⲟⲩⲙⲙⲧ[

1 Note this use of ϩⲁ.

2 *Cf.* no. 1049.

3 *Cf.* ⲡⲁⲙⲙⲓⲥ, Zoega 549. It seems here to indicate a locality.

4 *V.* no. 1058.

5 *V.* no. 1028.

6 *Cf.* no. 1066, Krall ccxlvii.

7 *V.* no. 1043.

1056.

Or. 6031.—Papyrus ; $4\frac{1}{4}\times7$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Receipt (ἀπόδειξις) for corn paid as rent of an ἐμφύτευμα. Above the text, a cross.

[ⲁ [ⲛ]ⲙ̄ⲟ̄ ⲡⲩⲉ ⲙⲡⲙⲁⲕⲁⲣ/ ⲗⲟⲣⲟⲟⲩⲉ ⲡⲣⲟⲩ | (above ϩⲓⲧⲟⲟⲧ ⲁⲛⲟⲕ ϫⲟⲣⲓⲟⲥ[1]) | 2 [ⲩⲙⲟ]ⲧⲛ ⲉⲓⲥϩⲁⲓ ⲛⲟⲥⲟϥ/ ⲙ̈ⲡ̈ⲉⲣ[/[2] ⲛ̈]ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲡⲁ | 3 [ⲫⲟⲓⲃⲁ]ⲙⲙⲱⲛ ϧⲉⲙⲓⲭⲓ ⲁⲡⲁⲙⲡ/ ⲛⲧⲟⲟⲧⲕ ⲙⲙⲁⲕ-ⲧⲟⲛ | 4 [ⲙⲡⲩⲁ ⲛⲧⲁⲁⲃ[3] ⲙⲁⲓ ⲡⲣⲟⲥ ⲧⲟⲟⲩ ⲙⲡⲉⲕ-ⲉⲙⲫⲩⲧⲉⲩⲙⲁ | 5 [ⲉⲧⲉⲙⲁⲓ]ⲙⲉ ⲧⲓⲟⲩ ⲡⲣⲧⲟϥ ⲙⲥⲟⲧⲟ ⲙⲙ ⲁⲡⲟ ⲟ̈ⲙ̈ⲉ ⲛ̈[ⲛ]ⲕⲟⲩⲓ ⲙⲟⲙⲉ | 6 [ⲛ]ⲁ-ⲙ̈ⲁⲟⲁⲗⲁⲥⲉ[4] . . . ⲛ̈ ϩ[ⲛ]ⲧⲓⲣⲟⲙⲉ ⲧ[ⲁ]ⲓ . . ⲁⲉⲕⲁ-ⲧⲏⲥ ⲙⲡ/ | 7 . ⲣⲓ/ ⲁⲣ$^{\theta}$ ⲉϋ ⲉⲩⲥⲟⲣϫ ⲙⲙⲧⲛ ⲁⲓⲥⲙⲏ ⲧⲓⲁⲡⲟⲁⲥⲓϫ ⲙⲙⲧⲛ + | 8 + ⲁⲛⲟⲕ ϫⲟⲣⲓⲟⲥ ⲡⲟⲩⲁⲧⲟⲩ ϩⲓⲧⲟⲟ[ⲧ] ⲃⲁⲛⲟⲕ ⲡⲥⲟⲩ[5] | 9 ⲧⲓⲥⲧⲟⲓϫ/ + ⲁⲛⲟⲕ ⲡⲥⲟⲩ ⲡⲩⲉ ⲛ[ⲙⲙ]ⲁⲕⲁⲣ . . . ⲙ̈ⲟⲥ ⲙ̈ⲧⲁⲓ | 10 -ⲥϩⲁⲓ ⲧⲓⲁⲡⲟⲁⲥⲓϫ ⲁⲧⲱⲟ ⲧⲓⲟ ⲙⲙⲙⲧ[ⲣⲉ +]

1 *Cf.* Χάρμος, Kenyon, *Catal.* ii, 128.

2 Not space for more. *Cf.* no. 1031.

3 This locution in Krall lxxx.

4 *Cf.* nos. 1039, 1040.

5 *V.* Krall, *l.l.*

1057.

Or. 6032.—Papyrus ; $5\times3\frac{3}{8}$ in. The text, in an uneven, ligatured hand, is at right-angles to the fibres.

From Ashmunain. [Rev. C. Murch.]

Receipt (ἀπόδειξις) for corn paid.

[illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7 [illegible] | 8 [illegible] | 9 [illegible] | 10 [illegible] | 11 [illegible] | 12 [illegible] +

1058.

Or. 5899 (4).—Papyrus; $3\frac{1}{8} \times 3\frac{3}{8}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[W. J. Myers.]

Acknowledgment of debt in corn by Pshoi. Above the text a cross.

+ [illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7 [illegible]

Verso: [illegible] +

1059.

Or. 6033.—Papyrus; $14\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking by Taêse of Neouoi,[1] on the west of Shmoun, not to make further claims on Christophorus of Ounaro[2] for money (1 *solidus*) which, at the amîr's bidding, he had paid her for (an injury done to?) her finger.

+ [illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7 [illegible] | 8 [illegible] | 9 [illegible] | 10 [illegible] | 11 [illegible] | 12 [illegible] | 13 [illegible] | 14 [illegible] | 15 [illegible] | 16 [illegible] | 17 [illegible] | 18 [illegible] | 19 [illegible] | 20 [illegible] | 21 [illegible] | 22 [illegible] | 23 [illegible] | 24 [illegible] + [illegible] | 25 [illegible] | 26 [illegible] | 27 [illegible] | 28 + [illegible] | 29 [illegible]

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[1] *Cf.* l. 12, =يزيد الامير.

[2] *V.* no. 1030.

[3] *V.* no. 1034.

[4] = ΛΟ. 'Whether it become paralysed (?) or whether it recover.'

[5] *Cf. B.G.U.*, no. 405.

[6] Perhaps another hand.

[1] *V.* no. 1041.

[2] An unknown locality.

Verso: [+] ομολογια ητανοε [space] τρομ ηεοτοι ετβεηη̄ ϭ . ▮

1060.

Or. 6034.—Papyrus; $4\frac{1}{4} \times 8\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (ὁμολογία) by certain fruit-sellers to supply something or pay certain money.

▮ητρομηε τηρϥ ατϣο ηατεϭϩηε ϣϫητ▮ | 2 ϩιϣομ τεηεϭϩι τι τεηηα[1] ϭτλοτϩαϩϥ εχοϥ▮ | 3 ρομε τι ητ[10 or 11 let.]ι ηητι▮ | 4 κατα ϩτοοτ ηεβοτ εκτι ογϩηε ϩ̈ρα[η]αι[2] ϣαητεκϩ[ωμ ϥ] | 5 -τοτοι ητιϩομολογια προτομ ηεη χ̈ε̈ηεϥοφο̈ρηϭο[αι▮ | 6 τϭττερος ας ηϫτι ϭοοτ ϩολοκοτηε [η]προϭτηιομ ατϣο τι▮ | 7 ηακ αιϣιη τιϩομολογια ηακ ϭηορκ ϭηιοτττε παν[τοκρατωρ] | 8 ταριφτλαϭϥ ηακ προς τεϭοτομ ϭρα φαϊ̈ κ ο ηλ°/ + ϭϩηιο ϭϩηιο ϥ ϥ ▮ | 9 ηηιϣτρα ηϫκαρ-λϫλοτ ϩαϊ̈η̄ ι ιο ▮ ηομηϥ[3] ηϫϣηρηϭϩαι τηϫτοιχϥ ϭτιϩομολο-ϫι[α▮ | 10 ηηακ°/ ϭϩτηρος ρομηε ϣηοτη αιϭϩαι ϩαροοτ [χϥη]ϫοτηοι αη ατϣο τ▮ | 11 ρομηε ϣηοτη τιο ηηητρε + + [4] ανοκ . . . ϩ̈ηϥ ηγϥ ηη▮ | 12 τιο ηηητρε +

1061.

Or. 6035.—Papyrus; 9×13 in. The text, at right-angles to the fibres, is in an often ligatured hand. Above it is a cross.

From Ashmunain. [Rev. C. Murch.]

Agreement (ὁμολόγημα) by Gregory as to lands held from Severus as ἐμφύτευμα. He is ready to exhibit the deed to S. and his brothers, to be returned when read.

+ ανοκ γρηγορϥ ηγϥ ηχριϭτολοροϥ ρομηε ϣηοτη ειϭϩαι ηαηα ϭϩτηρος ηγϥ ηηηακ/ ϩερο[ητι]ος | 2 ▮αρ]ϩ̈ιλιακ/ ρομηε ϣηοτη οη χϥηϭιλη ακαηλιλος ηαι ηηϭηιφτϩτϭτη[λ▮ | 3 [about 8 let. η]ακ/ ηηοτ χητοτ ηϭηιφτϩτϭ-τηλ ϭτβϭηϭκηερος ϩιοοτ ητλιϣοηϥ ητοοτκ προ[ϲ▮ | 4 [about 8 let.]ηϭηητϭ ηαι ταϊ̈ ϭϭιϭχτ[1] προς τϭϭοτομ ϭτηοτ οτη τιϩομολο-ϫϭ▮ | 5 ϣοη . . [ϭη]φαηχϥ ηηϭηιφτϩτϭτηλ ητακαηλιλος ηηοτ ηαι ϩιοϥ ϭικος ϭτ-βϭοτ▮ | 6 ϩ̈τι [ηοτ]καηερος ηηϭκϭηητϥ ϩητϭϭτοτϭ ηηοϩϥ ϩικλϣ[2] ητακτι ϭϭκηερος ηαι ϭϐ[ολ▮ | 7 ▮ο η]ϫτοηηος ταϭηφανχϥ ηηοϥ ηαϥ ηϭοτομϥ ηηηϭατρϫτομϥ λϥ τα-χητϥ̈ ητ▮ | 8 ▮να]ταλλϥ ηαηφιβολεια ϩιϩαη ϩηοηος χϫταιτϥ ος ητλϭλοκϭι ϩητληητϥ ηϭηλ[κ▮ | 9 ηακ αιϣιη τιϩομολογηηλ ηακ ϭιϭτηογραφϥ ερομ ητλοτχ + ϭτρ/ ηϭϭ° ι ϭ̄/ τϭτλρτηϭ + ϭ̄ ανοκ [γρηγορϥ] | 10 ηγϥ ηχριϭτολοροϥ ρομηε ϣηοτη τϭϭτοιχϭι ϭτη-ϩομολογηηλ ηοϥ ϭϭϭηϭ ϭηοϥ + + ανοκ ϭϭτηρος ηγϥ ηηηλ[κ | 11 οϭοφανϭ ρομηε ϣηοτη ϥο ηηητρε +▮ ▮ϭ ηγϥ ηηηακαρ/ οϭολοραϭϭ ρ[ομηε ϣηοτη] | 12 τιο ηηητρε +

1062.

Or. 6036.—Papyrus; $6\frac{5}{8} \times 4\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a much ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment (ὁμολογία) by —— that Shenoute had paid him certain money.

▮γϥ]ηοτττϭ▮ | 2 ηγϥ ηηηακ/ κολοϭ ρομηε ϣηο[τη] | 3 χϭαιχι ανηηρος ητοοτ[κ η . .

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[1] ζημία.

[2] *V.* Krall cxxxii. 13 and no. 1037.

[3] καρπώνης is known; *cf.* καρπωνία, Kenyon, *Catal.* ii. 190.

[4] Different hand.

[1] *V.* no. 1013. [2] *V. ib.*

ηεο] | 4 -λοκ/ προc τοτοη ητλcφλλια ητλι-cχαιc | 5 ηλκ οηταιλλλγ ηεοβ ηιηλκ ϲ[λ] | 6 -ρooγ χοαιχιτογ ετηληρογ ητοοτκ | 7 [η]τι-ρομηε ται λεκατηc ηβ/ + | 8 ιι/ ϊ̈ ī ετεορχ ηλκ λιcηη τιϩοηοχ/ | 9 ηλκ ϯcτοϯ/ ητλοτχ + | 10 + [1] ληοκ γϣηοτττο τιcτοιχει.

1063.

Or. 6037.—Papyrus; 6×3¼ in. The text, at right-angles to the fibres, is in a small, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Contract (*σύμφωνον*[2]) between Petra and ——, whom he engages to do certain work at a fixed yearly wage (in wine) for himself and his pupil.

[+ ϲη]ποτλοϥ ηηηοττο πλ[ηη | 2 ηετ]η-φϯϣοη [ητλϥ]ρωηε ϩητ[ηηη | 3 [-το ϲι]ογ-cωη λ[ηο]κ ηετρλ η[4—9 quite illegible | 10 .]..ηηϯ. ekτι ρεηε αροϥ[3] ληοκ | 11 λε τλτι ηλκ ϩληεκβικο ητωρο | 12 -ηηε ται ογλοηε ηιλ/ ηλϥτλce | 13 ηκατογc ηοιρη ϩατχλρooγ[4] | 14 λγω χογτλϥτε ηκατογc ηοιρη | 15 [ϲ]ληβικο ηεκοιχ[5] λγω ηβικο | 16 ..ια ηηηβικο ηεκεβογη | 17 ....κατ.[6] ϫ. ϯβηηεκωρηχ ογη | 18 λιcηη ηεηετηφηωη ηλκ | 19 ογραφ λοοτρ κϛ ηιλ°/ ϭβλοηηε | 20 ληοκ ηετρλ ηρϣ ηηηλκαριος | 21 ιογcτλ ηρωηε γηοτη [τιcτ]οιχ/ | 22 ηηετη[φ-ηωι]η ηοϭ ϭρϣη[ϲ +]

[1] Different hand.

[2] *Cf.* the following nos. and Krall cli, cliii &c.

[3] I do not find this phrase elsewhere.

[4] Unintelligible to me.

[5] *Cf.* no. 1064.

[6] Apparently not κατογc. There is a letter above τ.

1064.

Or. 6038.—Papyrus; 10×3¼ in. The text, parallel with the fibres, is in a small, often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Contract (*σύμφωνον*) between Anthimus and John, a carpenter, for a year's work and wages. *Cf.* Krall cliv.

On the other side is an account.

+ ϩηηοτλοϥ ηηηοττο ηλιηο ηετηφοηιον ητλρχωηε ϩητηηηττε ϩιογcωη ληοκ ληοηιος ηρϣ ηηηλκ/ ηοληηηε ηεηλκ | 5 ητοκ ϥλϩ ηοληηηε φλιρϣε[1] ϩωοτε ταρεκρϩοβ ηλϥ ηετογτρωηε ηϩοογ χηηηοογ ετεοογ ηηττε ηηλοηε ηεβοτ ητρωηε ται ekτηε ηιλ/ ϭοη | 10 γλητοκχωκ τεκρωηε ηιρϩοβ ηηη ετληϩικ[6]/ ετεκηηττλιρϣε ηλτκατλφρωηι ηι-φιλοκλλια ηηεϩιεγτη[2] ηιρϩοβ ϭηηλ ηφλγτε-τλ ηηηεϩιεγτη | 15 ητλχρωη[3] τλτι ηλκ ϩλ-ηεκβικε ητρωηε τηρε ηεωοτ ηρτοϥ ηεοτο ηηηλβτλϭε ηλλκοοτη ηηρη ϩληεκοιχ ηηηη-ϩιοτ ηηεηηηη λγω ηοκληϩλλωηια ηηηηε | 20 γϥ σϊ αρ ϛ S οαϑ̈ κν[3] λϛ ηεητωηε ηιρηε-κωτι φιλοκλλια λιϩοτη[4] ϭηηι ηητλοοτη ετεορχ ηλκ λιcηη ηεηετηφ°/ ηλκ ϭετοτχει ρροϥ ητλοτχ | 25 + ληοκ ληοηιος ηετ-γηρηϭϩλι τιcτοιχει ϭηεηετηφ°/ +

1065.

Or. 6039.—Papyrus; 12⅛×3¼ in. The text, parallel to the fibres, is in an often ligatured hand.

From Ashmunain. [Rev. C. Murch.]

[1] *V.* no. 1037.

[2] ? 'Roads'; but a carpenter would not be so employed.

[3] *V.* no. 1039.

[4] Or [η]φιλοκλλια, the following η having the stroke above.

Contract (*σύμφωνον*) between Shenoute, a carpenter, and his pupil, for a year's work, whether in town or country, at a certain wage.

† ϩιηογτωϣ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲓⲛⲉ ⲡⲥⲧⲉⲫⲁⲛⲟⲛ ⲛⲧⲁⲣⲭⲱⲛⲓⲥ ϩⲓⲧⲏⲛⲓⲧⲉ ϩⲓⲟⲩⲥⲟⲛ ⲁⲛⲟⲕ ⲩ[ⲥⲙⲟ]ⲩ-ⲧⲉ | 5 ⲛϩⲁⲗⲩⲥ[1] ⲛⲥⲛⲁⲕ ⲥⲧⲟⲕ .... ⲛⲉⲥⲃⲟⲩⲧⲉ ϩⲱⲟⲥⲧⲉ ⲧⲁⲣ[ⲉⲕⲣ]ϩⲱⲕ ⲛⲁⲓ ϩⲱⲟⲥⲃⲟⲩ[ⲧ ⲛⲧⲙⲛⲧ]ϩⲁⲗ-ⲩⲥⲉ ⲙⲡⲣϩⲱⲕ [ⲙⲙⲛ] ⲥⲧⲁⲓϩⲧⲕ[θ]/ ⲥⲧⲙⲛⲧϩ[ⲁⲗⲩⲥⲉ] | 10 ⲉⲓⲧⲉ ϩⲓⲧⲏⲛⲟⲓⲥ ⲉⲓ[ⲧⲉ] ϩⲓⲧⲥⲟⲩⲩⲉ[2] ⲛⲁⲧⲟⲕ-ⲛⲉⲧⲉ ⲛⲁⲧⲕⲁⲧⲁϥⲣⲟⲛⲉⲓ ϫⲙⲛⲛⲟⲟⲩ ⲥⲧⲉⲥⲟⲩ ⲁ ⲛⲟⲟⲟⲩⲧ ⲛⲉⲃⲟⲧ ⲙⲧⲣⲟⲙⲛⲉ ⲧⲁⲓ | 15 ⲉⲕⲧⲏⲥ ⲙⲁ°/ ⲩⲁⲥⲟⲩ ⲁ ⲛⲟⲟⲟⲩⲧ ⲛⲉⲃⲟⲧ ⲙⲧⲣⲟⲙⲛⲉ ⲉⲥⲛⲏⲩ ⲉⲃⲁⲟⲙⲛⲉ ⲙⲁ°/ ⲁⲛⲟⲕ ⲁⲉ ϩⲱⲟⲩ ⲧⲁⲓ ⲛⲁⲕ ϩⲁⲡⲉⲕ-ⲃⲉⲕⲉ ⲙⲧⲣⲟⲙⲛⲉ | 20 ⲧⲙⲣⲉ ⲙⲙⲛⲧⲥⲁⲩⲃⲉ ⲙⲡⲧⲟϥ ⲛⲥⲟⲩⲟ ⲙⲙⲛⲛⲧⲏ ⲛⲕ..ⲥ.[3] ⲙⲙⲁϥⲣⲁⲥⲉ ⲛⲁⲗⲁⲟⲟ[ⲧⲉ] ⲙⲙⲣⲙ ⲩⲓ// ⲥⲓ ⲁⲣ ⲓⲍ ⲟⲓⲛ ... ⲕⲛ[δ] ⲓⲉ * ⲛⲉⲧⲟⲙⲉ ϫⲙⲛⲉⲕ..ⲟⲧⲏ..ϩⲟⲟⲩⲧ | 25 ⲁϫⲙⲡⲱⲟ-ⲙⲉ* [4] ⲉⲧⲃⲉⲡⲉⲕⲱⲣϫ ⲟⲧⲏ ⲁⲓⲥⲙⲛ ⲡⲓⲥⲧⲉⲫⲁⲛⲟⲛ ⲛⲁⲕ ⲉⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟϥ ϩⲓⲧⲙⲛⲉⲓⲥϩⲁⲓ + $\frac{\text{ⲥⲙⲛ/}}{\text{ⲥⲉⲙⲟⲩⲧⲟⲓ}}$ + ⲁⲛⲟⲕ ⲩⲙⲛⲟⲩⲧⲉ | 30 ⲡⲉⲧⲩⲛⲣⲡⲥϩⲁⲓ ⲧⲓⲥⲧⲟⲓ ⲉⲡⲓⲥⲧⲉⲫⲁⲛⲟⲛ ⲛⲟⲉ ⲉⲧⲁⲓⲥⲛⲉ ⲉⲣⲟϥ + + ⲁⲛⲟⲕ ⲃⲓⲕⲧⲱⲣ ⲛⲧⲁ[ϥⲕⲟⲣ]ⲩⲧ ⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟϥ ϫⲙⲃ[ⲛⲟⲩ].

1066.

Or. 6040.—Papyrus; 7×4⅞ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Contract (*σύμφωνον*) between Theodosius, a deacon, and Shenoute, a carpenter,[5] the terms of which are obscure.

[1] *V.* no. 1066.

[2] *V.* Crum, *Ostraca* no. 129, p. 55.

[3] Should be *κάδος* or *κνίδιον*, but I can read neither.

** Added between the lines.

[4] *Cf.* Krall cliii.

[5] *V.* no. 1065.

+ ϩιηογτωϣ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲁⲓⲛⲉ ⲡⲥⲧⲉⲫⲁ[ⲛⲟⲛ] | 2 -ⲟⲩ ⲉⲓⲥⲙⲛⲉ ⲙⲙⲟϥ ⲙⲫⲁϩ ⲩⲉⲓ[ⲟⲩⲧⲉ] | 3 ⲫⲁⲓ-ⲩⲉ ⲛⲩⲉ ⲙⲡⲙⲁⲕⲁⲣ/ ⲥⲧⲉⲫⲁⲛⲉ ⲡⲣⲟⲙⲛⲉ | 4 ⲩⲙⲟⲩⲧⲉ ⲁ[ⲛⲟ]ⲕ ⲟⲥⲟⲗⲟⲥⲓⲁ ⲛⲉⲓⲉⲗⲁⲭ[τ]/ ⲙⲁⲗⲁⲕⲟⲩ | 5 illegible; ends ⲉϥ | 6 illegible | 7 ⲡⲟⲣⲟ-ⲉⲃⲟⲗ ⲩⲁⲧ . . ⲉⲓ ⲛⲥⲟⲓ ⲙ ..... ⲣⲙ | 8 .ⲙⲟϫϥ, ⲛⲁⲓ ⲙⲧⲣⲟⲙⲛⲉ ⲧⲁⲓ..... ⲕⲁⲣⲡ | 9 ⲁⲉ ⲁⲉⲕⲁⲧⲏⲥ ⲓ[δ]/ ⲧⲁⲧⲓ ⲛⲁⲕ ϩⲁⲡⲉϥⲃⲉⲕⲉ | 10 ⲙⲙⲛⲧⲩⲟⲩⲧⲉ ⲙⲡⲧⲟϥ ⲛⲥⲟⲩⲟ ⲙⲧⲁⲕⲟⲧⲓ | 11 ⲛⲟⲓⲙⲉ[1] ⲙⲙⲥⲟⲟⲩ ⲙⲙⲟⲓⲁⲥ[2] ⲛⲥⲟⲃ.ⲥ.ⲧⲓ | 12 ...ⲣⲉ ⲉⲡⲥⲧⲁ. ⲙⲧⲟⲕ ϩⲱⲟⲕ [ⲙⲛ]ⲧⲓ ⲛⲉⲕ | 13 -ⲥⲧⲙⲛⲟⲓⲁ ⲉⲧⲃⲟⲩⲧⲥⲟⲃⲓⲩ ⲛⲥⲓϫⲙⲉ[3] ▮ | 14 [18—20 let.] ⲁⲃ ⲁⲗⲗ[ⲁ] . . ⲕ | 15 . . ⲧⲁⲗⲟ ⲉⲕⲙⲁ . . . ⲙ-ⲙⲟϥ ⲙⲁⲓ ⲧ ..... | 16 ⲧⲁⲟⲧⲁϩϥ ⲛⲁⲕ ⲉⲓ ⲉⲕⲟⲧⲟⲩ ⲉⲓⲧⲉ ⲙⲡⲓⲧⲁⲗⲟϥ | 17 ...ⲧⲁⲧⲓ ⲙⲡⲧ-ⲥⲛⲟⲟⲩⲥ ⲛϩⲟⲗⲟⲕ°/ ⲉⲡⲉⲕⲱⲣϫ | 18 ⲟⲧⲏ ⲁⲓⲥⲙⲛ ⲡⲉⲓⲥⲧⲉⲫⲁⲛⲟⲛ ⲛⲁⲕ ⲙ..ⲕ.ϫ.. | 19 [ⲉⲣⲣ/ ⲫⲁ]ⲱϥⲓ β ⲓ[δ]/ θ + ⲟⲥⲟⲗⲟⲥⲓⲟⲥ ⲡⲓⲉⲗⲁϫ/ ⲙ | 20 [ⲙⲁⲕⲟ]ⲙ ⲧⲓⲥⲧⲟⲓⲭⲉⲓ ⲉⲡⲓⲥⲧⲉⲫⲁⲛⲟⲛ ⲛⲟⲉ ⲉϥ-ⲥⲓϩ | 21 ⲙⲙⲟⲥ +

Verso: an erased text.

1067.

Or. 6041.—Papyrus; 9×6 in. The text, parallel with the fibres, is in a large, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Deed by which —— of Tsingereht[4] leases a portion of land to Severus and others.

▮ⲙ ⲡⲣⲟⲙⲧⲥⲙⲟⲩⲣⲉⲣⲥⲧ ϩⲓⲧⲧⲟⲩ | 2 ▮ⲥⲉⲥ[ⲙ]ⲡⲣⲟⲥ ⲡⲩⲏ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲟⲩⲥⲧⲟⲥ | 3 ▮[ⲙ]ⲥⲟⲟⲩ ⲙⲙⲧⲏ ⲛⲟⲩⲥⲓⲣⲏⲃ ⲙⲙⲟⲟⲩⲉ[5] | 4 ▮ⲉ ⲙⲙⲟⲩⲉ ⲙⲩⲁⲗ ⲉⲡⲁⲧⲁⲓⲕ ⲙⲙⲛⲥⲧ | 5 ▮ⲕⲙⲁ ⲉⲡⲉⲙⲙⲓⲧ ⲥⲧⲉⲫⲉⲙⲙⲉ | 6 ▮ⲙⲓⲥ

[1] *Cf.* Krall clvii.

[2] *Cf.* ? no. 1055.

[3] ⲟⲓⲭ as a measure, *Miss. franç.* iv, 723.

[4] Perhaps the place in no. 1040.

[5] *V.* Krall xcv.

ⲭⲏⲟⲩⲏ ⲧⲁϩⲟⲟⲩ ϩⲓⲛⲟⲩ | 7 [ⲕⲁⲧⲁⲓⲥ ⲡⲧⲟ.]/ ⲉϩⲣⲁⲓ ⲭⲁⲛϩⲟⲕ | 8 [ⲧ ⲡⲧⲉⲣⲟⲙⲛⲉ ⲁⲩⲱ ⲡⲭⲟ] ⲧⲙⲁⲩⲉ | 9 [ⲛⲏⲧⲛ ϩⲓⲛⲏⲛⲓ ⲛⲉⲃⲟⲧ | 10 [ⲉ ⲛⲏⲧⲛ ⲉⲃⲟⲣϫ̄ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲁⲓ | 11-[ⲧⲟⲕⲣⲁⲧⲟⲣ] [ⲟⲕ ⲉⲣ-ⲣⲁⲫ/ ⲟⲟⲟ ? ⲁ ⲙⲁ/ | 12 [ⲧⲓⲥⲧⲟⲓⲭⲉ ⲥⲓ ⲓⲟⲩ / ⲃⲓ ⲕ ⲧ ⲱⲣ[1]

13 [ⲟⲥ ⲭⲱⲣⲓⲉ ⲛⲧⲁϥⲕⲟⲣⲉⲩⲧ ⲁⲓⲥϩⲁⲓ ϩⲁⲣⲟϥ.

Verso: [ⲡ]ⲣⲁⲥⲓⲥ ⲕ . . ⲃⲓⲕ/ . ⲁⲟ . ⲩⲏ]; also remnants of a Greek text.

1068.

Or. 6042.—Papyrus; 8¾ × 7 in. The text, at right-angles to the fibres, is in a neat, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Deed (*πρᾶσις*) by which Petronia sells to —— (*plur.*) a she-mule at 28 *solidi*, 2 horses at 14 and 3 donkeys at 10, and acknowledges the 52 *solidi* received.

[ⲕⲁⲧⲁ]ⲡⲉⲥⲣⲁⲓ ⲡⲉⲣⲟⲙⲉ ⲯ[ⲏ]ⲟ[ⲩ]ⲏ ⲟⲩ ⲧⲓ-ⲧⲓ . ⲁⲧ . . | 2 . . . . ⲛⲟⲩⲛⲟ] | 3 [ⲭⲁⲁⲓⲭⲓ ⲁⲩⲱ ⲁⲛⲁⲡⲣⲟⲩ ⲛⲧⲉⲩⲧⲏⲙ ⲏ] | 4 [ⲥⲧⲟⲧⲁⲓⲧⲉ ⲧⲧⲏⲙ | 5 ⲭⲟⲩⲧⲣⲏⲙ ⲛϩⲟⲗⲟⲕ̄/ ϩⲁⲧⲧⲏⲙ ⲛⲧⲛⲟ[ⲩ]ⲣⲁ[2] [ⲙⲙ]-ⲙⲙ | 6 -ⲧⲁϥⲧⲉ ⲛϩⲟⲗⲟⲕ̄/ ϩⲁⲧⲧⲏⲙ ⲙⲛⲥⲧⲟ [ⲉ]ⲓⲁⲧ ⲏ[ⲙⲙ]ⲙⲧ | 7 ⲛϩⲟⲗⲟⲕ̄/ ϩⲁⲧⲧⲏⲙ ⲙⲡⲩⲟⲙⲧ ⲛⲉⲓⲥⲟ ⲟⲧ[ⲟⲛⲁ]ⲙⲉ | 8 ⲧⲁⲓⲟⲩ ⲙⲛⲉⲓⲁⲧ ⲛϩⲟⲗⲟⲕ̄/ ϩⲁⲧ-ⲧⲏⲙ ⲙⲛⲥⲟⲟⲩ ⲏ | 9 -ⲧⲣⲓⲙ ⲛⲁⲓ ⲟⲩⲛ ⲁⲓⲭⲓ ⲁⲩⲱ ⲁⲛⲁⲡⲣⲟⲩ ⲙⲧⲉ[ⲩⲧⲏ]ⲙ | 10 ⲡⲣⲟⲥ ⲟⲩ ⲛⲧⲁⲓ-ⲛⲟⲩⲟ ⲙⲛⲛⲉⲛⲉⲣⲛⲟⲩ ⲙ[ⲟⲩ] ϫⲙⲙ | 11 -ⲥⲙⲉⲧⲉ ⲙⲛⲧⲏ ϩⲁⲣⲟⲟⲩ ⲭⲁⲁⲙⲉ ⲉⲧⲃⲉⲛⲉⲧⲙⲟ | 12 -ⲥⲟⲣϫ ⲟⲩⲛ ⲁⲓⲥⲓⲛ ⲧⲉⲡⲣⲁⲥⲓⲥ ⲙⲛⲧⲏ ⲟⲩⲥⲧ[ⲟ]ⲭⲉ | 13 ⲟⲣⲟⲥ + ⲉⲣⲁⲫⲏ ⲫⲁⲓ ⲕⲍ ⲙⲁ/ ⲓⲁ̄ ⲥⲙⲙⲟⲛ / / / / ⲡⲉⲧⲣⲟⲛⲓⲁ

+ ⲁⲛⲟⲕ | 14 ⲡⲉⲧⲣⲟⲛⲓⲁ ⲧⲓⲥⲧⲟⲓⲭⲉ ⲁⲛⲟⲕ ⲗⲁⲩⲉⲓⲧ ⲡⲩⲟ [ⲙⲛⲁ]ⲕⲁⲣ/ | 15 ⲥⲉⲣⲙⲛⲉ ⲛⲧⲁⲓⲥⲁⲓ ϩⲁⲣⲟⲥ + ⲟⲉⲟⲗⲱⲣⲁⲕ[ⲉ[1] ϩ]ⲙⲙⲁ | 16 ⲙⲙⲟⲛⲧⲉ ⲙⲡⲣ̄ ⲡⲩⲟ ⲙⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲡⲣⲟⲙⲉ ⲭⲏⲟⲩⲏ | 17 ⲫⲟ ⲙⲡⲉⲧⲣⲟ + + [2] ⲁ[ⲙⲟ]ⲕ ⲙⲟϩⲁⲙ[ⲙⲓⲥ] ⲡⲩⲟ [ⲙⲙⲁⲕ/ ⲃⲓⲕ]ⲧⲱⲣ | 18 ⲡⲣⲟⲙⲉ ⲭⲏⲟⲩⲏ ⲧⲙⲟ ⲙⲙⲉⲧⲣⲟ +

[1] Different hand.

[2] Moῦλα.

1069.

Or. 6043.—Papyrus; 2½ × 4¼ in. The text, at right-angles to the fibres, is in a small, seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking (*ἀσφάλεια*) as to a division of house property.

[ⲙⲧⲛⲁⲩⲟ ⲟⲩⲛ ⲙⲡⲓⲥⲧⲣⲓⲣ] | 2 [ⲙⲁⲓ . ⲓⲛ . ⲉⲣⲁϩⲟϥ ⲙⲙⲁ ⲉⲙⲟⲙ[ⲟ] | 3 [ⲡⲣⲟⲟ]ⲥⲉⲙⲁ ⲛⲧⲁⲓ-ⲥⲁⲓ ⲉⲣⲟⲟⲩ ϫⲉⲁⲧⲙⲧⲁ] | 4 [ⲟⲩ]ⲭⲁⲓ ⲙⲙⲓⲭⲓⲟⲟⲩ ⲙⲉⲣⲟⲟⲩ ⲙⲉⲧⲁⲛⲁⲥⲧ[ⲟ] | 5 [ⲥⲓⲁ ⲉⲩⲟⲣϫ ⲙⲙⲏⲧⲛ ⲟⲩⲛ ⲁⲓⲥⲓⲛ ⲧⲓϩ[ⲟⲙⲟⲗⲟⲅⲓⲁ] | 6 [ⲥⲏⲙ ? / / / ? ⲣⲟⲥ + ⲁⲛⲟⲕ ⲫⲟⲩⲁⲛⲓⲟⲛ ⲛⲩⲟ] | 7 [ⲉ ⲛⲁⲓⲁ . . . . . ⲙⲡⲧⲣⲉ ⲥⲧⲁⲥⲫⲁⲗⲓⲁ ⲏ] | 8 [ⲙⲧⲁⲩ . . . . . ⲁⲓⲥϩⲁⲓ ⲁⲩⲱ ⲧⲙⲟ ⲙⲙ[ⲡⲧⲣⲟ]

1070.

Or. 6044.—Papyrus; 4⅜ × 5¼ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Scribe's subscription to a contract (? *σύμφωνον*).

[-ⲟⲩ ⲡⲉⲗⲗⲁⲩ/ ⲡⲁⲓⲁⲕ/ ⲁⲩⲱ ⲡⲁⲡⲓⲟⲥⲓⲟⲩ ⲡⲟⲓ-[ⲕⲟⲛⲟⲙⲟⲥ[3]] | 2 [ⲥⲧⲙ]ⲫⲟⲩⲟⲛ ⲙⲡⲣⲟⲓⲕⲟⲥⲟⲩ ⲭⲏⲟⲩⲏ ⲥⲓⲧⲟⲟⲩ +

[1] Different hand. *V.* no. 1028, 13.

[2] Original hand.

[3] I have not found this elsewhere. *Cf.* *δημόσιος ζυγοστάτης*, *BGU.* 837.

1071.

Or. 6045.—Papyrus; $2 \times 2\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Acknowledgment of debt by Phoebammon(?) son of Andreas, of [ⲡⲟⲩⲁ]ⲡⲓⲉϣⲟⲟⲥ[1] in the nome of Shmoun, to Helladius ϩⲓⲗⲗⲁⲧⲉ the *σχολαστικός*.

1072.

Or. 6055.—Papyrus; $6 \times 5\frac{3}{8}$ in. There are two texts; (1) that parallel with the fibres is in a small, irregular hand; (2) the other in a larger, even hand.

From Ashmunain. [Rev. C. Murch.]

(1) A *ὅρος*, issued by Victor son of Philotheus, and John son of Bane, in a dispute between Mark, a carpenter, and Aphore and his wife, as to a division of property.

[ⲫⲁⲓⲧⲫ ⲛⲉⲟⲩⲧⲟⲙⲟϥ ⲉϫⲱⲟⲩⲧ ⲁⲣⲁ | 2 [ⲉⲣⲟⲥ ⲉⲧⲃⲉⲟⲟⲛⲟⲗⲟⲅⲓⲁ ⲉⲧⲉⲣ[ⲉ | 3 [ⲧⲁⲣⲉⲫⲥⲁ[ⲓ | 4 [illegible | 5 [ⲙⲁⲣⲕ°/ ⲡⲁⲣⲁ ⲁⲫⲟⲣ[ⲉ] | 6 [ⲙⲟⲛⲟⲓ ⲁⲉ ⲛϩⲟⲗⲟⲕ/ ⲉⲃⲓⲧⲟ[| 7 [ϫⲓ ⲧⲣⲓⲛⲓⲥⲓ ⲉⲙⲁⲩ ϩⲓⲱⲟⲟⲩⲧ | 8 [ⲡⲓⲧⲉⲁⲫⲟⲣⲉ ⲃⲓ ⲡⲟⲩⲟ ⲛ-ⲃⲧⲟⲟⲩⲧ | 9 ⲡⲧⲡⲁ[ⲩ]ⲉ ⲛⲉⲧⲛ ⲡϫⲟⲕ ⲉⲡⲉⲧⲣⲓⲡⲓⲥⲓ ⲉⲙⲁⲣⲕ°/ . . | 10 . ϫⲓⲧⲉⲧⲉⲃⲣⲓⲡⲓⲓ ⲩⲟⲟⲛⲉ ϩⲓⲧⲉⲧ-ⲡⲓⲧⲉ ϫⲉⲛⲁⲓ [ⲓⲉ]ⲡⲉⲃⲁⲓⲕⲁⲓ | 11 -[ⲟⲛ] illegible (gave date?) | 12 [ⲁⲛ]ⲟⲕ ⲃⲓⲕⲧ/ ⲡⲩⲉ ⲡⲡⲓⲗⲁⲕⲁⲣ/ ⲫⲓⲗⲟⲃ[ⲓⲟⲥ] | 13 ⲧⲓⲥⲧⲟⲓ ⲉⲡⲓϩⲟⲣⲟⲥ[2] ⲡⲧⲁⲣⲧⲁⲁϥ ⲕⲁⲧⲁ ⲡⲓⲧⲁⲓⲥⲟⲧⲓⲟϥ | 14 . . . ⲉ . . ⲉⲙⲁⲣⲕ°/ ⲫⲁⲓⲣⲩⲉ ⲡⲓⲁⲫⲟⲣⲉ + ⲓⲱⲁⲛⲛⲓⲥ | 15 . . . . ⲡⲩⲉ ⲡⲃⲁⲛⲉ ⲛⲧⲁⲓⲥⲁⲓ ϩⲁⲣⲟϥ ϫⲉⲛⲃⲛⲟⲉⲓ | 16 ⲁⲛ ⲁⲩⲱ ⲛⲧⲁⲣⲧⲓ ⲡⲓϩⲁⲛ ⲡⲓⲓⲁϥ[3] ⲕⲁⲧⲁ ⲡ[ⲓ] | 17 -ⲧⲁⲓⲥⲟⲧⲓⲟϥ ϩⲓ-ⲧⲟⲟⲧϥ ⲓⲁⲫⲟⲣⲉ ⲡⲓⲧⲉϥⲥⲓⲱⲥ ⲡⲓ | 18 -[ⲓⲁ]ⲣ-ⲕⲟⲥ ⲫⲁⲓⲣⲩⲉ ⲕⲁⲧⲁ ⲡⲓⲧⲁⲓⲥⲟⲧⲓⲟϥ | 19 ϩⲓⲧⲟⲟ-ⲧⲟⲩ + + +

(2) Part of a letter, mentioning honey, ⲉⲃⲓⲱ ⲟⲩⲁ ⲓⲁⲉⲧⲕⲟⲓ ⲁⲩⲱ[, which(?) is to be delivered to ⲓⲟⲩⲥⲧⲁ ϫⲁⲓ.

1073.

Or. 6056.—Papyrus; $9\frac{3}{4} \times 9$ in. The text, parallel with the fibres, is in a rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Undertaking addressed by —— to Apa Kyri (? *cf.* no. 1015), relative to land inherited by the latter from his mother-in-law and known as 'Basil's field.' Its dimensions were given; also conditions as to its rights to the river-water, vineyards, trees &c., and duties as to clearing it of reeds(?). The rent (*φόρος*) in corn is specified and is to be measured by the landlord's men, who shall take 'the first and the last' and whose daily wage (*ἡμέρα*)[1] the tenant shall pay, partly in cheese.[2]

[ⲡ . . ⲉⲣⲙⲟⲛⲓⲏ ⲉⲓⲥϩⲁⲓ ⲙⲡⲕⲧⲣ/ ⲁⲡⲁ ⲕⲩⲣⲓ ⲡⲓⲱⲉ | 2 [ⲧⲙⲟⲧⲛ[3] ϫⲉⲧⲣⲁⲩⲉ ⲧⲓϩⲟⲙⲟⲗⲟⲅⲉⲓ ϩⲙⲁ-ⲟⲩⲟⲩ | 3 [ⲁ [ϩⲓⲁ]ⲛⲁⲧⲏ ϩⲓⲗⲗⲁⲅⲕⲓ ϩⲓⲗⲗⲁⲧ ⲙⲥⲧⲏ-ϩⲁⲣⲛⲁⲓⲏ | 4 [ⲧ ⲛⲁⲕ ⲙⲟⲩⲟⲉⲓⲩ ⲙⲙⲟ ⲉⲕⲁⲕⲉⲗⲉⲩⲉ ⲉⲙⲧⲁⲓⲁⲫⲉⲣⲉⲥ[6] ⲉⲣⲟⲕ | 5 [ⲙⲡⲉ ϩⲁⲧⲉⲕⲙⲁⲕⲁⲣⲓⲁ ⲙⲡⲩⲟⲙⲉ ⲉⲓⲧⲉ ⲟⲩⲟⲙ | 6 [ⲱⲉ . . . ⲉ ⲙⲧⲉ[ⲩ]ⲁⲧⲙⲟⲧ-ⲧⲉ ⲉⲣⲟϥⲙⲉ ϫⲉⲙϩⲟⲓ ⲉⲃⲁⲥⲓⲗⲉ | 7 [ϩⲟⲟⲩ ⲉⲣⲙⲉ ⲛⲁⲓ ⲉⲣⲉⲙⲧⲉⲙⲟⲟⲣ ⲉϥϩⲁⲛⲟⲟⲩ ⲙⲙ ⲉⲣⲟⲟⲩ ⲩⲁⲧ ⲙⲟⲩ | 8 [ⲩⲁⲁⲧ ⲉⲣⲉⲡⲉⲧⲉⲙⲟⲟⲣ ⲉϥϩⲁⲛⲟⲟⲩ ⲙⲙ ⲉⲣⲟⲟⲩ ⲙⲙⲉⲧⲣⲉ ⲙⲙⲉ ⲛⲁⲓ ⲉⲣⲉⲙⲧⲉ ⲙⲉⲉⲧⲓⲁ ϩⲁⲛ ϩⲓⲱⲟⲟⲩ ⲩⲁⲧ ⲙⲟⲩ | 9 [. ⲙ ⲩⲙⲙ ⲧⲙⲣϥ ⲙⲙⲉⲧⲣⲉⲙⲙⲉ ⲙⲙⲉⲧⲉⲣⲥⲟⲟⲩⲉ[4] ⲙⲙⲧⲛⲉ | 10 [ⲛⲁⲓ ⲧⲁ[ⲩ]ⲟⲟⲣⲉⲃ[5]

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[1] *V.* Krall vi.

[2] ρ written over ⲁ.

[3] *I.e.* jointly with Victor.

[1] *Cf.* Crum, *Ostr.* no. 82.

[2] *Cf.* the same quantity of cheese, Krall ccxlii.

[3] ⲧⲙⲟⲧ ⲟⲩⲙ.

[4] Sheep-folds; *v.* Peyron, *Gram.* 174.

[5] ? for ⲩⲱⲗϥ. Not ⲕⲟⲟⲣⲉϥ.

ⲏⲕⲁⲓ ⲧⲁⲕⲁⲟⲁⲣⲓⲍⲉ ⲙⲡⲟⲩ ⲭⲏⲙⲉⲓⲕⲁ | 11 [ⲙ ⲧⲁ-ⲭⲟⲩ ⲏⲕⲁⲣⲡⲟⲥ ⲙⲙⲏ ⲉⲓⲟⲩⲁⲩⲩ[1] ⲧⲁⲥⲁ ⲛⲉⲙⲕⲁⲣⲡⲟⲥ ⲉⲍⲟⲩⲛ | 12 [ⲁ]ⲙⲡⲟⲗⲓⲍⲉ ⲧⲁⲧⲓ ⲛⲁⲕ ⲥⲁⲛⲉⲙⲫⲟ-ⲣⲟⲥ ⲧⲉⲣⲟⲙⲉ ⲡⲣⲟⲙⲉ ⲙⲙⲏ | 13 [ⲉ]ⲧⲟⲩ ⲙⲉⲟⲩⲟ ⲉⲧⲉⲧⲉⲙⲟⲩⲉ ⲙⲉⲟⲩⲟ ⲉⲙⲁⲙⲟⲩⲟⲩ ⲉⲧⲩⲣⲩⲟⲣ[2] ⲉⲧ | 14 [ⲉⲣⲉⲡⲉⲕⲣⲟⲙⲉ ⲩⲓ ⲙⲙⲟⲟⲩ ⲥⲓⲭⲟⲓ ⲟⲩⲣⲓ ⲙⲧⲩⲟⲣⲙⲉ ⲙⲙⲟⲁⲉ | 15 [ⲧⲉⲕⲭⲓⲫⲟⲣⲟⲥ ⲙⲙⲟⲥ ⲁⲧⲟ ⲧⲁⲣⲟⲙⲙⲓⲣⲁ [ⲙⲙⲁ]ⲕⲣⲟⲙⲉ ⲉⲧⲙⲁⲉⲓ | 16 [ⲁⲕ ⲁⲉ ⲥⲁⲛⲥⲧⲙⲙⲟⲩⲁ ⲙⲡⲉⲫⲟⲣⲟⲥ ⲙⲉⲟ ⲙⲥⲁⲗⲟⲟⲩ ⲙⲙⲉⲟ ⲙ | 17 [mostly lost] ⲙⲧⲟⲩ ⲉⲧⲁⲩⲧⲟⲕⲉⲟⲩ | 18 [ⲙⲙⲟⲟⲩ ⲥⲙⲟⲟⲩⲉ ⲙⲙⲙⲧⲥⲛⲟⲟⲩⲧⲉⲉ ⲙⲭⲓⲉⲉ ⲙⲙ-ⲡⲉⲓⲁⲧⲉ]

Verso: Greek account.

1074.

Or. 6057.—Papyrus; 8×6⅝ in. There is a text on each side. This, at right-angles to the fibres, is the earlier and is in a regular, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Apparently from a document regarding landed property inherited by a married woman. But possibly from a letter.

[ⲙⲉⲁⲟⲩ ⲥⲙⲛⲟⲩⲧⲟⲩ ⲙⲙⲛⲟⲩⲧⲉ] | 2 ⲙⲙⲉⲥⲥⲁⲓ ⲁⲡⲁ ⲟⲟⲟⲗⲟⲫⲁⲕⲟ ⲙⲙⲏ] | 3 [ⲡⲟⲩⲱⲟⲩ ⲙⲙⲛⲟⲩⲧⲉ ⲙⲧ . . ⲉ . ⲙⲧ] | 4 [ⲁⲓⲁ . . . ⲣⲟⲙ[3] ⲛⲁⲓ ⲛⲧⲁⲧⲟⲓ ⲟⲥⲣⲁⲓ] | 5 [ⲕⲟⲗⲗⲟⲧⲟⲟ ⲧⲁⲁⲕ ⲛⲁⲥ ⲟⲩⲣⲟⲟⲟⲩ] | 6 [ⲭⲟ ⲙⲙⲟⲟⲩ ⲥⲁⲫⲉ ⲛⲣⲧⲟⲕ ⲙⲟⲟⲩ[ⲟ] | 7 [ⲟⲩ ⲥⲓⲧⲙⲧⲉⲩⲛⲁⲙⲉⲥⲉ ⲙⲙⲉⲥⲓ[ⲟⲧⲉ] | 8 [ⲛⲁⲕⲧⲟⲩ ⲟⲉⲭⲓ ⲙⲙⲟⲟⲩ ⲧⲁⲣⲟⲩ[ⲙⲉ] | 9 [ⲛⲁⲓ ⲛⲧⲁⲙⲟⲥⲓⲟⲧⲉ ⲡⲣⲟⲕⲓⲍⲉ[4] ⲙ] | 10 . . . ⲟⲩⲁⲃⲁⲗⲟⲩ ⲛⲧⲉⲫⲟⲩⲟⲩ ⲧⲁⲣ] | 11 . . ⲛⲟⲩ ⲙⲉⲥⲓⲟⲧⲉ ⲭⲏⲙⲉⲓⲥⲁⲓ] | 12 . . ⲥⲟⲟⲙⲉ ⲙⲙⲟⲩⲩ . . . ϩ ⲙϩ] | 13 . . ⲣⲙⲟⲟⲩ ⲭⲙⲟⲟⲩⲧⲁⲗⲗⲁⲩ[ⲗ] | 14 . . . . ⲃⲓ ⲧⲟⲩⲁⲙⲏⲗⲟⲅⲓⲁ[1] | 15 ⲍⲟⲩⲙ ⲙⲃⲓ ⲗⲗⲁⲩ ⲥⲙⲙⲉⲧ]

[1] *V.* Krall cxxvii. 20.

[2] *Cf.* ⲩⲗⲩⲣⲟⲛ in no. 1031.

[3] Not Διαγραφον or Απορον.

[4] Προοικίζω.

On the other side, a letter addressed to Theocharista.

1075.

Or. 6046.—Papyrus; 27 consecutive foll. and a small, unplaced fragt.; 11¾×10 (or the single fol., 5) in. Most foll. were double, but several are single, with an extra extension of about 1½ in. on the inner edge to allow of a fold and so of their being pierced by the two small leathern thongs, which, penetrating the whole mass at top and bottom, held it together. Each fol. is paged on *recto* and *verso*, the numeral being preceded by σελ/ (σελίς).[2] Foll. 1—20*a* are pp. β—μ (which was the last so paged, as shown by the list on fol. 23*a*). Foll. 24—27 are written in the reverse direction and 24—26 are paged [α]—ϛ, fol. 26 being α. Fol. 27 is apparently unpaged. Written parallel with the fibres, by two scribes: by the 1st, foll. 1—10*b* (middle), 12*a* (mid.)—22*a*, 24—26*a* (partly), 26*b*, 27; by the 2nd, foll. 10*b* (mid.)—12*a* (mid.), 22*b*, 23 (part), 26*a* (part).

[Rev. C. Murch.]

An account-book. The text is Greek, except for a number of curious Egyptian names and words in which Coptic letters are employed. The loss of the first fol. (pp. —, α) probably deprives us of the title, but it is

[1] † Ἀναλογία.

[2] This paging, as the positions of the figures and difference in ink show, was added after the text.

evident that the book is a record of a μερισμός or assessment of corn for the village of Temseuskor—(?) and the τόπος (or τοπαρχία) of Dêmeos (*or* -on), presumably in the neighbourhood of Antinoe (*v.* pp. 3*b*, 27*b*). Each page shows a column of 30—33 *ll.* Each line consists of a name (sometimes in nom., sometimes in genit.), either alone or followed by a second name (in gen.), presumably the father's, or by another designation (locality, office, trade). Opposite each are two figures: (1) a sum of money, preceded by κ/ (κεράτια) and ranging from ½ to about 25, or, rarely, by ⸰ν (νομίσματα); (2) an amount of corn, with the sign ⳟ (1st scribe) or Ⳡ (2nd scr.) = πυροῦ. Of these second figures the totals are given at the foot of the column, preceded by the compound sign ⳟⲛ or Ⳡⲛ = πυροῦ μυριάδες.[1] An approximate proportion is observed between the amounts of money and corn, one κεράτιον corresponding roughly to 900 *artabas* and one *solidus* (νόμισμα) to 17000 *artabas*. *E.g.*, on fol. 1*b*, κ/ 2, 4, 6 = respectively 1900, 3700, 5600 *artabas* and on fol. 2*b*, ⸰ν 2, 5 = respectively 34000 and 85000 *artabas*. It is noticeable that, on these figures, a *solidus* appears to contain only about 19, instead of 24, κεράτια. The relation between the amounts of money and corn remains obscure; obviously it is not one of price.[2]

Each column or page is headed by a line giving a date &c., whence it appears that the accounts on foll. 1—20*a* cover 8 months (Thoth — Pharmouthi[3]). Similar headings frequently interrupt the column also lower down. The following is a list of them. Those on the *versos* usually repeat those on the *rectos*.

fol. 1*a*. αδοσ/[1] ομοι/ θωθ κθ

b. αδ]οσ/ ,, ,,

2*a*. φα]ωφ/ ιε αδοσ/ ομοι/

b. ,, ιε ,,

3*a*. ,, ιε ,,

b. λογ/ των αποδ/ ομοι/ ⸰ ιβ ευσ/ ζυγ/ αντ/[2]

4*a*. φαωφ/ κδ ομοι/
λογ/ των ⸰ ζ ≠ ζυγ/ της κωμ/[3] ≤ παλαιοῦ λογοῦ δ/[4] τατιαν/ αθυρ θ

b. +[5] ομοι/ τοαυτοῦ των ⸰ ζ ≠ ζυγ/ της κωμ/

5*a*. αθυρ κς ομοι/

b. ,, κζ ,,
χοιακ ι δ/ αμμ/ διακ/ (*numeral*) απο δομ/[6] (*numeral*)

6*a*. ,, ι ?

b. ,, ι ομοι/

7*a*. ,, ι ≠

b. ,, ⳥ (*sic*)

8*a*. ,, ⲓ? ομοι/
τυβι ϵ

b. ,, ϵ ομοι/

9*a*. ,, ?

b. ,, ϵ ομοι/
λογ/ τατιν/ ερμ/[7] απο (*above*) τυβι

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[1] For the second part of this sign *cf. BGU.* 84 (Kenyon).

[2] The above description of the financial features of the text is due to Mr. Kenyon.

[3] Pachons also occurs on fol. 20*b* and on the detached fragt., *i.e.* apparently after the conclusion of the main account.

[1] Variants show this to be ἀπόδοσις.

[2] = εὔσταθμα ζυγῷ ἀντινουπόλεως (*cf. Pap. Amherst* cli).

[3] = ζυγῷ τῆς κώμης.

[4] = διά, the sign here and throughout being that in *e.g.* Wilcken's *Tafeln*, xviii*a*.

[5] A cross precedes most of these headings, but is omitted here.

[6] Obscure.

[7] ? = ἑρμουπολίτου.

10*a*. τυβι ε δ/ των πραγμ/[1]
λογ/ βικ/ γνωστηρ[2] ⸗ σιπ/[3] του οικ/
ηλιας τυβι θ απο ὑ̊ δ κ/ σεϥδ
b. λογ/ των σιπ/ δ/ βικ/ γνωστηρ τυβι θ
ομοι/
λογ/ απο το σιμ̣ο̣ῦ̣ μεχειρ δ ὐ[4] διαφ/
κτητορ/ δ/ ιωαννι πραγμ/ ευσ̣/

11*a*. μεχειρ δ ομοι/
b. ,, δ ,,

12*a*. ,, δ ,,
μεχειρ κβ λογ/ τατιαν/ ερμ/
b. ,, δ ομοι/ (followed by one name only)
,, κβ αποδοσ/ ὑ̊ ιβ ευσ/ ζυγ/

13*a*. ,, κβ ομοι/
b. ,, κβ

14*a*. ,, κβ
φαμενωθ α ⸗ αποδοσ/ ὑ̊ λ ευσ/
b. ,, α

15*a*. ,, α
b. ,, α
,, ιζ αποδοσ/ ὑ̊ ιβ ευσ/

16*a*. ,, ιζ
b. ,, ιζ

17*a*. ,, ιζ
b. ,, ιζ

18*a*. φαρμουθι β απ̣̂δοσ/ ὑ̊ κδ ευσ/
b. ,, β αποδοσ/ ομοι/

19*a*. ,, η ,, ,,
b. ,, κδ

20*a*. ,, κδ
b. β εις πραξ/ μερ/[5] δεκ/ ι̣β̣ παχ/ κ

21*a*. λογ/ κωμ/ τε̣μ̣σ̣ε̣υ̣̣σ̣̣κ̣̣υ̣̣ρ/[1] δεκατης ινδ/, followed by 2 entries and a general addition:
⸗ του πακτου ὑ̊ τνδ ευσ/ απο ⳇ βε
ομοι/ ⸗ ταπαν/ του βοηθ/[2] ⳇ ιβ ⸗
γι/ ⳇ ϥγ[3]
sic ∫ αφ/[4] δ/ πρωτ/[5] εις πραξ/ ψπ⳾βσ
b. θωθ αποδοσ/ ινδ/ ι ιωαννι πραγμ/
δ/ κοιν/[6] της κωμ/ ὑ̊ οβ αλεξ/[7]
ομοι/ ⸗ παρασχ̣̂[8] (*this erased*)
[*a name*] ⸗ ,, ὑ̊ γ
[*a name*] ,, τοαυτο ὑ̊ α

22*a*. Blank.
b. κατασελ/[9] τοπ/ δημεου[10] μερ/ δεκατης ινδ/, followed by the 6 totals of the shorter series of accounts (foll. 27*a*, 26, 25), designated as α σελ/ to ⳾ σελ/ and amounting together to ⳇ ναⳏϥ.

23*a*. λογ/ κατασελ/ μερ/ δεκατης ινδ/, followed by the totals of the main account (foll. 1—20*a*), designated here as α σελ/ to μ σελ/. Their total is stated thus: δ/ εις πραξ/ της κωμ/ ⳇ ψλδετ, which added to that of the shorter account,

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[1] 1 = πραγματευτῶν.

[2] A tax-inspector (*cf. Pap. Amh.* cxxxix, cxl). In Cairo 10473 (papyr.) γνωστὴρ κώμης.

[3] *V.* 1 σιπιον in Index.

[4] Scarcely = ὑπέρ, as the usual sign is so frequently used.

[5] 1 = μερισμοῦ.

[1] Or τευ- and κορ/; the latter being perhaps a separate word. *Cf.* f. 24*a*.

[2] = ὑπὲρ δαπάνης τοῦ βοηθοῦ.

[3] The ligatured form of γι here and f. 23*a* is almost circular, showing whence that in *e.g.* Crum, *Copt. MSS.* p. 78, there (p. 80) explained as ὁμοῦ, is derived.

[4] Recurs foll. 26, 27 and no. 1076.

[5] ? πρωτοκωμήτης, *cf.* Crum, *Ostr.* p. 28; or a name, *e.g.* Πρωτάρχου.

[6] = κοινόν or κοινότης.

[7] *Cf. Pap. Oxyrh.* I. p. 235.

[8] Obscure.

[9] = κατάσελις. *Cf.* no. 1076.

[10] Reading confirmed by subsequent variants. Presumably a τόπος so named.

amounts to (734·5300 + 51·6900 =) ψπϛβσ 786·2200.[1]

The detached fragt., which seems to belong to the foregoing text, has

β̣ εις πραξ/ ομοι/ παχ/ α, with 3 names following,

δ/ κοιν/ της· κωμ/ θωθ ι κε̣φ̣/ ν̣ ϛ̣, with 2 names following. The other side is blank.

The shorter account, at the other end of the book (foll. 24—27), shows the headings

fol. 27*b*. [illegible]ευσ/ ζυγ/ αντ/

[illegible]μεδ̣σ̣ ∫ αφ/ δ/ των κτητ/[2] δημεου, followed by 19 ll. of erased accounts, below which are further names and figures.

a. τοπ/ δημεου φαμ[ενωθ[illegible]

26*b*. Illegible.

a. τυβι ϵ ι ινδ/
μεχειρ δ ν̣ γ
∫ αφ/ σ

25*b*. μεχειρ κβ ν̣ β τοπ/ δημεου
ομοι/ ν̣ α φαμεν ιβ
φαρμ/ κδ

a. ,, κδ

Fol. 24*a* is blank, while *b* has the usual column of names and figures, headed λογ/ μικρ/ λογ/ κωμ/ τεμσευσ̣κ̣υ̣ρ̣/ δεκατ/ [ινδ/] μ̣ε̣ ./ μεχειρ κβ.

Some 170 names occur in these accounts; but it is hard to say whether all are personal names.[3] Among the latter many are familiar, being either biblical (*e.g.* Abraham, John, Peter, Elias, Jeremias, Jacob[1]) or hagiological (*e.g.* Victor, Colluthus, Phoebammon, Mena, George, Macarius). But many also are rare or as yet unknown and of such the more notable are here given. Almost all recur several times, so that readings are usually certain; the occasional references to the fol. being added only in the least frequent cases. The case-endings are here left as in the MS.; brackets enclose variants and tentative completions of abbreviated forms. *Ακουι*[2] 18, *Ακωριου*,[3] *Αλβιου*[4] 10*b*, *Ανικιου*, *Ανουβιων*, *Ανουφ/* (*so always*), *Αροου* (*Αροουτος*[5] 11*b*), *Απολλ(ω*, *Απολλως*, *Απολλωτος*, *cf. Απε Απαλο* 7, 12*b* &c.), *Απορ*(?), *Ατρητος*, *Αυορ*, *Βανος*[6] (*Βανου* 8), *Βαχη*,[7] *Γουνθ*(ος), *Ελλωτος*,[8] *Ερμαπολ*(λω), *Ευς*[9] 13, 27 (*Ευτος* 11), *Ζηνοδωρ*(ος), *Θαβουνος*[10] 14*b*, *Θεονιλ*(ος ?), *Ιουλουμενος* (*Ιλουμ/* 15*b*), *Ισιδος*, *Ιωνιου* 27, *Ιων*,[11] *Καβιου*,[12] *Καλατους*,[13] *Καλη*[14] 19, *Καπαι*,[15] *Καϩ*, *Καχωχ*,[16] *Κελελε* 15*b* (*Κελελ* 20*b*), *Κελλη*, *Κλεμ*(ης), *Κλυμαξ* 11*b*, *Κομες*, *Κοοϩλ* (*Κοοϩ* 4*b*),

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[1] The recognition of the peculiar decimal method here employed is due to Mr. E. W. Brooks, and was worked out by Mr. Kenyon.

[2] = κτητόρων.

[3] Especially of course in those beginning with Π-, Πα-, several of which may be designations of locality or trade.

[1] Several of these have hellenized forms, as Αβραμιου, Ιακυβιου.

[2] *Cf.* Ακουεις Kenyon *Cat.* ii. 311, Ακους *BGU.* 498.

[3] Ακῶρις *BGU.* 526.

[4] *Cf.* ϩαλμιου *below.*

[5] *Aeg. Zeitschr.* 1891, 2. *Cf.* Ταροου *below.*

[6] *Cf.* BAIIC.

[7] *Cf.* Βάκχη *Pap. Oxyrh.* cclxiii.

[8] CAAC Crum, *Ostr.* no. 446; *cf.* ϩAAO.

[9] *BGU.* 281, 860. It is fem., *v. Corp. Rain.* i. xix. and no. 1076. *Cf.* Πιευς.

[10] *Cf.* Θαμοῦνις *Pap. Oxyrh.* i. 99.

[11] Krall v.

[12] Crum, *l.l.* no. 166.

[13] ? Καλᾶς *BGU.* 392.

[14] Crum, *l.l.* no. 230, *Mitth. Rain.* v. 32, *BGU.* 839 &c.

[15] *Mitth. R.* 536.

[16] *Cf. Aeg. Z.* xxviii. 1 and KATOTC Crum, *l.l.* 438.

Κου, Κουι νου,[1] *Κουι σον, Κουι σνοβ, Κουι τικ, Κουι ϣα, Κυρα, Κωντα* 26*b*, *Κωρ χιχ* (*Κουρ χιχ*, *-χιω* 11), *Λακον,*[2] *Λαξος*[3] 11*b* (*Λαξοου*), *Λασουκ* (*Λασουκ|* 18*b*), *Λαχη,*[4] *Λαχο, Λενη, Λευτος,*[5] *Λοοχε, Λουλου*[6] 7 (*Λουλουτος*), *Λουσια, Λυθις* (*Λυθιου* 3), *Λωτα, Μαθητης*(?) 16*b*, *Ματοι*(?), *Μηνα, Μηνας, Μινος* 26*b*, *Μινου* 13, *Μονις* (*Μονιου*), *Απα Νοκις*[7] (*Νοχις*), *Νοννα, Ονοβερ, Παησις, Πακου*[8] 20*b*, *Παλικου, Παμιδου*[9] (*Παμιτου* 27), *Πανε,*[10] *Πανεχευτ|* (or *-ενγ|*) 12, *Πανηχνου, Πανουβε*[11] (*Πανοβε* 14), *Παρβας, Παρσας, Πασταμου*[12] 9*b*, *Πασωθιου, Πατσαλαμανα*[13] (*-αννα* 11*b*, *-αντ|* 6*b*), *Πατσοουτε, Πατχιτς, Παχαον* 25, *Παχυμιου, Παϣοτη* 14, *Παχεερ* 25, *Πεβε* 20*b*, *Πεβο*[14] 14*b* (*Πεβου* 17*b*, *Πεβω* 17), *Πεευτος*[15] 27, *Πειουλ* (*Πιουλ*), *Πειλιϣ,*[16] *Πεκυσις, Πελ|* 7*b*, *Πεμην*[17] 6, *Πενοβ*[18] (*Πενοϊ* 6*b*), *Περητ,*[1] *Περουϣ*[2] (*Πουρουϣ*), *Περσουϣ* 26 (*Πευρ-* 27), *Πεσοου*[3] (*Πεσσοου, Πεσσου, Πεσσουτος*), *Πεσχαλ*[4] (*Πεσχαλ*), *Πετηνηου*[5] (*Πετινιου* 26*b*), *Πευροτ, Πεϣοι* (? *Πισοι* 25), *Πιγσυς* 12*b*, *Πιηουτ* 17, *Πιλατος,*[6] *Πινουτ(ιων)*, *Πιου* 25, *Πιπερ* 13*b*, *Πις, Πιστος, Πιτεχου, Πκυλις,*[7] *Πλουτ(ιων, Πλωτιων)*, *Πμασε*[8] 4*b*, *Πναχκας, Πουηηβ* (*Πουηβ*),[9] *Πτουλ* 9, *Πϣενητ*[10] 26 (*Πϣνητ*), *Πχαχ,*[11] *Ραπτου, Σαιη*[12] 4*b*, *Σαμηει* (*Σαμεει*), *Σαννα*[13] 20*b*, *Σινουερη* 11*b*, *Σοιου, Σουριχη, Αβα* (*Αββα*) *Στεξ* (*Στεκς* 11), *Ταγος*[14] 8, *Ταλαου* 1*b*, *Ταροου*[15] (*Ταροουτ* 12), *Ταξαμενη* 20*b*, *Αμα Τασου,*[16] *Τατιανου* (*Τατιν|*, *Τιτιανε*), *Τεϣνεεενε, Τιμουτη,*[17] *Τοοσε, Τρασιας, Τχεερ,*[18] *Τιος*[19](?), *Υπερεχιος, Φανουβ, Φιβις* (*Φυβης, Φιβιου*), *Φομντ* (*Φομητ*), *Χωλος,*[20] *Χωωρ, Ψας* 4, *Ψα-*

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[1] With this series (Little ——, Little brother, Little blood, Little flame, Little feast) *cf.* ⲕⲟⲩⲓ *Alexandria Mus.* no. 120, Κοῦις *BGU.* 700.

[2] *Pap. Amh.* cxxviii, *Not. et. Extr.* xviii. 329.

[3] *BGU.* 392.

[4] † Λαηύ Kenyon, *Cat.* i. 216.

[5] ⲗⲉⲩⲧⲟⲥ Zoega 241.

[6] Krall v.

[7] ⲁⲡⲁ ⲛⲟⲟⲩ, Krall xciii. *V. Wien. Denkschr.* xxxvii. 126.

[8] Crum, *l.l.* no. 120.

[9] Παμίτης Wilcken, *Gr. Ostr.* 343.

[10] Πανίς *BGU.* 843.

[11] † Πανοῖφις.

[12] † Παστάμων, Pomialowski, *Jitie . . . Paesia Velikago* (1900) 89.

[13] *Cf.* ⲧⲥⲁⲗⲁⲙⲁⲛⲛⲁ Crum, *l.l.* no. 450 and *Eg. Research Acct., The Osireion*, pl. xxxi, no. 24.

[14] Crum, *l.l.* no. 166 &c.

[15] *Cf.* Ευς *above.*

[16] Crum, *l.l.* no. 202.

[17] † ⲙⲓⲏⲏⲙ Krall xi.

[18] Πενόβ *Pap. Amh.* cxxxvi.

[1] Περίτ *ib.* cxlii.

[2] Περοῦσις *ib.* cxxxix, *BGU.* 892.

[3] Or. 4881, Πεσοῦς *Aeg. Z.* xxxii. 48.

[4] † ⲡⲉϣⲭⲁⲗ Krall cclii.

[5] Πίτωος *Pap. Amh.* cxl.

[6] Krall clxviii and no. 1076.

[7] Possibly for ⲡⲕⲧⲣⲓⲥ; but κυρ(ις) is a title on 12*b*.

[8] ⲡⲁⲥⲥ Crum, *l.l.* 305.

[9] Probably a name, being sometimes preceded by κληρ(ονόμοι).

[10] *Cf.* ⲫⲉⲛⲏⲏⲧ *below.*

[11] V. Spiegelberg, *Eigennamen* no. 320*a*.

[12] Σαΐς *BGU.* 244, Σαῆις Grenf. *Gk. Pap.* i. 20.

[13] ⲧⲥⲁⲙⲏⲛⲁ Cairo no. 8665.

[14] ⲧⲁⲅⲁⲥ Crum, *l.l.* no. 449, Ταγώς Grenf. *Gk. Pap.* ii.

[15] *Cf.* Αροου *above.*

[16] Τασώς Kenyon, *Cat.* ii. 148.

[17] † Τιμόθεος.

[18] † ⲧⲩⲃⲃⲉⲣⲁ.

[19] Apparently a name, as it is often followed by a title only.

[20] Presumably a name, though it always follows another.

τος, Ωρ (Ωρος), Ωφελιου, ⲯⲉⲛⲏⲧ[1] (ⲯⲓⲛⲏⲧⲟⲩ 26*b*), ϩαλμιου,[2] ϩαμποι (ϩανποει 10*b*), ϩελενα (ϩελεννα, ϩεληνα), ϩοριⲟⲩⲯ 7 (ϩ̣ⲓ̣ⲣⲟⲩⲯ 4*b*).

The following places, besides the two with which the assessment is primarily concerned, occur either as independent contributors: της αγιας ε̈ϊκ̈λ̈η̈σ̈ϊᾶ̈ (εκλ/), του αγιου μαρτυρ(ος); or joined with a personal name: απο ερμ(ουπολεως), απο αρμοτ/[3] (αρμοθ/ 4*b*, αρμοτν/ 14), απο τβακε (-κη); or representing one: παρακοτε. In 25*b* a κοιν(ον ?) επoικ(ιου) is a contributor.

The descriptive words, indicating occupation or office, are αββα (αβα), απα 15*b*, αμα, αμπελουργ(ος), αναγνωστης, αρτοκοπ(ος), βοηθ(ος), γναφευς, γνωστηρ, γραμμ(ατικος or ? -ατηφορος), γυν(η), διακονος, ελαιουργ(ος), εργατης (παρκατης[4]), θυγατηρ 20, ιατρος 14*b*, καθαρουργ(ος), κερμιχου[5] (γερμιχου), κεφαλ(αιωτης), κληρ(ονομοι, κληλ/) preceding a name, κυρ(ος) 12*b*, λαουϫ̣(ραφος[6]), μαγειρ(ος, μαγυρ/), μοναζ(ουσα), οικοδομ(ος), οικονομ(ος) and οικονομ/ εκλησι(ας) 11, πραγμ(ατευτης), πρεσβυτ(ερος), πρωτοκ(ομιτης), σινικιον[7] 2*b* (σενικιον), σιτομετρ(ης), των σκυτεων[8] 8*b* (σκυδεων 11*b*), τεκτων, χαλκ(ουργος), ⲥⲉⲥ.[9]

1076.

Or. 6047.—Papyrus; 5 dilapidated leaves and 4 fragts. The MS. was in book form, the complete double leaf being 12×13 in. The text on each single leaf (=2 pages) consists of a column of from 25—32 lines. The script, though varying in size, is apparently by a single scribe, probably the 2nd writer in no. 1075. With the exception of the opening lines on fol. 1*b*, the general appearance is that of a Greek, not a Coptic hand.

[Rev. C. Murch.]

Parts of an account book, relating, as the initial heading on fol. 1*b* shows, to local taxation. The sequence of the leaves is uncertain; fol. 1 is here placed first because of the initial phrase on the *verso*, fol. 5 last since it shows an apparently concluding computation of totals. Only fol. 4*a* preserves a σελίς number: ιβ.

Fol. 1*a*. On left, an illegible column of names with sums of money opposite them. On right, a similar column in several sections, the first and third headed: + λογ/ ε[ϰ̣]δοσις, the 2nd and 4th ∫ αφ/ ⲥ⁻[1] (*cf.* no. 1075, f. 21*a*).

1*b*. On left the heading, in a particularly good, clear hand: [+] ⲡⲓⲟⲩⲧⲉ ⲣⲟⲉⲓⲥ ⲡⲛⲉ-ⲧⲣⲁ ⲃⲟⲏⲟⲟⲥ ⲡⲁⲡⲗⲟⲟⲩ ⲯⲁⲛⲧⲉϥⲛⲉⲥ ⲡⲁⲛⲓⲟⲥⲓⲛ ⲉⲃⲟⲗ ϩⲓⲟⲧⲣⲧⲟⲛ ϩⲁⲛⲓⲛ ϩⲁⲛⲓⲛ ϩⲁⲛⲓⲛ ⲉϥⲣⲟⲉⲓⲥ ⲉⲣⲟⲓ +, "God, watch over Petra,[2] βοηθός of Paploou,[3] until he sets in order (*lit.* separates) the δημόσιον satisfactorily (*lit.* in peace, εἰρήνη). Amen, Amen, Amen. May He watch over me." After this: λογ/ μισθου φρουρ/ μερ/ ε ινδ/ ῦ̈ ϊ. ῦ̈γε ⳨ λεαφ.

Then a heading, illegible but for ∫αφ/, followed by a column of names with figures preceded by ⳨ = πυροῦ. Each name is also

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[1] *Cf.* Πⲯⲉⲛⲏⲧ *above*.

[2] *Cf.* Αλβιου *above*.

[3] ? A place. Ἑρμωνθίς is scarcely possible or likely.

[4] *Cf.* no. 689 *above*.

[5] Possibly a name; possibly a form of κεραμεύς or κεραμουργός (*cf.* Krall, ccxxiii κερμ, which = ⲕⲟⲧ ⲓⲕⲁⲧ-ⲕⲟⲉⲓⲥ in same text, κοεις being a wine jar, *v. BGU.* 972).

[6] Or a name, Λαουτ.

[7] Obscure. It stands alone except in 16, κλ(ηρονόμοι) σενικιον. Possibly the name Ξενεκίων (Kenyon).

[8] Presumably from σκυτεύς.

[9] Applied to 8 names. Title or name?

[1] This last resembles a sign for ἀρτάβη; *v.* Wilcken, *Gr. Ostr.* I, 752.

[2] *V.* no. 1039.

[3] *V.* Index and ? *cf.* ⲡⲉⲡⲗⲁⲥⲥ, ⲡⲟⲩⲡⲗⲁⲁⲩ between Derût and Sanabu, Amélineau, *Géogr.* 316.

preceded by a numeral. On right, a column of names &c. and figures, carefully cancelled, except the heading: εχθ/[1] κωμ/ παπλωου μερ/ ε ινδ/

Fol. 2*a*. On left, a column of names, each preceded by a numeral as before and with πυροῦ and figures opposite. There are also occasional dates here in the margin. On right, a short column headed + λογ/ μισθ/ σιτου; then a longer: ſ αφ/ σ—, the names preceded as before by numerals, but the figures opposite being here twofold, the first group following the sign ⸗ (= ἀρτάβη) the second having ⸰ν(μίσματα) or κ(εράτια).

2*b*. On left an almost illegible column headed + λογ/ λημ/[2] του ..⸰/ μ̣ι̣κ̣ρ/ λ̣ογ/ μετα το[illegible]. The names appear to be preceded by δ/ (διά). The first entry is δ/ κοι/[3] της κ[ωμης]. On right, a column of names and sums in grain (πυροῦ).

Fol. 3*a*. On left, a mostly illegible column of names and sums in grain. On right, the following paragraphs, one below the other: (1) + μερ/ ε ινδ/ τω κυρ/ πετρᾶ βοηθ/ | δ/ κοινῦ της κωμ/ λογ/ ⁝ | χορτ/ αργυρ/ τα . χμυρ/ ... η . ε|τρεισχ/ γ ⸗ ϵΓ μον ..| +δι εμῦ ιωνιῦ γνω[στ/ .....

(2) τω αδελφ/ πετρ/ βοη⸰ .../ | σοις β̣ικτορ/ κωμαρχχ/ | χρ/ κ/ τδ΄ ⁝ πετρ/ .... | πετρ/ πσαμμοῦ μον/ + δι εμῦ | ιωνιῦ γνωστ/ συγγραφ/ εως | μεχειρ/ μον/ +

(3) headed σχοῖ/ ομοι/; then 3 names with figures, illegible and cancelled except the last, καλλινους.

(4) after a blank space, + μερ/ ε ινδ/ τω κυρ/ πετρῶ | βοηθ/ δ/ ανουφ/ ισακιῦ | ⸗ της ι⁝ καταπ/ κλ΄.// | ταῦχερ/ ....χ/ μον/ + δι εμῦ ιωνιῦ | γνωστ/ [συγγ]ραφ/ +

[1] Obscure. [2] λημμάτων. [3] κοινοῦ.

These are written in 3 different hands: (1), (2)(3), (4).

3*b*. Left side blank. On right, an illegible column of names and figures, each name being preceded by a numeral.

Fol. 4*a*. On left and right, a column each of names (preceded by numerals), with amounts in grain (πυροῦ) opposite them.

4*b*. Similar columns, illegible.

Fol. 5*a*. On left, a column of names, with occasional dates in the margin, and opposite them, sums of grain (πυροῦ). Heading: [illegible]ωνθ/ μερ/ β ινδ/ αδος/ ? σελ/. On right, a longer column of names, each preceded by εξ/, and opposite them, sums of money with ⸰ν or κ/. Heading: λογ/ ενταγι/ κομ/ της αυτης δευτερας ινδ/.

5*b*. On left, a column headed + λογ/ κ[ατασελ/[1]], giving the totals of grain (πυροῦ), from σελις α to νε. On right, a short column with a heading illegible but for its latter part: δ/ του κυρ/ φοιβαμ/. It seems to consist of additions to the preceding list.

The 4 disconnected fragts. show parts of columns of names and sums of grain, similar to the above.

Among the personal names (many in the genitive) are Αιουτος, Ανουθις,[2] Ανουφις,[3] Απολλωτος, Αραχθεις, Αχυρου, Βανου, Βυλε, Δευκος, Ελληνος, αμα Ευτος, Θανεσοου, Ιερεις, Ιωνις, Καλασαϛ, Καστορ, Κλαυχις, Κουειχ, Κουλουχ/.[4] Λανουτος, Λευει, Μικκη,[5] Μουσητος, Πακοιτος, Πακωβ, Πασιν,[6] Πελινη, Περητ,

[1] *V.* no. 1075, f. 22*b*.

[2] Ἀνούθιος *Pap. Oxyrh.* cxxxvii.

[3] Kenyon, *Cat.* ii. 310, *Corp. Rain.* i, xli.

[4] *Cf.* ? Crum, *Ostr.* no. 229.

[5] *V.* Krall lxxxi.

[6] Πασις Kenyon, *l.l.* ii.

Πετρα, *Πιηου*, *Πιλατος*, *Σαιε*, *Σιριου*, *Σιωνος*, *Σοις* (*Σοιτος*), *Τβαϣνακου*, *Τεκρομ/*, *Ψαριτ/*.

The incidental titles &c. are *αββα* (*αβα*), *απα*, *αμα*, *αγροφ(υλαξ)*, *αρτοκ(οπος)*, *αρχηφυλ(αξ)*, *βοηθος*, *γνωστηρ*, *γυμνασιου*, *καγκελ(λαριος)*, *κεραμ(ευς)*, *κωμαρχ(ος)*, *μονοχ(ος)*, *πραγμ(ατευτης)*, *πρωτοκ(ωμητης)* and *αποπρωτοκ/*, *στρατι(ωτης)*.

The place names are *Παπλοου*, *Ρακοτε* (*τα-*).

1077.

Or. 6048.—Papyrus; 7 disconnected and much dilapidated foll.; $13\frac{1}{2} \times 6\frac{7}{8}$ in. The text is in one column of some 38 lines on each page. Along the left side of f. 3*a* run the large perpendicular strokes of the so-called official protocol.[1] The script is small and cramped, sometimes showing many ligatures, sometimes quite free from them. It has several peculiar forms and generally bears a Greek, not Coptic, appearance. Not paged.

[Rev. C. Murch.]

An account book, relating presumably to local taxation. One of the places named (*Ταναμηου* f. 2) points to the neighbourhood of Hermopolis,[2] the church of which (*της εκκλ/ ερμ/* f. 2) appears to be mentioned.

Certain columns show a heading, nowhere completely preserved: f. 2*a* *εις πραξ/*[3] *συν θ̄ω̄ς*[4] *μ..μεῖ*[sic] *ιδ/ αμμ/ χρυσικ/*[5] *ιε ινδ/*; f. 3*a* *..θ/ χρυσικ/ πρωτη*[illegible]; f. 5*b* *εις πραξ/ συν θ̄ω̄ χρυσικ/ ς*[4] *...εἰ*[sic] *ιδ/ αμμ/ ᾱ ινδ°/*. Each line consists of (1) the name and day of the month, (2) a personal name, with indications of parentage, trade &c. or a place-name, each preceded by *δ/* = *διά*, and (3) a sum of money, preceded by *κ* = *κεράτια*. At certain points an addition of the preceding sums appears to have been made by Phoebammon, *διαστολεύς*.[1] These and a longer computation at the foot of fol. 7*b* are not in the same hand as the body of the text.

Among the personal names the more remarkable are *Ακονιατου*, *Αλευτος*,[2] *Αμασιας*, *Απρασιου*,[3] *Αρουτος*, *Ασατηριτιου*, *Ασμιθ*,[4] *Ασυγκριτιου*, *Βανου*, *Απα Βησα*, *Ελλαδιου*, *Ερμινου*, *Ερμου*, *Ευανθειας*, *Ηραιδος*, *Απα Ιβ*,[5] *Ιλαρος*,[6] *Ιουστιανου*, *Καλοτυχου*,[7] *Κιρουσθιου*, *Κ̣ούπηλακιας*, *Αβα Κυρου*, *Λεευ*, *Λουλουτος*, *Μαρουτος*, *Ματοι*, *Απα Νοκιου*, *Νοννα*, *Νυμφη*, *Πηλιου*, *Πιστου*, *Πκυσιου*, *Σηλ/*, *Ταβελλι/* (*Ταπελλι/*), *Τεκρομπιας*,[8] *Τψιστου*, *Φανερωοι*, *Φαρεσμανειου*, *Ψαλ̣όθιου*, *Ψυρου*, *Ωρουωγκιου*.[9]

The places mentioned are *των απο Βωου* 2*a*, *απο Θρακ̣ῆ*[sic] 7, *απο Ταναμηου* 2; churches *της εκκλ/ Ερμ(ουπολεως)* 2, *της Νο̣ουι/*[10] *εκκλ/* 4, *του αγιου Κολλουθ(ου)*, *ib. τοπ(ου) ποιμ/*[11] 3, *ib. της πυλ(ης)* 3, *του αγιου Φοιβαμμ(ωνος) τοπ(ου) ριπαρ(ιου)* 3, *της αγιας Μαριας* 1; monasteries[12] *του μοναστ(ηριου* or *μονι/)* *ἄ*[sic]*βα*

[1] *V. above*, p. 60; also Wessely, *Studien z. Paläogr.* II. xxxix.

[2] *V.* Krall clxi and in *WZKM.* 1902, 263.

[3] *V.* no. 1075.

[4] Possibly = *ὑπέρ*, though the MS. shows (rarely) the more usual sign.

[5] Τὸ *χρυσικόν* seems to be an annual money-tax (*cf.* *ἐμβολή*); *v. Pap. Oxyrh.* cxxvi, cxxxvi, Krall xcviii, c &c. and no. 1051 *above*.

[1] Perhaps in *BGU.* 614, otherwise apparently unknown.

[2] Ἀλεύς Kenyon, *Cat.* II. 32.

[3] ? *Cf.* Απαρασιος, Crum, *Ostr.* no. 116.

[4] *Cf.* Σμῆτ, Σμιθις &c.

[5] *Cf.* Φιβ.

[6] Ἴλαροῦς *Pap. Oxyrh.* ccccIxxxix.

[7] *Cf.* Καλλιτύχη *l.l.* ccccxcvi.

[8] *Cf.* ⲥⲣⲟⲩⲙⲉ Crum, *l.l.* no. 337.

[9] *V.* no. 1028 *above*.

[10] Or Νουι/. *Cf.* no. 1059, ⲛⲉⲟⲩⲓ.

[11] *Cf. Pap. Oxyrh.* xliii, lxxv.

[12] Named probably after their actual abbots; *cf.* Crum, *l.l.* p. xvii, note 13.

Ιακκωβου, *ib.* αββα Αφουτος 5, *ib.* αμα Αννας, του μον̣̣...τεζ 5*b*, 6*b*; hospitals[1] του νοσοκ(ομειου) Αχιλλ(α), *ib.* Θωμ(α), *ib.* αμα Κυρα, του κελυφοκομιου;[2] doubtful των Σαλαμιτ(ων) Θυνε[3] 2.

The titles, offices &c.: αββα (αβα), αμα, απα,[4] αρτοκ(οπος), βοηθ(ος), γεωργ(ιος), γραμματικ(ος), ελαιουρ(γος), εργατης, ζυγοστατ(ης), αποζυγ(οστατης), ιατρος and πρεσβυτερος together, κομ(ης), κληρ(ονομοι), μοναζ(ουσα), νοταριος, οικονομ(ος), οινουρ(γος), απουηβ 3,[5] πλινθουργ(ος), πρεσβυτερ(ος or πρε/), προεστ(ως[6] or προ/), σκυτ(ευς), στιππ(ουργος),[7] στρατιωτ(ης), σχολ(αστικος), ταριχ(ευτης), τεκτ(ων), τραπεζ(ιτης). A very frequent but obscure addition, after a name and title, is υ(περ?) της ελ/, or rarely υ(περ) της μητρ/, while ελ/ alone often follows a personal name, as if itself a name or title. Another frequent word is ϣαλε 'lame' (?), appended to a name.

1078.

Or. 6049.—Papyrus; a fragmentary leaf, $11\frac{1}{4} \times 9$ in. The text, parallel to the fibres, is in a neat Greek hand, frequently ligatured. [Rev. C. Murch.]

From an account book, relating to rents. The text, in one column of 35 ll., has the heading διαφ̊ρ̊ρ̊ πακτων, above which are traces of a foregoing text. Each line consists of a personal or place-name, preceded by δ/=διά, and opposite it a group of figures, *e.g.* ⸗ʃ γ σι λ/ α. The first sign (as shown by the fragmentary total at the foot of the column) representing *ditto*, refers to ω = ν̊ = νομίσματα at the top of the page, but now lost; the second is uncertain; the third = σῖ(του) λ(ίτραι).

Among the personal names are

Κουρευς, Ορβας, Παμουνιου (Παμουν), Πανηου, Πεμχωλ, Πιερουδιος (*or* ? Ιερουδιος), Πιηου, Πκυλις, Πτοιμαιου (*with* λο *above first* ι), Σουρους, Χωλος. It will be observed that certain of these recur in no. 1075.

The titles &c., αβ(βα), αρτ̈ακοπ(ος), οικοδομος.

The places της αγιας ἐκκλησι(ας), μοναστηρ(ιον) αβ(βα) Ανουφ/, *ib.* αβ(βα) Απολλως, τοπ(ος) Καμητος, απο Παλαντος, απο τοι. ασεως.

Verso: blank but for one line: + κωμ/ σ▮, presumably the name of the village.

1079.

Or. 6050.—Papyrus; $10\frac{3}{4} \times 8\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a neat, Greek hand, somewhat like that of no. 1077. The Coptic text on the other side is in a sloping, almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Two lists. The first, which is imperfect above, consists of a column of some 12 names and, opposite each name, απαργυρ/ χρυσαρ/,[1] followed by κ/ (= κεράτια) and a numeral, as βς, γ, βς δ´, and then, at a greater distance and in a different hand, η̊ γ̊. The totals

[1] *Cf.* Grenfell, *Gk. Pap.* I, lxii, *Pap. Amherst* cliv.

[2] 'Leper hospital'; a new word.

[3] Possibly refers to an offshoot of the Alexandrine monastery τὸ Σαλαμᾶ; *v.* Moschus, *Prat.* cxlv, clxxi, Joh. Nikiu 516.

[4] These 3 titles seem to be reserved for clerics and not to occur here as integral parts of names.

[5] Απο ⲟⲩⲥⲓⲁⲥ, 'ex-priest,' seems improbable.

[6] Each monastery and hospital is here represented by the prior or by a presbyter.

[7] *Cf.* Kenyon's note, *Cat.* II. 332; also Grenfell, *ll.* ii, nos. 86, 87, *BGU.* 876.

[1] Obscure. *Cf.* Krall ccxxxiii, 21.

below are: men, *γι/ αν^{δ} ιϛ*, and money, ⌀ [1] ͝ *εϡ̄*. The second list is headed *τω ..ν̊ρ/ τ̊ γεωργ̊γ̊* σ—. It has 14 names and is similar to the preceding, but that *απαργυρ/ χρυσαρ/* is omitted and that only the total of money is given: ⌀ ͝ *δϡ̄*. Such lists were presumably also upon the upper part of the *Verso*, since there remain legible: *συντελλ*▒, and after a space *τεκν̄*[2] *των γεωρρ̄*, and after another space ⌀ *ετ̊ π̄ αν^{δ} ηβ*. Below this: *συμι/ φιλοθ/ πρ̄/*[3] *νιο̄ ωριτος στοιχ/* with the triple cross, as in nos. 1016 &c.

Most of the names are abbreviated. Some are followed by descriptions, *e.g. Παυλ/ μισθ, Μηνα χαλκ/, Σιρε καθ/, Απατηρ σαναϛ*, or by the names of father or brother: *Ζαχαριας Μηνατος, Ιουστος αδελ/ αυτου, Πινουτι Πανουφ, Πεσηθ Ταιενη, Πκυλις*[4] *αδελ/ Κυριακ/*.

To the lists are appended two declarations: (1) by Philotheus, son of Houri (*v. above*), headman of the village of Tjinela,[5] who swears by God and 'the health of 'Amr (Anbros [6])' that he has not omitted to account for (*τάσσειν*) any man of his village over 14 years of age; (2) by Philotheus and Esaias, headmen, and Apatêr, priest of the same village, who with the same oath declare as before, adding that if they shall be found at fault herein, they will place them (? those omitted) in their own house. From the Greek words at the end of the first declaration it would seem that the document relates to the poll-tax levied by 'Amr.[1] It must date either in A.D. 639—644 or in 658—664. The name of the official addressed is not preserved.

+ ⲁⲛⲟⲕ ϥⲓⲗⲟⲑⲉⲟⲥ ⲡⲁⲡⲉ ⲡⲣⲟⲉ ⲡⲡⲓⲗⲁⲕⲁⲣⲓⲟⲥ ϩⲟⲧⲣⲓ ⲡⲣⲟⲡⲓⲧϩⲓⲛⲉⲗⲁ | 2 ⲉⲓⲱⲣⲕ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲛⲧⲟⲕⲣⲁ-ⲧⲱⲣ ⲙⲡⲓⲥⲧⲏⲓ ⲛⲁⲓⲃⲣⲟⲥ ϩⲓⲛⲓⲕⲁ | 3 -ⲣⲟⲙⲉ ⲉⲡⲁϩⲟⲩ ϩⲓⲙⲡⲓⲧⲏⲉ ⲧⲏⲣϥ ϩⲓⲉⲓⲙⲡⲁⲃⲧⲉ ⲡⲣⲟⲙ-ⲙⲉ | 4 ⲉϩⲣⲁⲓ ⲉⲙⲡⲓⲧⲁⲥⲥⲉ ⲙⲛⲟⲩ ⲙⲡⲉⲧⲉⲙⲡⲓⲧ-ϩⲟⲟⲩⲉ + ⲁⲛⲟⲕ ⲓⲟⲩⲥⲧⲟⲥ | 5 ⲡⲥⲁϩ ⲙⲡⲓⲙⲉ[2] ⲉⲓⲱⲣⲕ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲓⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲡⲓⲥⲧⲏⲓ | 6 ⲛⲁⲓ-ⲃⲣⲟⲥ ϩⲓⲛⲓⲕⲁⲣⲟⲙⲉ (*above* ⲉⲡⲁϩⲟⲩ) ϩⲓⲙⲡⲓⲧⲏⲉ ⲧⲏⲣϥ ⲉⲙⲡⲓⲧⲁⲥⲥⲉ | 7 ⲙⲛⲟⲩ ⲙⲡⲉⲧⲉⲙⲡⲓⲧϩⲟ-ⲟⲩⲉ·+. Then, in the hand of the above lists: + *ανακεφαλ^{αι} τ̊ συντελλ̄ κω̄ σενιλαεως εις ν̊ λβγ̊*.

+ ⲁⲛⲟⲕ ϥⲓⲗⲟⲑⲉⲟⲥ ⲙⲡⲓⲥⲁⲓⲁⲥ ⲡⲁⲡⲓⲧⲉ ⲡⲓⲁ-ⲡⲁⲧⲏⲣ ⲡⲉⲓⲣⲉ/ | 2 ⲡⲣⲟⲡⲓⲧⲏⲉ ⲧϩⲓⲛⲉⲗⲁ ⲉⲓⲉϩⲁⲓ ⲉⲓⲱⲣⲕ ⲙⲡⲣⲁⲛ ⲙⲡⲛⲟⲩⲧⲉ | 3 ⲙⲡⲓⲥⲧⲏⲓ ⲛⲁⲓ-ⲃⲣⲟⲥ ϩⲓⲛⲓⲕⲁⲗⲗⲁⲩ ⲡⲣⲟⲙⲉ ⲉⲡⲁϩⲟⲩ ϩⲓⲙⲡⲓⲧⲏⲉ | 4 ϩⲓⲉⲓⲙⲡⲁⲃⲧⲉ ⲡⲣⲟⲙⲉ ⲉⲙⲉⲉⲓⲧ ⲉⲕϣⲁⲙⲉⲓⲧⲉ ⲛⲥⲟⲟⲩ ϩⲉⲁⲗⲕⲱ | 5 ⲧⲓⲧⲁⲁⲩ ⲛϩⲟⲩⲧⲉ ⲙⲙⲉⲙⲙⲟ + *συμι/* (triple cross) *φιλοθ/ πρωτοκ/ στοιχ/ συμι/* (triple cross) *ησαιας στοιχ/*

+ ⲁⲡⲁⲧⲏⲣ ⲉⲗⲁⲩ/ ⲡⲣⲉ/ ⲧⲓⲥⲧⲟⲓϫ

1080.

Or. 6051. — Papyrus; $6\frac{1}{2} \times 3\frac{3}{4}$ in. The script, parallel to the fibres, is clumsy and ligatureless.

From Ashmunain. [Rev. C. Murch.]

An Account (? *γνῶσις*) of money owed or paid by various persons to Jacob, a *σύμαχος*.

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[1] *V.* no. 1075, f. 21*a*, note.

[2] Perhaps for *τ̊γνωσις*.

[3] *Πρωτοκομήτης*=ⲡⲁⲡⲉ.

[4] Recurs in no. 1075.

[5] *Cf.* the Greek form in the subscription; also Krall cxiii.

[6] *V. Mitth. Rainer* v. 38, 61, ⲁⲛⲃⲣⲟⲥ and no. 1090 *below*.

[1] *Cf.* S. Lane-Poole, *Hist. of Eg. in the Middle Ages* 7, 19; but it is to be observed that here the sum named is always $\frac{1}{3}$ of a *νόμισμα*.

[2] *V.* Krall v. 27 (*cf.* cxxxviii. 17).

[illegible] . ⲱⲥⲓ/ ⲓⲁⲕⲱⲃ [illegible]ⲛⲁⲛ[illegible]

δ/	ⲍⲁⲭⲁⲣⲓⲁⲥ [illegible] . . . ⲱⲥ	κ/ ⲓⲁ
δ/	ⲥⲁⲣⲟⲃ ⲟⲩ	κ/ ο
	ⲙⲓⲛⲟⲩ ⲫⲟⲩⲣⲓⲧ[1]	κ/ [illegible]
δ/	ⲃⲓⲕⲧⲱⲣ ⲡⲟⲗⲟⲩ[illegible] . .	?
δ/	ⲡⲟⲗⲟⲧⲟⲩⲥⲟⲩ[2]	κ/ ⲁ
δ/	ⲡⲣⲟⲩⲥⲟⲭ ⲥⲟⲗⲟⲙⲱⲛⲓ	κ/ [illegible]
δ/	ⲁⲛⲁ ⲕⲟⲗⲟⲙ ⲡⲉⲣⲡ/	κ/ ⲉ
δ/	ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟ	κ/ ⲓ
δ/	[illegible]ⲓⲱⲛⲟⲃⲣ	κ/ ο
δ/	ⲁⲃⲣⲁⲥⲁⲙ	[*blank*]
δ/	ⲁⲛⲁ ⲃⲓⲕⲧⲱⲣ	[,,]

1081.

Or. 6052.—Papyrus; $2\frac{3}{4} \times 5\frac{1}{2}$ in. The text is at right-angles to the fibres in a small, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

The beginning of an Account of money: + ⲥⲛⲟⲩⲧⲟⲩⲥ ⲛⲛⲟⲩⲧⲉ ⲛⲁⲙⲟ ⲛⲁⲟⲩⲟⲥ ⲛⲛⲟⲩⲃ ⲛⲧⲁⲩ[illegible]. It shows the entry ⲥⲁⲛⲁⲥⲕⲁⲙⲟⲛⲓⲛ,[3] also abbreviated as $\alpha\sigma\kappa^{\lambda}$/.

Possibly belongs to no. 1091.

1082.

Or. 6053.—Papyrus; a fragt.; $4\frac{1}{2} \times 4$ in. The text, parallel to the fibres, is in a regular, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Account of various receipts and expenses.

[illegible]ⲥⲟ]ⲁⲟⲕ[illegible]/ ⲛⲛⲟⲩⲥ ⲧⲁⲓⲟⲩⲧⲟⲩ ⲛⲥⲁⲛⲁⲓⲟⲩ	
[illegible]ⲛⲛ ⲙ̊ ϵ ⲥⲁⲛⲛⲧⲁⲧⲟⲩⲥⲣⲛⲟ ⲧⲁⲙ ⲛⲁⲓ ⲙ̊ ⲓ	
[illegible]ⲙ̊ β ⲥⲁⲧⲁⲛⲁⲓⲛⲓ ⲛⲁⲓⲟⲩ	ⲙ̊ ⲩ°[4]

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[1] *V.* nos. 1031, 1034.

[2] Πολυδεύκης.

[3] *V.* no. 1044.

[4] $\upsilon = \beta\gamma = \frac{3}{4}$.

[illegible]ⲙ̊ ? ⲥⲁⲛⲧⲛⲛⲟⲥⲓⲟⲛ ⲉⲃⲣⲏ̈	ⲙ̊ α
[illegible]ⲙ̊] γ ⲥⲁⲛⲁⲕⲧⲟⲛ ⲉⲑⲟⲓⲁⲥ	ⲙ̊ ⲍ°
[illegible]ⲥⲁⲛⲁⲕⲧⲟⲛ ⲉⲡⲓⲫⲉⲛⲁⲛ	ⲙ̊ ⲩ°
[illegible]ⲥⲁⲟⲩⲥⲁⲟⲥⲉ ⲛⲛⲁⲧⲟⲩ	ⲙ̊ ⲍ°
[illegible]ⲥⲁⲩⲉⲛⲟⲩⲧⲉ ⲛⲛⲁⲧⲟⲩ	ⲙ̊ ⲍ́
[illegible]ⲥⲁⲟⲛⲓ ⲫⲓⲗⲟⲩⲥⲉⲃⲁⲥ	ⲙ̊[illegible]
[illegible]ⲛⲉⲟⲩⲟⲩ	[illegible]

1083.

Or. 6008.—Papyrus. This is the *verso* of no. 1032.

Account of various expenses.

On left, a column of figures, each preceded by ⲙ̊. On right, another column, preceded by dates, ϕ°/ ι and ια. Little of the text is legible. The first lines are ⲥⲁⲛⲉⲕⲟⲧⲉ ⲛⲓⲁⲧ-ⲕⲟⲩⲥⲫⲟⲛ[1][illegible] | ⲥⲁⲥⲛⲓⲁⲥ ⲛⲛⲁⲧⲟⲩ ⲛⲧⲁⲃ[illegible] | ⲥⲁⲛⲟⲥ-ⲕⲟⲣⲟⲥ ⲛⲉⲩⲧ ⲥⲁⲛⲛⲁⲩ[illegible] | ⲥⲁⲙⲓⲧⲟⲟⲩ ⲛⲛⲓⲛⲓⲃ ⲉⲛⲏ[illegible]

1084.

Or. 6054.—Papyrus; broken off on right; $7\frac{1}{2} \times 5\frac{1}{2}$ in. The text is in an irregular, ligatured hand, parallel to the fibres.

From Ashmunain. [Rev. C. Murch.]

An account of "the corn measured on the ship," + ⲥⲧⲙ̊ ⲛⲁⲩ ⲛⲛⲟⲩⲥⲟⲩⲧⲟ ⲛⲧⲁⲓⲣⲱⲙⲉⲧⲟⲩ ⲥⲓⲛ-ⲭⲟⲛ, in 3 (or more) columns, each consisting of names and figures. Most names are followed by $\epsilon\rho^{\gamma}[\alpha\tau\eta\varsigma]$ or by $\alpha\mu^{\gamma}[\epsilon\lambda\upsilon\rho\gamma\circ\varsigma]$. The corn is reckoned in $\alpha\rho^{\gamma}[\alpha\beta\alpha\iota]$.

The name ⲛⲁⲛⲟⲩⲛ ميمون occurs.

1085.

Or. 6058.—Papyrus; 5×3 in. The text, parallel to the fibres, is in an upright, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

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[1] *Cf.* p. 450, note 5.

+ ⲧⲉⲣⲏⲕⲟⲥⲓⲥ ⲙⲙⲉⲥⲟⲩ[ⲟ] +. This is followed by 7 names, each preceded by ⲥⲁ- and followed by ⲥⲓ̄ (*σίτου*)[1] and a figure. Among them are ⲡⲁⲙⲟⲩⲧⲓ, ⲡⲩⲁ, ⲡⲁⲙⲉϫⲏⲩ (' the ship-master '), ⲡⲙⲟⲩⲧⲉ, ⲕⲟⲩⲣⲟⲩϫ.[2]

Below these is the total : ⲙⲓ/ ⲥⲓ̄ ⲁⲟϥ.

1086.

Or. 6059.—Papyrus ; $5\frac{1}{4}\times4\frac{3}{8}$ in. The text, parallel to the fibres, is in a clear, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

An account of wine(?) and oil.

ⲣ̄ ⲡⲩⲟⲣⲡ ⲛⲥⲟⲛ ϫⲟⲩⲧ[ⲉ] ⲛⲁⲁϩⲓ[3]
ⲡⲙⲉϩⲥⲟⲛ ⲥⲛⲁⲩ ⲛⲁⲃⲩⲟⲩⲧⲉ
ⲡⲙⲉϩⲩⲟⲩⲏⲧ ⲛⲥⲟⲛ ⲛⲁⲁⲃⲉ
ⲡⲙⲉϩⲥϥⲧⲟⲟⲩ ⲛⲁⲃⲧⲁⲥⲉ
ⲡⲩⲟⲓ :ⲃ ⲧⲁⲟ'ⲉⲙⲉ[4]:ⲃ: ⲡⲁⲡⲟ[5]: ⲁ
ⲛⲁⲡⲙⲟⲩⲧⲉ:ⲙ
ⲟⲩ/ ⲡⲙⲉϩ: ⲓⲉ: ⲓⲃ: ⲕ: ⲟⲩⲁⲁⲕⲟ[ⲙ]
:ⲓⲁ ≠
ⲙⲙⲁⲛⲟⲩⲁⲓⲟⲩⲁ : ⲓⲉ
ⲙⲉⲧⲣⲉ ⲫⲧⲟⲟⲩ:

1087.

Or. 6060.—Papyrus ; $12\frac{3}{4}\times7\frac{1}{2}$ in. The text, in 14 lines at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

An account of dates, ⲡⲁⲓⲛⲉ ⲡⲗⲟⲓⲟⲥ ⲙ̈ⲡⲓⲃⲧⲙⲉ. Entries 1—8, ϫⲁⲡⲓⲃⲧⲙⲉ with a sum of money, *e.g.* ⲙ̊ ⲁ͞ⲩ͞, opposite each ; the rest, ϫⲁⲣⲟⲫ ⲟⲩ.

[1] As in Wilcken, *Tafeln* xviiia.

[2] *Cf.* ⲕⲟⲗⲟⲩϫ. *V.* Crum, *Ostr.* no. 229, note.

[3] *V.* Krall ccxxxiv and in *WZKM.* 1902, 266.

[4] *Cf.* masc. ⲁⲓ'ⲉⲙⲉ, in a Crawford (now Rylands) pap. from Ashmunain.

[5] ⲡⲁⲡⲟ in another Crawford (Rylands) papyrus.

1088.

Or. 6061.—Papyrus; $9\times4\frac{3}{4}$ in. The text, parallel to the fibres, is in a regular, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

List (*γνῶσις*) of articles (olive-oil, onions, mats) put upon a boat.

+ ϫⲙⲙⲟⲩⲟⲩ ⲙⲙⲙⲟⲩⲧⲉ ⲧⲁⲓⲧⲉ ⲧⲉⲣⲏⲕⲟⲥⲓⲥ ⲙⲙⲙⲓⲥⲕⲉⲩⲉ | 2 ⲙⲧⲁⲩⲧⲁⲁⲩ ⲉⲙⲭⲟⲓ ⲭⲙⲙⲉⲡⲟⲟⲩ ⲉⲧⲉ-ⲥⲟⲩⲣⲟⲙⲉⲧ | 3 -ⲙⲉ ⲙⲡⲁⲣⲉⲙϩⲟⲧⲙ ⲛⲉⲃⲟⲧ ⲙⲙⲓ-ⲣⲟⲙⲙⲉ ⲧⲁⲓ ⲓⲁ ⲓ[δ]/ +

| 4 ϫⲟⲩⲧⲟⲩⲉ ⲙⲡⲩⲉ ⲙⲁⲣⲧⲁⲣⲧⲉ ⲙⲁⲁϩⲓ ⲙⲭⲟⲉⲓⲧ | 5 ⲡⲩⲉ ⲃⲧⲟⲟⲩ ⲙⲭⲟⲩⲧⲟⲩⲉ ⲙⲙⲏ̈ⲡⲩⲟⲙⲧⲉ ⲙⲁⲥⲕⲁⲗⲟⲙ-ⲙ[ⲉ] | 6 ⲙⲙⲓⲧⲙ ⲙⲧⲙⲙ ⲙⲭⲓⲉⲓⲁⲉ[1]

After a long space, an account of 'genuine honey.' | 7 + ⲉⲓⲉ ⲙⲁⲟⲓⲟⲥ ⲙⲙⲉⲫⲉⲙⲟ ⲙⲙⲉ ⲙⲧⲁⲫⲁⲁⲟⲩ̈ | 8 ⲙⲁⲓ ϫⲙⲙⲉϥⲥⲓⲁⲓⲕⲟⲛ[2] ⲉⲧⲉⲙⲟⲁⲙⲉ + ⲣⲫϛ

1089.

Or. 6062.—Papyrus; $9\frac{1}{2}\times6\frac{3}{4}$ in. At right-angles to the fibres is a Graeco-Arabic protocol, in large, brown characters. Parallel to the fibres are more recent texts, in a small, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

I. The protocol, showing the right-hand parts of 5 lines, alternately Greek and Arabic, is not more legible than is usual in such cases. It is impossible to be certain of the Greek formulae given in the Rainer *Führer*, 1894, no. 79, though the Arabic is relatively clear: (2) بسم الله, (4) [محمد]ـه (*sic*) لا اله الا الله. The series of large, perpendicular strokes which flank the Greek lines appear to end in : (1) ϛ, (3) ⲟⲥ, (5) ⲟ.

[1] An obscure word.

[2] ? *ἰδικόν*.

II. The other texts are accounts: of corn, measured in λίτραι; of brick-making or laying, with dates; of expenditure on corn.

+ ⲡⲁⲟⲩⲟⲥ ⲙⲙⲉⲥⲥⲓⲛⲟⲟⲩ ⲙⲫⲓⲟⲧⲙⲟ ⲁⲡⲟ $\overset{\chi}{\mu}$ ⲓⲇ ⲉⲫⲉⲝ

ⲥⲁⲫⲁⲟ̀ⲧⲟ $\ddot{\text{ⲥ}}$ⲓⲡⲡ̀ λ/ ⲝⲥ

ⲥⲁⲧⲁⲭⲟ ⲙⲫⲟⲁⲟⲟ̀/ λ/ ⲛⲏ

ⲥⲁⲟⲃⲟⲗⲟⲥⲟ ⲡⲓⲣ̀ λ/ ⲛⲉ

ⲥⲁⲙⲙⲧ̈ⲁⲁⲕ ⲟⲩⲁⲡⲟ̀ⲥⲣⲟ ⲉ ?

After a space, 3 lines of dates and names and, after a further space,

+ ⲡⲁⲟⲩⲟⲥ ⲙⲙⲉⲥⲣⲟⲟⲩ ⲛ . . . ⲧ . . ? ⲙⲙⲉⲥⲣⲟⲟⲩ ⲛⲟⲩⲁⲥⲃⲟ

$\overset{\chi}{\mu}$ ⲓⲥ ⲛⲧⲁ̀ⲩⲃⲟⲟⲕ ⲟⲩⲟⲟⲓⲟ[1]

ⲓⲍ ⲛⲧⲁⲩⲛⲟⲟⲩⲛ ⲧⲱⲟⲃⲟ

ⲓⲑ ⲛⲧⲁⲩⲣⲁ̀ⲓ̈

ⲕⲁ ⲟⲩⲕⲟⲩ ⲛⲧⲱⲟⲃⲟ

ⲕⲅ ⲟⲩⲕⲟⲩ ⲛⲧⲱⲟⲃⲟ

ⲕⲉ ⲛⲟⲟⲩⲥⲟⲕⲟⲩ ⲛⲧⲁⲛⲟⲩⲁⲥ ⲧⲭⲟ ⲟⲃⲟⲁ

$\overset{\chi}{\mu}$ ⲓⲍ ⲟⲩⲛⲟⲟⲩⲛ ⲧⲱⲟⲃⲟ

$\overset{\chi}{\mu}$ ⲓⲏ ⲛⲧⲁⲩⲛ ⲟⲩⲕⲟⲩ ⲛⲧⲱⲟⲃⲟ ⲁⲩⲃⲟⲟⲕ ⲟⲩⲟⲟⲓⲟ

$\overset{\chi}{\mu}$ ⲕ ⲁⲩⲛ ⲥⲟⲟⲩⲛⲧ ⲛⲕⲟⲩ ⲛⲧⲱⲟⲃⲟ ⲕⲟⲩⲟⲟⲓⲟ

ⲕⲃ ⲛⲧⲁⲧⲛⲟ ⲥⲩⲛⲟⲟⲩ

ⲕⲇ ⲟⲩⲕⲟⲩ ⲛⲧⲱⲟⲃⲟ ⲛⲟⲟⲓⲟ

These accounts are continued on the remaining blank space of the other side,

+ ⲡⲁⲓⲛⲟ ⲡⲁⲟ[ⲩ] ⲙⲙⲉⲥⲟⲩⲧⲟ ⲟⲩⲥⲩⲛⲛⲓⲕⲟⲓⲧⲟⲛ σιγ/ $\overset{\tau}{\rho}$ ο

ⲥⲁⲙⲙⲧⲁⲓⲧⲁⲁⲕ ⲟⲩⲁⲛⲥⲁⲁ/ ⲛⲕⲓ . ϭ σιγ/ $\overset{\tau}{\rho}$ νβ τιγ/ $\overset{\circ}{\nu}$ ιζ

ⲥⲁⲙⲙⲧⲁⲓⲧⲁⲁⲕ ⲛⲁ̀ⲩ ⲡⲣⲟ . ⲟⲥ̀ ⲙⲙⲧⲟⲩ̈ ⲥⲁⲛⲁⲥⲟⲩ $\overset{\tau}{\alpha\rho}$ α ⲁⲓⲭⲓ ⲙ$\overset{\circ}{\nu}$ β ⲥⲁⲛⲁⲥⲟⲩ ⲥⲱⲙ$\overset{\circ}{\nu}$ ιζ $\overset{\circ}{\nu}$ ια

ⲥⲁⲙⲙⲧⲁⲓⲭⲓⲧⲩ ⲛⲧⲟⲟⲧⲩ ⲥⲁⲟⲛ $\overset{\circ}{\nu}$ θ ⲥⲁⲧⲟⲩ̈ ⲙⲙⲁ-ⲥⲟⲩⲥ $\overset{\circ}{\nu}$ θ

ⲛⲁⲓ ⲛⲧⲟⲟⲩ ⲛⲟⲓ$\overset{\circ}{\nu}$ ια ⲁⲓⲧⲁⲁⲩ ⲟⲩⲁⲩ̀ ⲁⲟⲙ̀/ ⲟⲥ̀ ⲙⲏⲁ . ⲁ ?

[1] New as a substantive.

1090.

Or. 6063. — Papyrus; $13\frac{5}{8} \times 6$ in. The text, parallel to the fibres, is in a sloping, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Account (γνῶσις) of various expenses incurred at Babylon (Fostat).

+ ⲧⲥⲩⲛⲟ/ ⲙⲙⲉⲧⲁⲓⲧⲁⲁⲕ ⲛⲁⲓⲙⲟⲙⲓ ⲥⲁⲙⲉⲣⲙⲃ ⲥⲙⲃⲁⲩⲧⲁⲙⲟⲙ ⲁⲟⲧⲣ ⲙⲏ/ ⲁ

ⲥⲁⲧⲁⲙⲓ ⲙⲉⲧⲟ̀ⲙⲧ	ϙ ϛδ´
ⲥⲁⲧⲁⲙⲓ ⲙⲉⲩⲣⲟⲙ	ϙ αϛ
ⲥⲁⲧⲁⲙⲓ ⲙⲉⲙⲣⲟⲙ ⲙⲙ̈	
ⲙⲙⲙⲉⲟⲙⲥ ⲙⲙⲛⲧⲁⲣⲓⲭ̈ⲙ̈	
ⲙⲙⲙⲉⲟⲙⲁⲁⲟⲉ ⲙⲉⲙⲁⲭⲉ	ϙ ϛδ´
[ⲥⲁ]ⲙⲙⲧⲁⲓⲧⲁⲁⲕ ⲩⲁⲛⲧⲟⲩⲭⲓ ⲙⲙ̀ . ⲣⲁⲙⲁⲥⲟⲩⲟⲩⲧⲙⲉ	ϙ αδ´
ⲥⲁⲙⲙⲧⲁⲓⲧⲁⲁⲕ ⲩⲁⲛⲧⲟⲩⲭⲓ ⲙⲩⲙⲣⲟⲟⲧⲉ[1]	ϙ αϛ
ⲟⲙⲟⲩ/ ⲙⲉⲥⲙⲁⲭⲉ ⲭⲟⲓⲁⲕ ⲟⲙⲟⲩ/	ϙ ϛδ´
ⲟⲙⲟⲩ/ ⲙⲉⲥⲙⲉ ⲭⲟⲓⲁⲕ ⲟⲙⲟⲩ/	ϙ δϛ
. . ⲩⲟⲙⲧⲉ ⲙⲁⲁⲕⲟⲟⲧⲉ ⲙⲙⲣⲙ	
. . ⲉⲟ ⲙⲁⲓⲧⲣⲁ ⲙⲁ̀ⲓ̀ⲩ ⲙⲁⲓⲥⲁ-ⲁⲟⲙⲁ	ϙ ϛ
ⲥⲁⲧⲁⲙⲓ ⲙⲉⲙⲉⲥ ⲙⲙⲉ̀ⲕⲁⲣⲁⲃⲟ	ϙ ιϵ
ⲥⲁⲙⲩⲙⲣⲟⲟⲧⲉ ⲙⲙⲁⲟⲧⲓ̈ⲟ	ϙ βϛ
ⲥⲁⲧⲁⲟⲙⲁⲥ ⲙⲉⲙⲉ ⲙⲙⲙ ⲙⲁⲃⲣⲟⲥ[2]	ϙ αϛ
ⲥⲁⲧⲙⲙⲙ ⲙⲉⲙⲟⲩⲧⲁⲥ ⲙⲙⲙⲟⲥⲁⲙⲧⲁ	
ⲟⲟⲙ ⲙⲙⲙⲉⲙⲙⲁ ⲟⲩⲥⲟⲟⲥ ⲥⲓⲧⲁⲙ	
ⲧⲁⲁⲕ ⲥⲙⲁⲟⲩⲥⲙⲁ[3]	ϙ θ ⲙⲉⲭⲓⲣ
γιϛ ϙ ⲙⲏ.	
+ ⲁⲙⲟⲕ ⲕⲟⲗⲗⲟⲩⲥⲟⲟⲥ ⲧⲓⲥⲧⲭ	
ϵγρ/ ϕ/ . . ϵⲧⲏ ⲓⲛⲇ/ δ	

[1] ⲥⲙⲉⲩⲣⲟⲟⲧⲉ Rossi, *Papiri* II, iii. 44, is parallel to ⲩⲟⲧ 'pillow.'

[2] عمر. *Cf.* no. 1079.

[3] *Cf.* ⲕⲟⲗⲟⲥⲓⲛⲑ, Crum, *Ostr.* no. 368.

1091.

Or. 6064. — Papyrus; $9 \times 3\frac{1}{2}$ in. The text is at right-angles to the fibres in a small, sometimes ligatured hand.

From Ashmunain. [Rev. C. Murch.]

An account. After some broken lines:

+ ϩⲁⲡⲡⲁⲙⲥⲁⲙⲟⲧⲁ ⲙⲅⲣⲏⲅⲟⲣⲉ ⲙⲡⲙⲉϩϩⲟⲟⲩ ⲥⲛⲁⲩ ⲁⲥⲕ$^{\lambda}$/ ⲓⲥ

ϩⲁⲧⲙⲉϩⲥⲟ̈ⲩⲧⲉ ⲙⲫⲟⲣⲁ ⲁⲥⲕ$^{\lambda}$/ η

ϩⲁⲧⲙⲉϩⲩⲟⲩⲧⲉ ⲙⲫⲟⲣⲁ ⲁⲥⲕ$^{\lambda}$/ η

ϩⲁ̈ⲡⲣⲱⲙⲉ ⲛⲉ̈ⲓⲁⲧ ⲙⲡⲩⲟⲣ[ⲏ] ⲉⲕⲟⲧ ⲁⲥⲕ$^{\lambda}$/ ⲓⲥ.

Possibly belongs to no. 1081.

1092.

Or. 6065.—Papyrus; $8 \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

A list of names. Each of the 11 lines has two (father and son), without the genitive ⲙ. Among them are ⲑⲟⲧⲉⲣ (Theodore), ⲁⲡⲁ ϫⲓⲗⲁϩⲱⲣ.[1]

1093.

Or. 6066.—Papyrus; a fragt.; $5\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in two hands: one stiff, upright and of Greek type, the other sloping and ligatured.

From Ashmunain. [Rev. C. Murch.]

A list of personal names with those of places opposite them.

φιλοθ̈έος αβ̈[β]ακουμ	τ̈ⲟ̄ ππελκε[2]
ιωσηφος πφρ$^{\gamma}$	τ̈ⲟ̄ παειαϩ̈ αρ[
απολλω παυλ̈ο̈ῦ	τ̄ⲟ̄ πκανος[
αβρααμι$^{\nu}$ ψ̈ον	απ̄ⲟ̄ α ?$^{\tau}$ [
κολλουθος μαριαμ	τ̄ⲟ̄ τλε ? [
[θωμα	τ̄ⲟ̄ ν . . νωνε[

Below this, parts of 3 lines, beginning [ⲧ[ⲟ]ⲩ ⲥⲧⲉⲧⲏⲥⲙⲏⲧϫⲟⲉⲓⲥ ⲟⲩⲙ ⲉⲓⲙⲉ ϫⲉⲥⲙⲏⲙⲉⲏ[

1094.

Or. 6067.—Papyrus; a fragt.; $7 \times 3\frac{3}{4}$ in. The text, parallel to the fibres, has few ligatures.

From Ashmunain. [Rev. C. Murch.]

A list of persons with their trades, among which are [ⲡⲩⲉ ⲙⲡⲁⲧⲏⲣⲓ$^{\omega}$,[1] [ⲉ ⲡⲉⲙⲏⲟⲩⲧ, [ⲟ]ⲩⲧⲉ ⲡⲕⲱⲣⲏⲱⲥ[2] (*twice*), [ϯⲡⲡⲁⲥ, [ⲣⲓⲁ ϯⲁⲙⲥⲟⲟⲩⲧⲙⲉ, ϩⲉⲗⲟ ⲡⲕⲁⲣⲡⲱⲙⲏⲙⲉ, ⲡⲉϩⲏⲧ ⲫⲁⲙⲩⲉ, ⲫⲓⲗⲟⲟⲉ ⲡⲧⲁⲣⲥⲓⲕⲁⲣⲏⲉ.[3]

1095.

Or. 6068.—Papyrus; 17×8 in. Written on both sides. (*a*) The text at right-angles to the fibres is in 18 lines of a ligatureless hand; (*b*) that on the other side, in 7 lines, is less regularly written by the same hand.

From Ashmunain. [Rev. C. Murch.]

Accounts, giving names, trades and sums of money. In (*a*) occur [ⲁ]ⲡⲁ ⲥⲉⲧⲏⲣⲟⲥ ⲡⲣⲱⲙⲁⲛⲧⲏⲙⲟⲟⲩ, ϯⲁⲙⲙⲉϩ, ϯⲁⲙⲃⲏⲙⲉ, ⲡ̈ⲥⲁⲙⲟⲣⲃⲉ, ϩⲁⲕⲟⲗⲗⲟⲩⲟⲉ ⲧ̈ⲁⲥⲟⲩⲣⲟⲩⲥ (*twice*), [ϩⲁⲓ]ⲱⲁⲛⲏⲙⲉ ⲡⲕⲁⲗⲓⲕ/[4]; in (*b*), where dates in months are sometimes added: ϩⲁⲡⲩⲉ ⲙⲧⲃⲧ ⲉⲡⲗⲟⲩⲧⲓⲥⲧⲏⲉ, ϯⲁⲙⲕⲣⲁⲙⲡⲏ, ⲕⲟⲗ$^{\theta}$ ⲧⲁⲥⲟⲩⲣⲟ̈ⲩⲥ (*v. above*), ϯⲁⲙⲥⲟⲩⲧⲓ̈, ϫⲁⲣⲓⲥⲧⲓⲁ (and in *a*). The money here is indicated by the sign ϑ=ⲙ̄.

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[1] In Cairo no. 8484 (stele) ⲭⲉⲙⲓⲗⲁϩⲱⲣ is a woman's name.

[2] The Coptic lines *below* preclude localities in the Fayyûm.

[1] *V.* p. 422, note.

[2] Κουρεύς.

[3] Ταρσικάριος; *v.* Kenyon *Catal.* ii. 331.

[4] ? Καλλιγράφος. Two lines of (*a*) on other side give ⲕⲁⲣⲓⲕ/.

1096.

Or. 6069.—Papyrus; $7\frac{1}{2} \times 4$ in. The text, at right-angles to the fibres, is in an irregular, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

A list of various articles.

ⲗⲁⲥ̈ⲏⲧⲏ ⲩⲟⲩⲧⲉ ⲙⲡⲩⲧⲟⲧⲉ[1] ⲥⲛⲁⲩ ⲛⲣⲁⲗⲓⲣⲉⲛ[2]
ⲓⲱⲥⲏⲫ ⲟⲩⲣⲁⲗⲓⲣⲉⲛ ⲛⲁⲧⲟ̈
ⲥⲧⲉⲫⲁⲛⲓ ⲟⲩⲕⲁⲛⲉⲓⲛⲓ
ⲛⲉⲧⲟⲡⲟⲥ ⲛⲁ̈ ⲟⲩⲟⲩⲟⲥ ⲛⲉⲓⲛⲓ
ⲥⲁⲧⲓⲧ[3] ⲟⲩⲕⲁⲛⲉⲓⲛⲓ
ⲭⲁⲛⲁ ⲟⲩⲕⲁⲛⲉⲓⲛⲓ
ⲥⲗⲁⲉ[4] ⲟⲩⲕⲁⲗⲓⲣⲉⲛ ⲉⲃⲧⲟⲣⲩ

1097.

Or. 6070.—Papyrus; a fragt.; $7 \times 4\frac{1}{4}$ in. The text, in more than 16 lines, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

A list. The column of money on the right is lost. Among the entries are ⲥⲁⲡⲉⲩⲓⲣ ⲟ̈ⲧⲁⲡⲟⲟⲛⲕⲓ ⲛⲉⲟⲩⲧⲓ, ⲥⲁⲛⲉⲧⲁⲫⲩⲧⲟⲛ, ⲕⲟⲗ[ⲉ]/ ⲥⲉⲛⲧⲟ ⲛⲧⲁⲣⲓ̈, ⲧⲕⲁⲧⲟ ⲛⲧⲁⲥⲃⲓ̈ ⲁⲡⲁ ⲩⲉⲛⲟⲩⲧⲉ ⲉⲧⲓ ⲧⲉⲕⲓ̈

1098.

Or. 6071.—Papyrus; $7 \times 3\frac{1}{4}$ in. The text, parallel to the fibres, is in a very small, uneven hand.

From Ashmunain. [Rev. C. Murch.]

An account (*γνῶσις*) legally witnessed, but difficult of interpretation.

[ⲥⲁⲧⲉⲡⲣⲁⲓⲧ[ⲁ] ⲙⲙⲁⲣ[ⲙⲉ] | blank space | 2 ⲣⲓ/ ⲟ̈ ⲕⲥⲯ | 3 ⲱ̈ ⲭ̈ ⲡ̈ⲕⲣⲣ[ⲑ] ⲓⲇ ⲃ[ⲉ] ⲇⲛ[ⲁ] ⲩⲋ ⲁ . . ⲕⲩ°/ ⲛⲥ ⲙⲟ[ⲇ] | 4 ⲉⲓ̈ⲟⲧⲙⲥ ⲥⲙⲧⲉⲧⲙⲙⲧⲉ ⲕⲟⲓⲛⲟⲥ | 5 ⲥⲁⲧⲉⲡⲣⲁⲓⲧ̄ ⲙⲙⲁⲣⲙⲉ ⲉⲙⲟⲧⲟⲧⲙⲉ | 6 ⲁⲛⲁⲧⲟ ⲋ ⲙⲉⲣⲟⲥ | 7 + ⲁⲛⲟⲕ ⲥⲉⲧ[ⲙ]ⲣ[ⲟ]ⲥ̈ ⲡⲩⲉ ⲡⲙⲁⲕ°/ ⲩⲉⲛⲟⲩⲧⲉ | 8 ⲡⲣⲱⲙⲉ ⲩⲙⲟⲧⲛ ⲁⲧⲱ ⲡⲙⲟⲧⲕ ⲉⲑⲙⲟⲟⲩ̈] | 9 ⲟⲩⲥⲧⲙⲓⲥⲧⲁⲙⲉⲛⲟⲛ ⲁⲧⲱ ⲧⲓⲥⲧⲓ̈[ⲉ] | 10 + ⲉⲧⲙⲙⲱⲥⲓⲥ ⲡⲣⲟⲥ ⲧⲉⲥ-ⲥⲟⲩ +

1099.

Or. 6038.—Papyrus. This is the *verso* of no. 1064.

An account. The sums of money on the right are all lost.

ο̈μ̄ γ̄.
ⲟⲩⲥⲟⲕⲏⲟⲥ[1] ⲏⲁⲗⲉⲭⲁⲛⲁⲣ̈
ⲥⲉ ⲏⲩⲟⲟⲩⲧⲉ̈ ⲏⲧⲟⲩ ⲏⲧ̈
ⲥⲧⲏⲟⲕⲁⲏⲓⲥ°
(illegible)
ⲥⲏⲟ ⲏⲏⲃⲧⲟ ⲏⲗⲁⲕⲟⲟⲧⲉ
(*sic*) ⲏⲧⲟⲟⲧ ⲏⲡⲭⲱⲟ .
ⲏⲁⲙⲧⲁⲥⲟ ⲏⲗⲁⲕⲟⲟⲧⲉ ⲟ[ⲏ]
(*sic*) ⲏⲧⲟⲟⲧ ⲏⲡⲭⲱ[ⲟ .
ⲟⲩⲭⲁⲗⲏⲟⲥ ⲏⲥⲟ̈ⲧⲃ . .
ⲟⲩⲏⲁⲩⲉ ⲏⲏⲏ . . ⲯ̈ . . .
ⲥⲁⲏⲉⲥⲣⲏⲧⲉ ⲏⲧⲁⲓⲩⲟⲡⲟⲩ
ⲭⲏⲏⲧⲁⲉⲓ̈
γⲓ/ ν̈ ?
ⲋ

1100.

Or. 6072. — Paper; broken off below; $8\frac{3}{4} \times 3$ in. The script is even and ligatureless

[1] *Cf.* Boh. ⲙⲁⲩⲟⲱⲧⲓ.

[2] † Καλίγων. *V.* Index.

[3] † جديد.

[4] *V.* no. 1036.

[1] Ὀκνός (Ducange, Sophocles) is an obscure word. In Paris *Scala* 43, f. 201, ⲥⲟⲕⲏⲟⲥ = ἄγνος (*cf.* Peyron, p. 299).

(*cf.* Hyvernat, *Album* x). On the other side was an Arabic text, older than the Coptic.

From Ashmunain. [Rev. C. Murch.]

Account (λόγος) relating to the taxation(?) of certain churches, presumably in Hermopolis or its neighbourhood.

The churches named are those of Cosmas, The Three Heroes,[1] 5 of the Virgin, Colluthus, Apollo, 3 of Theodore, 3 of Michael, 2 of Gabriel, George, Victor, Mena, John, Cyrus, Mercurius. Among these may be the churches known to Abû Ṣâliḥ, foll. 76*a*, 77*a*, 104*a*.

+ ⲥⲧⲏ̈ ⲡⲁⲟ̈ⲩ ⲉⲡⲁⲗⲁⲥⲥⲁ[2] | 2 ⲉⲡⲁⲓⲁⲣⲉⲓ[3] ⲉⲧ-ⲛⲟⲗⲓⲥ | 3 ⲁⲛⲁ ⲕⲱⲥⲙⲁ ⲡ̈ⲩⲟⲩⲉⲧ ⲉⲭⲱⲟⲣ/ | 5 ⲧⲡⲁⲣ$^{\theta}$ ⲉⲧⲕⲁⲕⲟ[4] ⲁⲛⲁ ⲕⲟⲗ$^{\theta}$ ⲡⲧⲁⲗⲧⲣ/[5] ⲁⲛⲁ ⲁⲡⲁⲱ ⲡⲍⲁ$^{\gamma}$ ⲟⲉⲟ$^{\delta}$ ⲉⲧⲁⲅⲟⲣ/[6] ⲙⲓ$^{\chi}$ ⲉⲧⲁⲅⲟⲣ/ | 10 ⲁⲛⲁ ⲅⲉⲱⲣⲅⲓ° ⲧⲡⲁⲣ$^{\theta}$ ⲉⲡⲉ̈ⲩⲟⲩⲧⲉ[7] ⲁⲛⲁ ⲃⲓⲕⲧⲱⲣ ⲁⲛⲁ ⲙⲏⲛⲁ ⲡⲍⲁ$^{\gamma}$ ⲟⲉⲟ$^{\delta}$ ⲉⲡⲕⲉⲥⲁⲣ/[8] | 15 ⲙⲓ$^{\chi}$ ⲙ̈ⲩⲥ ⲙⲟⲩⲣⲓⲣ[9] ⲧⲡⲁⲣ$^{\theta}$ ⲉⲡⲗⲁⲕ ⲡⲍⲁ$^{\gamma}$ ⲟⲉⲟ$^{\delta}$ ⲙⲡⲁⲥⲟⲣⲉ[10] ⲅⲁⲃⲣⲓⲏⲗ ⲙⲙⲟⲟ$^{\gamma}$ ⲅⲁⲃⲣⲓⲏⲗ ⲡ̊ⲕ/[11] | 20 ⲙⲓ$^{\chi}$ ⲉⲡⲉⲣⲡⲉ[12] ⲁⲛⲁ ⲱ̄ ⲉⲡⲉ- ⲥϧⲟⲥ ⲧⲡⲁⲣ$^{\theta}$ ⲉϯⲃⲉⲣⲓ[1] ⲡⲍⲁ$^{\gamma}$ ⲁⲛⲁ ⲕⲓⲣⲉ ⲁⲛⲁ ⲙⲉⲣⲕ/ ⲙⲏⲁⲓⲱ̄ | 25 ⲙⲙⲟⲩⲁⲣⲣⲓⲧⲉ[2] ϩⲁⲧⲡⲁⲣ$^{\theta}$ ⲉⲙⲉⲛⲣⲉ-ⲧⲱⲣ/[3]

Opposite each is a sum of money, either *α*, *β*, a fraction or a dot (= ? *ditto*). On the other side is one line: ⲡⲁⲟ$^{\gamma}$ ⲉⲡⲁ̈ⲣ ⲉⲧⲛⲟⲗⲓⲥ.

LETTERS.

1101.

Or. 6073.—Papyrus; an incomplete, often illegible leaf; 10×8½ in. The text, in two columns of more than 25 lines each, is in a good, square hand (*cf.* Ciasca, tabb. iv, xxiii or plate in Budge's *Psalter* for the type).

From Ashmunain. [Rev. C. Murch.]

A letter (ἐπιστολή) addressed to ecclesiastics,[4] apparently residing in a monastery, in respectful terms.

'... beyond his deserts and his(?)[5] capacity, writes to the holy saints, lovable, (and) who ... in the whole earth. Hail! Before speaking, I salute your whole congregation in Christ and, if ye make me worthy, I kiss the feet of your holiness ..... But ....., whether she hath been taken prisoner by the ..., God knows; or whether [she] has been ..... (fol. *b*) ... know. A great sorrow hath come into my heart, doubly(?) heavy, owing to the departure of her of

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[1] Perhaps the Three Children. *Cf.* church of Τρεῖς Παῖδες at Alexandria, Amélineau *Géogr.* 35.

[2] Arabic; but I cannot find a suitable meaning from the root اصل.

[3] Above ⲁ a small, round(?) letter. On the *verso* the word looks like διάγραφον.

[4] Presumably a place-name.

[5] Λαύρα.

[5] Ἀγορά; *cf.* Krall no. 1.

[7] 'At the Persea-tree,' doubtless that connected with the story of Christ's visit to Hermopolis (*v.* Sozomen v, c. 21, Abû Ṣâliḥ 77*a*).

[8] 'At the Caesareum.' Oxyrhynchus had a building so named (*Pap.* xliii).

[9] ? = بني جرير.

[10] *V.* Krall cxxvii &c.

[11] 'Gabriel the Great and G. the Little.'

[12] *I.e.* the ruined ancient temple. Two villages named البربا were in this district (De Sacy, *Abd ul-Latîf*, 693). Abû Ṣâliḥ, *l.l.* mentions a temple ruin, though it is not now extant.

[1] A place, with *fem.* article ⲧⲓ- or, more probably, ⲧ-. Perhaps a Greek word in -ιον.

[2] ? Arabic with ال, or *cf.* Krall cxviii, ⲁⲗⲓⲧⲉ (not necessarily a personal name).

[3] 'At the praetorium.'

[4] The plur. may of course be merely a sign of respect.

[5] Reading doubtful. Not ⲡⲉⲫ-.

whom we speak[1]; because that I have in no wise found her body to bury it. But after I had somewhat taken comfort regarding her, saying, 'The Lord's will be done,' another sorrow befell me, heavier than this ..... let her live in thy presence.[2] A demon sprang upon her. For (γάρ[3]) we guard her day and night, so that we say, 'Better is the death of her that hath died than the life of this one.' For (γάρ) I have been advised to send her to your holiness. So now, the conclusion of my letter is this. In .....

Fol. *a* (at right-angles to the fibres). [illegible] ..... [illegible] [4] [illegible] [1st half of col. 2 illegible] [illegible] [9 or 10 letters] και [illegible]

Fol. *b*. [illegible] [col. 2] [illegible] γαρ [illegible]

The text is evidently almost complete. We may therefore assume that this leaf bears merely a private letter, though the use of literary uncials and the arrangement in two columns would, I think, be unique in such a case.

1102.

Or. 6074.—Papyrus; $10\frac{3}{4} \times 2\frac{1}{4}$ in. The text, parallel with the fibres, is in a small, neat semi-uncial, much like that of the Greek magical papyrus cxxi, Kenyon, *Catal.* I. Over the end of several words is the mark ⁻, very uncommon in non-literary texts.

From Ashmunain. [Rev. C. Murch.]

Letter from Isaac to his 'dear brother,' Dioscorus. He announces that the olives have arrived and amount to 25 κνίδια.[1] If D. has money ready, he may fetch them; if not, I can send him them. 'You have 10 pairs (of garments) and a Babylonian skin.'[2] He is to ascertain how much Germanus paid for the wool and inform him that both (accounts) may be settled together, supposing he, D., has sold nothing. 'I have been at the pains to write to you, but you have not sent a single letter, that I might know about G.'s money for the wool. My father and Mouei greet you. I was going to send you some reeds, when I heard that you would come after Easter was over. Farewell.'

ισακ αφσαι διοσκορος πεφηρητ⁻ ηεοη αφρηηε αρος ϩηηχοβις | 5 χαιρε | 6 ϩρρηηρε ηηοκ ωακρτε ωιακε[3] ωοηηηατ αρος ακρτε

---

[1] *Lit.* that one.

[2] † A reminiscence of *e.g.* Mat. ix. 18. The following sentence should be perhaps joined to this.

[3] The writer seems here and *below* to misuse this conjunction.

[4] A scroll in margin here.

[1] For the form here, *cf.* perhaps Crum, *Copt. Ostr.* no. 475.

[2] It is difficult to see the relevancy of these words.

[3] † a form of ωωκ.

ⲛⲥⲓⲟⲩⲕⲟⲩ ⲅⲁⲣⲟⲛ[1] | 10 ⲛⲧⲁⲣⲓⲛⲁⲩ[2] ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲛ ⲉⲧⲛⲁⲛⲟⲩϥ ⲙⲡⲧⲉⲕⲗⲏⲥⲓⲁ ⲉⲧⲟⲩⲟϫ ⲙⲡⲧⲉⲕⲙⲏⲧⲣⲁⲓⲥⲟⲛ ⲉⲧⲃⲏⲩⲟⲛ ⲉ | 15 -ϩⲟⲩⲏ ⲉⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧⲃⲉϩⲛⲟⲃⲓⲧ ⲥⲉ ⲁⲩⲉⲓ ⲉⲧⲟⲟⲩ ⲛϩⲟⲩⲧⲟⲩⲉ ⲛⲕⲓⲙⲧⲉⲉ ⲅⲱⲟⲩⲉ ⲥⲉ ⲟⲩⲛϩⲟⲙⲛⲧ ⲛⲧⲟⲟⲧⲕ | 20 ϩⲓⲉ[3] ⲫⲓⲧⲟⲩ ⲛⲁⲕ ⲉⲩⲱⲟⲩⲉ ⲙⲙⲟⲛ ⲧⲙⲛⲧⲟⲟⲩ ⲛⲁⲓ ⲛⲧⲁⲧⲙⲛⲧⲟⲟⲩ ⲛⲁⲕ ⲟⲩⲙⲙⲛⲧ ⲛⲥⲟⲃⲓⲩ[4] ⲛⲧⲟⲟⲧⲕ | 25 ⲙⲡⲟⲧⲩⲁⲁⲣ ⲙⲃⲁⲃⲩⲗⲱⲛ ⲉⲓⲙⲉ ϫⲉⲁⲗⲉⲣⲏⲁⲛⲉ † ⲟⲩⲏⲣ ϩⲁⲧⲥⲟⲣⲧ ⲛⲧⲙⲛⲧⲟⲟⲩ ⲛⲁⲓ ⲛⲧⲁⲙⲁⲥⲧⲏ | 30 -ⲛⲟⲩ[5] ⲛⲟⲩⲥⲟⲛ ⲛⲟⲩⲱⲧ ⲉⲩϫⲉ ⲙⲡⲉⲕϯ ⲗⲁⲁⲩ ⲉⲃⲟⲗ ⲁⲓϩⲓⲥⲉ ⲉⲓⲥϩⲁⲓ ⲛⲁⲕ ⲙⲡⲉⲕⲧⲙⲛⲧⲟⲟⲩ ⲟⲩⲉⲡⲓⲥ- ⲧⲟ | 35 -ⲁⲛ ⲛⲟⲩⲱⲧ ⲛⲁⲓ ⲉⲧⲣⲁⲉⲓⲙⲉ ⲉⲧⲃⲏ- ϩⲟⲙⲛⲧ ⲙⲡⲉⲣⲙⲁⲛⲉ ⲛⲧⲥⲟⲣⲧ ⲡⲁⲉⲓⲱⲧ ⲙⲙⲏ ⲉⲣⲟⲕ ⲙⲛⲛⲟⲩⲧⲉⲓ | 40 ⲁⲓⲉⲓ ⲉⲙⲁⲧⲙⲛⲧⲟⲟⲩ ϩⲉ̈ⲕⲁⲩ ⲛⲁⲕ ⲁⲓⲥⲱⲧⲙ ϫⲉⲕⲓⲛⲧ ⲉⲣⲯⲁⲛⲡⲁⲥϫⲁ ⲟⲩⲟ̈ⲧⲙⲉ ⲟⲩϫⲁⲓ

Verso: ⲁ̈ⲓ ⲁⲓⲟⲥⲕⲟ[ρ]ⲱ ⲅⲣⲁⲫⲓ ⲡ̈ⲓ ⲓⲥⲁⲕ.[6] Also, in fine, square uncials (*cf.* Zoega, cl. 1) ⲕⲛⲁϫⲭⲃⲓϫⲟⲩ | ⲡⲧⲛⲥⲫⲁⲉⲓ | ⲙⲟⲁⲣ | ⲱϯ, perhaps a cryptogram, but not soluble by the usual systems. Above it, two preliminary attempts, showing the same sequence of letters.

1103.

Or. 5988.—Papyrus; $13\frac{1}{2}\times9\frac{3}{4}$ in. Two *selis*-joints are visible. The text, at right-angles to the fibres, is in a rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Theodore to ——. It deals with a variety of matters, telling of business transacted and giving instructions. The phonetic peculiarities of the text make it difficult to understand.

+ ϩⲙⲡⲣⲁⲓ ⲉⲡⲓⲟⲩⲧ[ⲉ ⲏⲩⲟ]ⲣⲡ ⲁⲛⲟⲕ ⲟⲉⲟ- ⲗⲱⲣⲉ ⲉⲓⲥϩⲁⲓ [ⲉⲓϣ]ⲓⲛⲉ ⲉⲡⲁⲙⲉⲣ[ⲓⲧ ▮ | 2 [ⲛ]ⲉϥⲙ ⲧⲙ[ⲣϥ ⲛⲉⲩⲗⲟⲅⲓⲙⲉ]ⲙⲟⲛ[1] ⲡⲟⲩⲁ ⲡⲟⲩⲁ [ⲕⲁ]ⲧⲁ ⲛⲉⲧⲣⲁⲓ ⲁⲓϫⲓ▮ | 3 illegible | 4 . . . ⲁⲓϣⲟⲩⲟϥ ⲁⲓϣⲱⲛ ⲛϩⲟⲗⲟⲕ/ ⲉⲥ[about 20 let.] | 5 ϫⲉⲧⲥⲧⲉ ⲕⲁⲧⲁ ⲕⲟ[ⲗ][9] ⲁⲧⲱ ⲁⲧⲥⲱⲙⲉ ⲉⲣⲟϥ ⲛⲁⲓ ⲉⲧⲉϣ . . | 6 ⲧⲙⲟ[ⲟ]ⲧϥ ⲛⲁⲓ ⲉⲥⲓⲧ ⲧⲁⲥⲁⲧⲏⲧ ⲉϫⲱⲟⲩ ⲁⲕⲥⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲏⲕ[about 15 let.] | 7 ⲡⲕⲁⲥⲧⲣⲱⲛ ⲧⲏⲣϥ ⲉⲡⲉⲓ[about 40 let.] | 8 ⲡⲟⲩⲱⲥ ⲁⲓⲥⲱⲏ ⲟⲩⲛⲟⲟⲩ ⲉⲡⲟⲟⲩⲉ ⲙⲁⲃⲁⲓⲥⲱⲛⲏⲧⲱ[2] ⲕⲁⲧⲁ ⲣⲟⲥ ⲁⲧⲱ ⲁⲧⲩⲁⲧ ⲉⲟⲩⲧⲣⲁ | 9 -ⲙⲙⲁ ϩⲁⲣⲟⲟⲩ ⲱⲧⲭⲁⲣⲓⲍⲉ[3] ⲛⲁⲓ ⲁⲧⲱ ⲁⲓⲱⲟⲛ ⲡⲓⲃⲁⲥ ⲉⲥⲧⲏⲓ ⲉⲣⲉϫⲁⲩϥ ⲉϫⲱ- ⲙⲉ[4] ϩⲓⲟϥ ⲩⲁ | 10 -ⲕⲩⲙⲉ ⲛⲥⲱⲟⲩ ⲉⲧⲟⲟⲧϥ ⲁⲧⲱ ⲩⲁⲕⲩⲙⲉ ⲛⲥⲁⲥⲛⲁⲩ ⲉⲕⲟⲧⲓ ⲕⲁⲗⲓⲧⲏ[5] ⲉⲧⲟⲟⲧϥ ⲙⲙⲛⲥⲁⲓ | 11 -ⲧⲁⲗⲟⲛ ⲉⲗⲁϩⲙ[6] ⲩⲁϥⲙⲏⲣ ⲉⲡⲉϥ- ⲛⲟⲩⲥ ⲁⲧⲱ ⲙⲡⲟ ⲉⲧⲗⲟⲅⲓⲁ[7] ⲩⲁⲣⲩⲙⲉ ⲛⲥⲁⲕⲟⲩⲥⲉ[8] | 12 ⲥⲧⲙⲧⲉ ⲛⲕⲱⲗⲟⲕⲁⲥⲓ[9] ⲛⲧⲟⲟⲧϥ ⲁⲧⲱ ⲛⲧⲁ- ⲧⲁⲅⲏ[10] ⲩⲧⲟⲣⲧⲏⲣ ⲙⲟⲛ ⲕⲁϣⲏⲓ ⲁⲓϩⲟⲟϥ | 13 ⲧⲡⲁⲩ ⲅⲙⲡⲧⲉⲛⲁⲣⲓⲙ ⲉⲡⲗⲟⲧⲙⲁ ⲛⲁⲕ ⲉⲧⲟⲧϥ ⲙⲛⲧ ⲥⲧⲣⲏ[11] ⲛⲩⲧⲏⲓ ⲙⲙⲏⲡϩⲟⲩⲗⲁⲱⲛ ⲉⲛⲁⲩ | 14 ⲁⲧⲱ ⲉⲗⲟⲗⲁ [about 22 let.]ⲉⲓ ⲉⲥⲓⲧ ⲩⲁⲓⲧⲙⲟⲩⲥⲟ̈ⲩ ⲛⲁⲕ ⲉⲣⲁ̈ . . | 15 ⲁⲧⲱ ⲉⲙⲏ ⲙⲧⲁⲓⲥⲉ ⲟⲩⲣⲱⲙⲉ ⲙⲡⲓⲥⲧⲟⲥ ⲩⲁⲓϩⲟⲩ ⲧⲁⲓⲟⲩ ⲛϩⲟⲗⲟⲕ/ $\overline{\text{ⲡ ⲏ}}$ ⲛⲁⲕ ⲉⲧⲟⲟⲧϥ | 16 ⲉⲡⲉⲓⲥⲟⲛ ⲁⲧⲱ ⲙⲡⲟⲣⲃⲱⲛⲕ[12] ϫⲉⲁⲛ ⲛⲥⲁⲣⲱⲙⲉ ϫⲉⲁⲗⲣⲉ- ⲛⲉⲙⲁ ϫⲟⲩϥ ⲉⲥⲓⲧ ϫⲁϩⲧ | 17 -ⲙⲏ ⲙⲡⲃⲱⲕ ⲉⲕⲩⲱⲟⲛ ⲣⲉⲛⲉⲙⲁ ⲉⲫⲭⲏϥ ⲉⲡⲉⲓ ⲙⲡⲉⲫϫⲟⲩϥ ⲉⲧⲉ̈ⲫⲱⲗⲉ ⲡⲁⲗⲁ[13] ⲉⲙⲁⲩ | 18 ⲉⲕϫⲁⲥⲧⲏⲙⲓ ⲁⲧⲱ ⲡⲣⲉⲛⲉⲙⲁ

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1 'Thou couldest have visited us.' *V.* ⲧⲉ, Peyron 229.

2 On this archaic form *v.* Crum, *l.l.* no. 254, note.

3 = ⲉⲓⲉ.

4 *V.* Crum, *l.l.* no. 68, note.

5 For this form *v.* Krall 1 and cxxii.

6 Abbreviations for ἀπόδος, παρά.

1 *Cf.* no. 1119.

2 ⲱ = ⲟⲩ, as in ll. 21, 31, 32.

3 ⲱⲧ = ? ⲁⲧ; *cf.* l. 20.

4 In Zoega 538, 'a bundle.' Here quite obscure.

5 Καλίγιον; *cf.* no. 1096.

6 ? Arabic. *Cf.* l. 24.

7 Here a woman seems to be addressed.

8 *Cf.* κοεις p. 450, note.

9 Κολοκάσιον.

10 ? ταγή.

11 ? ζεύγη or ζυγίον. *Cf.* Crum, *Ostr.* no. 68, note.

12 For this imperative (also in ll. 21, 24, 31) *v.* Crum, *l.l.*, p. xxi.

13 παρά.

ⲉⲙⲁⲛⲟⲩϥ ⲙⲡⲧⲓⲟⲩ ⲉⲝⲣⲉⲧⲉ ⲛⲁⲧⲱⲟ ⲙⲡⲁⲧⲧⲱⲟⲥ
ⲉϥⲕⲟⲧⲛϥ | 19 ⲉⲃⲟⲗ ⲡⲛⲉⲁⲩϥ ⲡⲁⲗⲗⲁ ⲟⲩⲁ ⲉⲡⲛⲉ
ⲁⲧⲱ ⲣⲉⲙⲡⲟⲛⲉ ⲁⲍⲙⲧ ⲭⲱⲟⲩ ⲛⲁⲓⲛⲉ ⲛⲉϥⲭⲁⲗⲁⲣ[1]
ⲉⲣⲉⲣⲱⲟⲩ | 20 -ϕⲟⲗⲟⲥ[2] ..ⲟⲙⲏ ..... ⲟϥ
ⲉⲍⲣⲁⲓ ⲱⲧⲉⲭⲱⲟⲩ ⲉⲙⲟϥ ⲉⲧⲉⲓ ⲱⲧⲧⲓ ⲉⲃⲟⲗ ⲭⲱⲧ[3]
ⲉⲙⲙⲓⲧⲁϥⲧⲉ | 21 ⲙⲙⲟⲥⲟⲛϫ ⲉⲣⲉⲡⲟⲩ[4] ⲙⲡⲱⲣⲃⲱⲕ
ⲙⲡⲉⲭⲱⲟⲩ ⲥⲟⲥ ⲛⲉⲓⲙⲉⲛⲉⲓⲁ ⲛⲧⲁⲕⲧⲙⲟⲩⲧⲥⲱⲱ ⲛⲁⲓ
ⲉⲙⲉⲓⲥⲟⲛ | 22 ⲉⲙⲉⲓ ⲕⲓⲱⲟⲩ ⲭⲁⲗⲁⲁⲩ ⲉⲙⲁⲛⲟⲩϥ
ⲛⲟⲩϥ ⲉⲣⲙⲧϥ ⲁⲓⲟⲩⲱ ⲙⲙⲟⲥⲟⲛϫ ⲙⲙⲡⲣⲟⲥϕⲟⲗⲟⲥ
ⲧⲁⲧⲁ | 23 -ⲁⲩ ⲛⲁⲩ ⲉⲙⲉⲓⲥⲟⲛ ⲟⲩⲙⲁⲁⲙⲁ . . ⲥⲙⲁ
ⲧⲙⲣⲟⲩ ⲧⲁⲧⲁⲣⲟⲟⲩ[6] ⲉⲍⲟⲩⲛ ⲉⲧⲁⲡⲟⲟⲙⲕⲉ ⲁⲧⲱⲟ |
24 ⲙⲙⲟⲣⲕⲁⲧⲓϫⲛ ⲙⲭⲟⲟⲩ ⲣⲱⲙⲉⲙⲁ ⲛⲁⲓ ⲧⲁⲓⲁⲩ
ⲭⲉⲓⲁⲩⲧⲓ ⲟⲩⲕⲟⲧⲛ ⲉⲃⲟⲗ ⲉⲣⲙⲥⲓⲁⲗⲱⲙ | 25 ⲉⲍ . . ⲁⲓ
ⲉⲙⲉⲓ ⲭⲙⲙⲟⲥ ⲛⲁⲧⲓ ⲁⲣⲕⲁⲥⲓⲁ[6] ⲛⲁⲩⲥⲱⲟⲙⲧ ⲉⲙⲟ-
ⲟⲩ . . . . . ⲟⲩⲓⲕ ⲛⲁⲩ | 26 ⲁⲧⲱ ⲡⲙⲛⲧⲁⲃⲁⲓⲟ ⲧⲁⲁϥ
ⲛⲁⲓ ⲉⲃⲟⲗ[6] ⲡⲓⲧⲓⲟⲩ ⲉⲣⲡⲉ ⲙⲕⲟⲗ[6] ⲡⲁⲣⲁ ⲭⲟⲩⲧⲟ
ⲁⲧⲱ ⲡⲙⲙ | 27 -ⲧⲁⲓⲧⲁⲁϥ ⲛⲁϥ ⲉⲣⲙⲙⲉⲡⲙ ⲟⲩⲁ
ⲙⲙⲛⲟⲧⲛⲁⲩ ⲧⲣⲙⲙⲉⲙ ⲧⲁⲣⲉⲕⲥⲱⲟⲕ ⲡⲟⲕⲗⲟⲅⲟⲥ
ⲛⲉⲙⲁϥ ⲉⲙⲉⲓ | 28 ⲛⲁⲓ ⲛⲉⲙⲧⲁϥⲉⲓ ⲥⲧⲟⲟⲧ ⲁⲧⲱ
ⲡⲭⲁⲗⲁⲣ ⲉⲙⲉⲙⲙⲟ[7] ⲙⲙⲡⲓ ⲉⲭⲟⲩⲧⲟⲧⲉ ⲥⲓⲱⲉ ⲭⲱⲧⲙ
ⲉⲙⲁⲛⲟⲩϥ | 29 ⲁⲧⲱ ⲛⲉⲧⲉⲭⲁⲕⲁⲭⲣⲓⲁ[8] ⲙⲟⲓ ⲥⲁⲥ-
ⲧⲙ ⲉⲍⲁⲓ ⲛⲁⲓ ⲧⲁⲭⲱⲙⲛϥ ⲧⲁⲭⲟⲟⲧϥ ⲛⲁⲕ ⲧⲓⲙⲙⲉ |
30 ⲉⲁⲙⲁ ⲁⲟⲗⲁⲥⲉ ⲕⲁⲗⲱⲥ ⲙⲙⲛⲛⲉⲥⲙⲓ ⲧⲙⲣϥ
ⲛⲉⲩⲁⲗⲟⲅⲓⲥⲙⲟⲛ ⲁⲧⲱ ⲁⲓⲭⲟⲛ ⲛⲕⲱⲙⲧⲉ | 31 -ⲛⲁ-
ⲙⲓⲛ ⲉⲙⲙⲙⲓⲛ ⲭⲁⲥⲛⲁⲩ ⲙⲙⲛⲟⲧⲣⲁⲛⲓⲁ ⲙⲙⲟⲣ-
ⲧⲁⲁϥ ⲡⲁⲣⲁ ⲥⲛⲁⲩ ⲱⲟⲩⲟⲥ ⲉⲙⲉⲓ ⲭⲙⲧ | 32 ⲃⲁⲙⲙⲟ
ⲥⲛⲁⲩ ⲱⲟⲩⲟⲥ ⲛⲥⲱⲥⲙⲓⲛⲉ ⲙⲟϥ ⲁⲓⲓ ⲁⲧⲱ ⲁⲓⲧⲓ
ⲟⲩⲣⲁⲛⲓⲁ ⲭⲁⲧⲟⲙⲉ ⲧⲓⲙⲙⲉ ⲟ | 33 -ⲧⲉⲕⲟⲩⲛⲉ-
ⲣⲓⲧ[9] ⲛⲥⲟⲛ ⲟⲩⲭⲁⲓ ⲭⲙⲭⲟⲉⲓⲥ +

inelegant semi-uncial, identical with that of no. 1105.

From Ashmunain. [Rev. C. Murch.]

Letter from Christophoria,[1] presumably a woman, to 'our honourable dear lord and Christ-loving son, the κόμης, Mêna.'[2] 'May God convince your filial lordship that, excepting the concern for your body, we have now no other care more pleasant[3] than to see you almost daily and to know of your good health. For besides the care of our sins and the establishment in health of your body, we have no object (*lit.* remembrance) at all for which to pray. Now, though our difficulties and the cares which at present occupy (*lit.* are spread upon) us, are very great, we have cast all behind us because of your great suffering, that is a burden upon us, even as if our eye were diseased. Inform us then, in your honoured letters, whether you are better or how you fare. For our heart is daily disturbed on your account. Believe[4] my humility and your humble adorers (that) all the brethren do daily pray for your health. And as to the only matter about which we sent, (it is) that you should tell us how you do, and, if God has given grace that you should be able to rise, we desire to see you, that our grief may be changed to joy.[5] For the Word that was made flesh and bade the paralytic (saying,) Take up thy bed and walk,[6] He shall heal your body, that you may go on from strength to strength[7]; and

1104.

Or. 6075.—Papyrus; $9\frac{3}{4} \times 13$ in. The text, at right-angles to the fibres, is in an

[1] Probably here 'rent.'
[2] 'The men of the ὅρμος,' wharfingers.
[3] ϩⲱⲧⲟ.
[4] *Cf.* no. 1116.
[5] ταλοοτ, here probably 'send by boat.'
[6] † *ἐργασία*.
[7] *Cf.* † no. 1153. [8] ρχρια.
[9] ⲟⲧ perhaps erased.

[1] *Cf.* no. 1105. Apparently the head of a monastery. The name is not found beyond these texts.
[2] *Cf.* nos. 1112 &c.
[3] Use of ⲙⲙⲟⲥⲟⲛϫ obscure.
[4] Or 'Believe that,' though this should have ⲭⲉ.
[5] Joh. xvi. 20.
[6] Mat. ix. 6.
[7] Ps. lxxxiii (lxxxiv). 7.

His help shall from henceforth strengthen you. Farewell in the power of the holy Trinity.'

+ ⲡⲛⲓⲟⲩⲧⲉ ⲛⲫⲁⲛⲁⲡⲣⲟⲫⲟⲣⲉⲓ ⲙⲡⲉⲧⲛ[ⲁ]ⲙⲡⲓ-
ϫⲟⲉⲓⲥ ⲛ[ⲩ]ⲓⲣⲉ | 2 ϫⲉⲥⲙⲏⲛⲧⲉⲓ ⲧⲉⲡⲉⲙⲉⲗⲓⲁ ⲙⲡⲉ-
ⲧⲓⲥⲟⲙⲁ ⲙⲡⲓⲧⲁⲓⲕⲉⲣⲟ | 3 -ⲟⲩⲩ ⲉⲛⲁⲩ ⲧⲉⲛⲟⲩ
ⲛⲥⲛⲁⲓ ⲉⲛⲁⲩ ⲉⲣⲱⲧⲏ ⲕⲁⲧⲁ ⲥⲟⲩ ⲥⲟⲩ [ⲥ]ⲭⲉⲁⲗⲟⲩ̈ |
4 ⲁⲩⲱ ⲧⲏⲉⲓⲙⲉ ⲉⲡⲉⲧⲛⲟⲩⲧⲁⲓ ⲉⲧⲙⲁⲛⲟⲩⲕ ⲉⲡⲉⲓ
ⲙⲉⲁⲣⲣⲟⲟⲩⲥⲩ ⲉⲡⲉⲓⲏ | 5 -ⲛⲟⲃⲉ ⲙⲡⲓⲧⲁⲥⲟ ⲉⲣⲁⲧⲕ
ⲉⲡⲉⲧⲓⲥⲟⲙⲁ ⲉⲃⲟⲗⲧⲟⲛ ⲙⲡⲓⲧⲁⲓⲣⲏⲙⲉ | 6 -ⲉⲩⲉ
ϩⲟⲗⲟⲥ ⲛⲩⲁⲛⲁ ⲉⲧⲃⲏⲏⲧⲕ ⲧⲉⲛⲟⲩ ⲕⲁⲓⲡⲉⲣ ⲉϩⲏⲛⲟⲟⲩ
ⲉⲙⲁⲧⲉⲏⲉ | 7 ⲛⲉⲙⲙⲉⲣⲓⲥⲧⲁⲥⲓⲥ ⲙⲙⲉⲣⲟⲟⲩⲥⲩ ⲉⲧ-
ⲉⲓⲣ ⲉⲃⲟⲗ ⲧⲉⲛⲟⲩ ⲍⲓϫⲱⲛ ⲁⲧⲱ ⲁⲛ | 8 -ⲛⲟϫⲟⲩ
ⲧⲓⲣⲟⲩ ⲛⲥⲁⲃⲟⲗ ⲉⲙⲟⲓ ⲉⲧⲃⲉⲡⲉⲧⲏⲙⲟⲟⲩ ⲉⲥⲓⲥⲉ ⲉⲫⲟ
ⲛⲉⲧⲙⲟ | 9 ⲉϫⲱⲓ ϩⲱⲥ ⲉⲩϫⲉⲡⲓⲃⲁⲗ ⲡⲣⲓⲟⲕⲍ
ⲉⲧⲙⲁⲓⲉ ⲛⲁⲓ ⲟⲩⲛ ⲉⲙⲉⲧⲛ | 10 -ⲥⲁⲓ ⲉⲧⲧⲁⲓⲓⲧ
ϫⲉⲁⲧⲏⲃⲁⲥⲁⲓ ⲛ ⲉⲧⲙⲟ ⲛⲁⲩ ⲛⲥⲉ ⲉⲙⲉⲓ ⲧⲙⲥⲏⲧ |
11 ⲧⲁⲣⲁⲥⲥⲉ ⲙⲙⲏⲛⲉ ϩⲁⲣⲱⲧⲏ ⲡⲓⲥⲧⲉⲩⲥⲟⲛ ⲧⲁⲉⲧ-
ⲧⲉⲗⲓⲁ ⲙⲙⲏⲉ | 12 -ⲧⲙⲡⲣⲟⲥⲕⲩⲛⲏⲧⲏⲥ ⲛⲉⲗⲗⲁ$\overline{\text{χ}}^{\text{ο}}$
ⲛⲉⲥⲙⲏⲧ ⲧⲙⲡⲟⲧ ⲩⲗⲏⲁ ϩⲁⲡⲉⲧⲛⲟⲩⲧⲁⲓ | 13 ⲙⲙⲏ-
ⲛⲉ ⲉⲧⲃⲉⲡⲓⲥⲱⲃ ⲁⲉ ⲙⲙⲁⲧⲉ ⲛⲧⲁⲓⲧⲛⲟⲟⲩ ϫⲉⲕⲁⲥ
ⲉⲧⲙⲉ | 14 -ⲧⲁⲙⲟⲛ ϫⲉⲥⲧⲙⲟ ⲛⲁⲩⲙⲥⲉ ⲁⲧⲱ
ⲉⲩⲙⲟⲛⲉ ⲁⲡⲛⲟⲩⲧⲉ ☩ ⲧⲉϫⲁⲣⲓⲥ | 15 ⲛⲧⲉⲧⲛⲉⲟⲩ-
ⲟⲟⲩ ⲉ̀ϩⲁⲗⲉ ⲧⲛⲟⲩⲱⲟⲩ ⲧⲁⲣⲓⲛⲁⲩ ⲉⲣⲱⲧⲏ ⲧⲉⲧⲛⲁⲧ-
ⲡⲉⲓ | 16 ⲕⲧ[ⲏⲧ] ⲛⲁⲓ ⲉⲧⲣⲁⲩⲉ (above ⲉⲣⲉ)
ⲛⲁⲟⲥ ⲟⲩⲛ ⲛⲧⲁⲣⲫⲁⲣϫ ⲁⲣⲕⲉⲗⲉⲩⲉ ⲛ | 17
-ⲛⲉⲧⲉⲛⲟ ϫⲉⲣⲉⲓⲛⲕⲟⲗⲟⲟ ⲛⲣⲙⲟⲟⲩⲉ ⲉⲣⲉⲧⲁⲗⲟⲟ
ⲙⲙⲉⲧⲙⲉ | 18 -ⲥⲱⲙⲁ ⲛⲧⲉⲧⲛⲓⲙⲟⲟⲩⲉ ⲉⲃⲟⲗ ϩⲛⲟⲩ-
ⲟⲩⲟⲩ ⲉⲧⲟⲩⲟⲩ ⲛⲧⲉ[ⲧ]ⲣⲃⲟⲏⲟⲓⲁ | 19 ⲣⲁⲁⲩⲧⲉ
ⲉⲣⲱⲧⲏ ⲩⲁⲃⲟⲗ + ⲟⲩⲭⲁⲓ ϩⲛⲧⲟⲩⲟⲩ ⲉⲧⲉⲧⲣⲓⲁⲥ
ⲉⲧⲟⲩⲁⲁⲃ + + +

Verso: + ⲡⲙⲁⲟ[ϫ] ⲙ̀ⲡⲉⲣⲓⲧ[1] ⲡϫⲟⲉⲓⲥ ⲡⲩⲓ
[space] ⲣⲉ ⲙⲁⲡⲉⲭ$\overline{\text{ⲥ}}$ ⲡⲕⲟⲩⲓⲥ ⲩⲓⲛⲁ[1] + + +
+ ⲭⲣⲓⲥⲧⲟⲫⲟⲣⲓⲁ[1] + ⲉⲁ̀[ⲁⲭ].

[1] Above these words 3 crosses each.

1105.

Or. 6076. — Papyrus; $7\frac{1}{2} \times 13$ in. The text, at right-angles to the fibres, is by the hand of nos. 1104, 1106. Above the text a cross. On the other side, a later text (no. 1113).

From Ashmunain. [Rev. C. Murch.]

Letter from Christophoria,[1] probably to the *κόμης* Mena.[2] It appears to contain new year's good wishes.

☩ ⲡⲩⲟⲣⲡ ⲛⲉⲓ ⲉⲡⲩⲁϫⲉ ⲙⲡⲓⲙⲡⲧⲉⲗⲁⲭ$\overline{\text{ⲟ}}$ ⲧⲙ-
ⲡⲣⲟⲥⲕⲩⲛⲏⲧⲏⲥ ⲁⲧⲱ ⲧⲙ | 2 -ⲁⲥⲡⲁⲍⲉ ⲙⲡⲉⲧⲉⲙⲡⲛⲧⲏⲉ-
ⲣⲓⲧ ⲡϫⲟⲉⲓⲥ ⲡⲩⲓⲣⲉ ⲉⲧⲧⲁⲓⲓⲧ ⲕⲉⲙⲏ | 3 -ⲩⲉ
ⲡⲣⲟⲙⲏ[3] ⲟⲛ ϩⲁⲧⲉⲣⲟⲙⲏ ⲙⲙⲁⲣⲉ ⲉⲣⲉⲡϫⲟⲉⲓⲥ
ⲡⲉⲭ$\overline{\text{ⲥ}}$ ⲛⲁϫⲁⲣⲓ | 4 -ϫⲉ ⲙⲡⲏⲧⲏ ⲛⲟⲩⲛⲟⲟⲩ ⲛⲁϩⲉ
ⲛⲁⲧⲁⲩⲧⲙⲏ ⲛⲁⲧϫⲟⲙ ⲛⲑⲧⲣⲉⲙⲉⲧⲙⲥⲟ | 5 -ⲟⲩ ⲩⲙⲟⲛⲉ
ⲙⲡⲏⲧⲏ ⲛⲟⲉ ⲛⲁⲧⲙⲉ [ⲙⲧⲉ]ⲧⲙⲉⲛⲁⲩ ⲙⲩⲙⲣⲉ ⲙⲉⲧⲙ-
ⲩⲙⲣⲉ | 6 ⲉⲧⲕⲱⲟⲧⲉ ⲉⲣⲱⲧⲏ ⲩⲁϩⲙⲭⲱ[ⲙ ⲉⲙⲭ]ⲱⲟⲩ[4]
ⲧⲉⲧⲙⲉⲛⲟⲟⲩ ⲛⲁⲣⲁⲙⲏ ⲩⲙⲏ | 7 ⲧⲟⲛⲟⲩ ⲉϫⲛⲧⲙⲛⲧ-
ⲛⲁⲓⲣⲱⲙⲉ ⲙⲧ[ⲉⲧ]ⲙⲉⲗⲁⲥ ⲙⲙⲛⲧⲙⲙⲉⲓ[5] ⲣⲁⲓ ⲕⲁⲣ |
8 ⲉⲣⲉⲡⲓⲧⲟⲡⲟⲥ ⲧⲁϩⲙⲧ ⲉⲣⲁⲧⲕ ϩⲓⲧⲙⲙⲟⲟⲩⲧⲉ ⲙⲡ-
ⲧⲉⲧⲙⲥⲧⲁⲣⲥⲓⲥ | 9 ⲧⲉⲧⲙⲡⲣⲟⲥⲉⲣⲁⲓⲥⲓⲥ ⲁⲉ ⲉⲧⲙⲁ-
ⲙⲟⲩⲥ ⲁⲡⲉⲭ$\overline{\text{ⲥ}}$ ϫⲓⲧⲥ ⲉⲧⲉⲧⲙⲧⲧⲙ[6] | 10 ⲕⲁⲗⲟⲥ
ⲡϫⲟⲉⲓⲥ ⲉⲫⲉⲧⲟⲟⲃⲟⲩ ⲙⲙⲏⲧⲙ ⲉⲛⲟⲩⲧⲃⲁ ⲕⲱⲃ ⲉⲥⲟⲙ
ϩⲙ | 11 -ⲙⲁⲓⲱⲛ ⲙⲙⲛⲧⲙⲙⲏⲧ ⲧⲙⲁⲥⲡⲁⲍⲉ ⲧⲟⲛⲟⲩ
ⲙⲧⲙⲙⲉⲣⲓⲧ ⲙⲩⲉⲉⲣⲉ | 12 ⲕⲧⲣⲁ [ⲙ]ⲙ . ⲙ̀ⲡⲕⲟⲩ[ⲓ
ⲩ]ⲓ̀ⲣ[ⲉ[7] . . . . . ⲉⲭⲉⲣⲁⲓⲧⲟⲥ ⲧⲉⲧⲙⲉⲧⲕⲁⲓⲁ | 13
[about 15 let.] ⲙⲙⲱⲧⲏ ⲕⲁⲧⲁ ⲡⲣⲟⲥⲱⲡⲟⲛ | 14
[about 10 let.] ⲧⲟⲟⲧⲏ ⲧⲙⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲙⲙⲛϩⲣⲉⲱⲟⲥ
ϫⲙ | 15 -ⲥⲛⲟⲩⲁⲓ ⲙⲙⲛ + ⲟⲩⲭⲁⲓ ϫⲙⲛ[ϩⲟⲉⲓⲥ
+] + +

Verso:[8] + ⲡⲙⲁⲟϫ . ⲙⲉⲣⲓⲧ ⲛϩⲟⲉⲓⲥ▮ [space]
▮ + ⲭⲣⲓⲥⲧⲟⲫⲟⲣⲓⲁ ?

[1] *V.* no. 1104.

[2] Since no. 1104 is so addressed and since the letter on the *verso* here is from Mena.

[3] *Cf.* no. 1152 and the formula *πολλὰ τὰ ἔτη* κτλ.

[4] Not space for more.

[5] This and the following *τόπος* point to a monastery.

[6] ⲙⲧⲉⲧⲙⲧⲧⲙ.

[7] *Cf.* no. 1106.

[8] Erased for the writing of the later text; reconstructed from no. 1104.

1106.

Or. 6077.—Papyrus; 4½×7 in. The text, at right-angles to the fibres, is in the hand of nos. 1104, 1105.

From Ashmunain. [Rev. C. Murch.]

End of a letter from [Christophoria], doubtless to the recipient of no. 1105, 'our dear daughter Cyra' being greeted as before.

[ⲡⲣⲟⲥⲗⲟⲕⲁ ⲁⲧⲉⲧⲉⲧⲛⲓⲕⲁⲗⲁⲥⲧⲟⲥⲓⲥ ⲧ[| 2 ⲛⲉⲧⲛⲓ-
ⲕⲁⲗⲁⲥⲧⲟ ⲙⲙⲟⲩ ⲙⲁⲓ ⲯⲁⲩ[| 3 ⲙⲙ ⲟⲩⲛ ⲉⲥⲁⲓ
ⲛⲉⲧⲛⲓⲥⲕⲟⲡⲟⲥ ⲙⲁⲓ ⲭ[| 4 ⲭⲉⲧⲉⲧⲛⲓⲥⲟⲩⲱⲩ ⲧⲛ-
ⲟⲩⲱⲣⲡ ⲉⲃⲟⲗ[| 5 ⲉⲙⲟⲟⲩ ⲧⲙⲡⲣⲟⲥⲕⲩⲛⲓ ⲧⲟⲙⲟⲩ
ⲙⲧⲉ[| 6 ⲧⲙⲙⲉⲣⲓⲧ ⲙⲯⲉⲉⲣⲉ ⲕⲩⲣⲁ ⲙⲙⲏⲛⲓⲕ[ⲟⲩⲓ[|
7 ⲧⲟⲩⲟⲩ ⲉⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲃ + + [+]

1107.

Or. 6078.—Papyrus; 3⅝×11½ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Philip[1] to the κόμης (probably Mena), his master. It relates to obtaining surety (ἐγγυῶ, ἐγγύη) for certain persons.

[ⲡⲉⲕ]ⲟⲩⲁⲧⲟⲩ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲫⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲡⲉⲫ-
ϫⲟⲉⲓⲥ ϫⲏⲟⲟⲩ ⲛⲧⲁⲓⲥⲓ ⲟⲣⲏⲥ ⲁⲓⲫⲓ ⲛⲉⲥⲥⲁⲓ ⲁⲓⲧⲁⲁⲩ
ⲛⲁⲛⲁ | 2 [ⲙ]ⲉϫⲱ ⲁⲛⲁ ⲁⲗⲫ[ⲓ]ⲟ[2] ϫⲟⲁⲓⲁⲓⲟ ⲉⲓ
ⲛⲁⲓ ϫⲏⲧⲉⲛⲏⲓⲧⲁ ⲙⲡⲓⲧⲉ ⲁⲓ ϩⲟⲗⲟⲥ ϫⲏⲧⲁⲓⲁⲓ ⲛⲉⲥ-
ϩⲁⲓ | 3 [ⲁⲗⲫⲓⲟ ⲁⲫⲧⲏⲟⲟⲩ ⲟϩⲓⲧ ⲙⲙⲁⲓⲟ ϫⲉⲓⲡⲓⲛ-
ⲛⲉⲕⲓⲁⲧⲏⲥ ⲉⲙⲙⲁⲓ ⲙⲙⲉⲥⲧⲣⲓⲟⲙⲟ ⲛⲁⲓ ⲁ . ⲉⲟ . ⲟ |
4 [ⲟⲩⲁⲓ]ⲁⲧⲏⲥ ⲉⲓⲥ ϩⲙⲡⲧⲟ ϩⲟⲟⲩ ⲁⲙⲟⲟ ⲣⲏⲥ
ⲛⲉⲙⲁⲩ ⲙⲙⲟⲟⲩ ⲁⲧⲉⲟⲟⲩϫⲟⲩⲟⲧⲟⲩⲏ ⲁⲩⲱ ⲥⲟⲩⲁ-
ⲙⲁⲩⲟ | 5 [ⲙ]ⲟⲩⲛⲓⲧ ⲛϫⲛⲥⲧⲏⲥ ⲙⲙⲟⲥ ϩⲁⲙⲡⲓⲛⲓⲥ[3]
ⲁⲩⲱ ⲁⲧⲉⲃⲟ . ⲟⲩⲙⲙⲟⲩⲛⲉⲙⲟⲣ ⲁⲁⲙⲁ ⲉⲁⲟⲩⲁ ⲟⲓ
ⲉⲃⲟⲗ | 6 [ⲣⲟⲙⲏ ⲙⲁⲓ ϩⲙⲁⲧⲥ . ⲃ . ⲧⲁ[Parts of two more ll., mostly illegible, ending with ⲁⲉⲥ[ⲛ]ⲟⲧ[ⲁ +]

Verso: ⲡ ⲡⲁϫⲟⲉⲓⲥ ⲡⲕⲟⲙⲓⲥ [space] ϩⲓⲧⲙ-
ⲡⲉⲫⲟⲩⲟⲩ ⲫⲓⲗⲓⲡⲡⲟⲥ.

[1] *Cf.* nos. 1108, 1110, 1112.

[2] Ἀλφαῖος.

[3] 'Oil-press'; *v.* Krall ccxliv.

1108.

Or. 6079.—Papyrus; 4¼×8⅞ in., complete in height. The text, at right-angles to the fibres, is in an uneven, seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

From Philip, 'his servant,' to a superior. *Cf.* no. 1107; also nos. 1110 and 1112.

+ ⲡⲉⲕⲟⲩⲁⲧⲟⲩ ⲫⲓⲗⲓⲡⲡⲟⲥ[ⲓⲟⲥ] ⲧⲟⲗⲙⲁ ⲉⲃⲉϩⲁⲓ
ⲙⲙⲉⲃϫⲟ[ⲟⲓⲥ] | 2 ϫⲟⲃ ⲙⲙⲁ ⲧⲙⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲉⲛⲉⲥⲥⲓⲧ
ⲟϫⲉⲛⲉⲧⲣⲏⲧⲉ ⲙⲧⲉⲧⲛⲓⲙⲓⲟ[| 3 ⲧⲁⲃ ⲃⲓⲧⲁ ⲉⲛⲉⲥⲥⲓⲧ
ⲟⲧⲃⲉⲛⲉⲩⲁⲁⲣ ⲛⲉⲓⲃⲟⲉⲣⲁ[1] ⲁⲃⲧⲓⲁⲙⲁⲓⲧⲉ ⲉⲣ[| 4
ⲙⲕⲟⲧⲟⲟⲩ ⲟϫⲙ . . ⲟⲩⲧⲓ ⲙⲙⲉⲧⲙⲙⲟⲥⲓⲟⲛ ⲙⲧⲉⲛⲟⲩⲁ
ⲛⲟⲩ[ⲁ | 5 ⲟⲩⲃ ⲛⲉⲧⲙⲙⲟⲥⲓⲟⲛ ⲉⲃϩⲙⲙⲟⲩ ⲙⲧⲉ
ⲛⲟⲩⲟⲓⲉ ⲙⲁⲣⲉⲧⲉⲧⲙⲉⲙⲉⲧϫⲟ[ⲟⲓⲥ] | 6 ⲙⲙⲟⲓ ⲙⲧⲉ-
ⲧⲉⲧⲙⲉ[ⲙⲉ]ⲧϫⲟⲟⲓⲥ ⲕⲁⲁⲩ ⲉⲩⲁⲧⲙⲉⲙⲓϩ ⲙⲟⲓ ⲁⲓ-
ⲯⲁ[| 7 ⲧⲙⲟⲛ ⲁⲓ ⲙⲟ . . . ⲙⲧⲙⲟⲥⲓⲟⲛ ⲉⲃⲟⲗ . .
ⲙⲩⲁⲥⲧⲁⲍⲟⲓ ⲉⲧⲟ[| 8 ⲙⲙⲧ ⲛⲉⲙⲙⲉⲧⲙⲙⲟⲟⲩⲥ
ⲙⲙⲉⲙⲙⲁⲓⲟⲛ[2] ⲟⲩ ⲉⲣⲉⲧⲉⲧⲙⲉⲙ[| 9 ⲯⲱⲟⲩⲥ ⲁⲉⲥ-
ⲛⲟⲗⲗ +

[1] The name of an animal or place would suit here: 'skins of — .' But *cf.* no. 1103, 19.

[2] ? ἐποίκιον.

1109.

Or. 6080.—Papyrus; 14×5½ in. The text, at right-angles to the fibres, is in a sloping, rarely ligatured hand. It may be noted that ⲟ has here the inverted form referred to in no. 498 *above*. *Cf.* the next no.

From Ashmunain. [Rev. C. Murch.]

Letter from George to a superior (? Mena, *v.* no. 1110), to whom he is sending the oil-dealer; let him make an agreement (as to work) with him. 'He is indeed a skilful

workman, God knows! For he found ..... whereof no man knew. And I found a good ... And he found that the socket(?)[1] of the (mill ?-) wheel had eaten into it (the wheel) and needed to be scooped out. Let your lordship arrange with him (for ?) this year, that the place may no longer be neglected.'[2]

[+ п]ⲁ̀тнолатон гєюргєпє ⲧⲧолна єⲩсⲁⲓ нпєⲫхоєіс ⲁⲧⲱ нпростатнс | 2 [ⲥⲁо]н нєн нⲥⲱⲩ нін тнроскунєі нпєоот[3] нтєтнінтхоєіс єіс | 3 [пс]ⲁнінєⲥ ⲁітнооⲩ нтєтнінтхоєіс тарєтєтнінтхоєіс нолⲥ | 4 [нєн]ⲁⲩ каλос нон отсⲁⲥнє[4] пнотте пєтсооти хєⲁⲩоти | 5 . . ⲡроне нⲥоти нⲥнтⲩ єнпєрωне єіне єроⲩ ⲁⲧⲱ ⲁ̀іоти | 6 . . ⲟ̀ⲥ єнⲁнотс ⲁⲧⲱ ⲁⲩоⲩтєⲱхаⲥт нпкот ⲁсотонєⲩ ⲩⲁⲩ | 6 [рх]єріа нкєⲥкωⲥє тарєтєтнінтхоєіс нолⲥ нєнⲁⲩ каλос | 7 . . троне ⲩⲁітєⲫєрⲥоⲩ + ⲁссⲏ̀т/ нтєпна ⲁⲟ єⲫхнрот.

Address on Verso (mostly erased). + тλλс▓ ▓ⲥнтнрєωорнє пє▓

1110.

Or. 6981.—Papyrus. This is the text on the *verso* of no. 1109. It is parallel to the fibres, in an irregular, almost ligatureless hand.

Letter from Mena, presumably the κόμης, to Theocharista (*cf.* no. 1112[5]). He has received T.'s letter, handed him by the sailor, and announcing the sending of certain money. Isaac's *solidus* (? among those sent) is false (παραχαράξιμος). It has therefore been returned, with two for (?) Phoebammon, and (Isaac's) is to be received anew (4, 5 obscure). Constantine the deacon is to be told that his *solidus* is under weight[1] and has been reckoned at ½ *sol.* 1 *trem.* The remainder is obscure.

+ аіхі нпєкєⲥаі ⲥнтооⲧⲩ єпнєєв єткато[2] єкєⲥаі наі хєакτнооⲧ ⲩнооти єⲥолок[7]/ наі єіс | 2 пⲥолок[7]/ оⲩн нⲓ̀ⲥ̀ⲁ̀к ⲁ̀ⲟ̀нтⲩ [єфо] нпарахараⲝіωн аітнооⲧⲩ нак ⲁⲧⲱ єіс нєтрінісн | 3 єнат ὲⲫоівашкон аітнноⲩтсоⲧ нак тарєкταат наⲩ нгⲩатⲩ єнⲥолок/ нон ⲩⲁⲩтⲁⲥоⲩ | 4 ▓[3] єіⲩⲁнка пкаіота наⲩ єβол пⲁнн єкⲥатнк ⲁⲓ ⲥⲁрої ⲁλλⲁ ⲁіⲥіⲥє єіⲥⲥаі нак | 5 ▓от єⲥⲣаі нпєкашхє ⲁλλⲁ єкⲥатнк єкєірє нпєткотаⲩⲩ ⲁⲧⲱ нарєкωнстⲏ̀ | 6 [-тнс] ⲏ̀пⲁік°/ єнє хєⲁтⲥє пⲥолок/ єⲫⲩⲁат нтатопⲩ єроі єпⲁⲩє нноⲩтршнсин | 7 ▓ⲕатакєфⲁλⲁ[4] тⲁⲥоі єⲥнт нон ⲩⲁітєпєкнвє вок пакⲁ нотан | 8 ▓ⲧ̀ тⲁєнє нтⲁітаак єнвєкє пєⲕ̀тактноотⲩ наі ⲩⲁіхітⲩ ннєⲥоот нтак | 9 ▓к єβол ⲁⲧⲱ єⲩωпє нпєкхі нєєіц єтноⲩ[5] нєррє ⲩⲁтєноⲩ ті ⲡ̀ⲥωⲩ єтоотⲩ | 10 ▓[нфіλ]ⲓппос[6] ⲡⲁρχок нⲫхітоⲩ нпⲁкωв ⲁⲧⲩ[7] ⲩⲁтхі ⲡⲁⲫⲩоⲩтє отоⲩос нпєєнⲁⲩ нєцц | 11 ▓отоⲩ ⲁⲧⲱ єⲩωпє нпєцρωнтвєкпіта[8] єі єⲥⲣаі ⲁтноⲩ нєтⲏнє | 12 ▓ⲟⲩ ⲥнєікоⲥє нпєⲥⲁλλⲁтє[9] єіс тєпіостоλн аітнооⲩс нак тноотс євіктωр пⲥіⲫрⲁтс[10] ⲣ

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[1] Properly 'mortar' (Num. xi. 8). The facts here are difficult to realize.

[2] ? χηροῦν.

[3] *Cf.* no. 1145, *Mitth. Rain.* v. 30.

[4] *Cf.* nos. 1037, 1049, 1064, 1066 and Rossi, *Papiri* II, i. 70 отτєχнітнс нєⲁⲥ ⲥнтєⲫτєχнн.

[5] It is hardly possible to see in the two letters the same hand. I cannot be certain on this point.

[1] *Cf.* Crum, *Ostraca* Ad. 58, which relates to a similar matter.

[2] є.? = н. Or is it a place-name?

[3] 4 or 5 letters lost here and in remaining lines.

[4] Κατακέφαλα.

[5] Or єⲥнот or (hardly) єⲥноⲩ.

[6] *V.* no. 1108 &c.

[7] Read ? ⲁⲧⲱ.

[8] A place ? пнта as a man's name in this locality, *Mission* iv. 761.

[9] *V.* no. 1112..

[10] *Cf.* no. 1031.

Address on Recto. + ⲧⲁⲗⲁⲥ ⲙⲟⲩⲟⲭⲁⲣⲓⲥⲧⲁ [space] + ⲥⲓⲧⲙⲏⲛⲓⲁ .ⲧⲉ +

1111.

Or. 6082.—Papyrus. This is the *verso* of no. 1074. This, the later text, is in a regular, ligatureless hand, possibly by the scribe of no. 1110.[1]

From Ashmunain. [Rev. C. Murch.]

Letter from —— to Theocharista (*v.* nos. 1110, 1112), relating to certain payments due for oil &c.

ⲡ ⲉⲓⲥ ⲁⲙⲏⲛⲟⲛⲉ ⲁⲓⲧⲙⲟⲟⲩ[ⲧⲛ]. . . . ⲥ . . . . ⲁⲥⲉ . . | 2 ⲉⲣⲱⲙⲉ ⲣⲁⲕⲁⲣⲭⲣⲓⲁ ⲙⲙⲁ . . ⲟ . . . . ⲥⲉⲓⲥ | 3 ⲙⲁⲓ ⲧⲁⲧⲙⲟⲟⲩⲧⲛ ⲙⲁⲕ ⲛ̣ . . . . . ⲛ]ⲉⲕⲥⲃⲓⲧⲧⲉ . . . | 4 . . . . . ⲟ]ⲩⲟⲓⲉ ⲙⲙⲉⲫⲟⲣⲟⲥ ⲙⲧⲣⲟⲙⲙⲉ ⲙⲙⲉⲥⲧⲉⲣ | 5 . . . . . ⲛ̣ⲛ ⲙⲙⲟⲩ ⲙⲡⲉⲣⲕⲁⲗⲁⲁⲩ ⲥⲙ̣[ⲁⲥⲟⲩ] ⲁⲩⲱ | 6 . . . . ⲁ̣ⲫⲓⲗⲓⲡⲡⲟⲥ ⲙⲁⲛⲟⲩ ⲙⲡⲧⲫⲁⲗⲁⲩ ⲙⲙⲓⲣⲣⲟ- | 7 [ⲙⲉ ⲧⲙⲣⲟ]ⲩ ⲙⲙⲓⲫⲥⲟⲛ ⲙⲁⲣⲟⲩ ⲙⲧⲟⲟⲧⲕ ⲉⲓⲧⲉ | 8 ⲥⲁⲥⲛⲟⲩⲧⲕ ⲉⲓⲧⲉ ⲥⲁⲧⲣⲟⲙⲙⲉ ⲉⲓⲥ ⲗⲁⲗⲁⲃⲉⲓ[2] ⲉⲓⲥ | 9 ⲉⲣⲱⲟ .ⲧⲁⲓ ⲁⲩⲱ ⲟⲩⲕⲁⲗⲁⲟⲩ ⲣⲟⲕ ⲁⲗⲗⲁ ⲛⲥⲉⲟⲩⲛⲉ | 10 ⲙⲙⲉⲟⲩⲟⲓⲉ ⲙⲁⲣⲟⲩ ⲙⲧⲟⲟⲧⲟⲩ ⲁⲩⲱ ⲉⲓⲥ ⲗⲁⲕⲟⲛ | 11 ⲉⲛⲁⲩ ⲛⲥⲱⲣ ⲛⲥⲁⲙⲉ ⲁⲓⲧⲙⲟⲟⲩⲥⲟⲩ ⲙⲁⲕ ⲙⲧⲟⲟⲧⲕ | 12 ⲙⲙⲁⲣⲓ ⲁⲣⲓⲥ- ⲧⲁⲣⲭⲏ ⲭⲙⲙⲉ ⲛⲥⲱⲟⲩ ⲧⲕⲭⲓⲧⲟⲩ ⲁⲩⲱ | 13 ⲙⲁⲣⲟⲩ ⲙⲧⲟⲟⲧⲕ ⲛⲥⲱⲣ ⲥⲁⲧⲣⲟⲙⲙⲉ ⲙⲙⲧⲁⲟⲙⲁⲥ[3] | 14 ⲛⲥⲛⲟⲩⲧⲕ ⲉⲓⲧⲉ ⲛⲟⲩⲥ ⲉⲓⲧⲉ ⲙⲁⲛⲭⲓⲣ ⲁⲩⲱ | 15 ⲧⲣⲁⲁⲣⲉ[4] ⲛⲧⲁⲓⲥⲧⲟⲥ ⲟⲃⲟⲗ ⲛⲓⲥⲁⲕ ⲛⲫⲟⲩⲛⲓⲥⲁ[5] | 16 ⲭⲥⲥⲧⲁⲕⲟⲟⲩ ⲭⲓⲥ[6] ⲙⲧⲟⲟⲧⲕ ⲙⲁⲛⲟⲩⲥ ⲧⲙⲟⲟⲩⲥ | 17 ⲙⲁⲓ ⲁ̣ⲩ̣[ⲱ] . . ⲁ̣ⲡⲁⲥⲕⲁⲛⲓⲁ[7] ⲛⲧⲁⲩⲡⲛⲟⲩⲥ | 18 ⲥ[ⲁ]ⲕⲟⲩ[1] ⲁⲩⲱ ⲁ̣ⲩ̣ⲡⲛⲥⲉ[ⲟ]ⲛⲉ ⲭⲙⲙⲟⲩ ⲙ | 19 -ⲙⲁⲩ ⲁⲩⲱ ⲙⲉⲣⲕⲟⲩⲣⲓⲁ ⲩⲙⲙⲉ ⲉⲣⲟⲕ | 20 ⲁⲩⲱ ⲥⲁⲥⲧ- ⲙⲟⲟⲩ[2] ⲟⲩⲩⲟⲓⲛ ⲥⲛⲁⲩⲁⲛ[3] ⲙⲁⲓ + Verso: + ⲧⲁⲗⲁⲥ ⲙⲟⲟⲟⲩⲭⲁ [space] -ⲣⲓⲥⲧⲁ + ⲥⲓⲧ[ⲙ]

[1] The hand is here much more regular and careful, but certain letters are similarly formed.

[2] Is مروان possible? (elsewhere ⲙⲁⲣⲟⲩⲁⲛ, *v.* Krall, *Index*).

[3] Λοιπάς; *v.* no. 1122 and *Mitth. Rainer* v. 50.

[4] Obscure. It recurs Krall ccxlii. Here the first ⲣ has been altered to ⲗ, or *vice versa*.

[5] *V.* nos. 1116, 1178.

[6] For ⲭⲓⲧⲥ.

[7] ? A Greek word.

[1] Not ⲥⲟⲕ.

[2] Apparently a prefix ⲥⲁⲥ- for ⲁⲥ-; *cf.* the Achmimic usage.

[3] *V.* Krall ccxlv.

1112.

Or. 6083.—Papyrus; $4\frac{1}{8} \times 6\frac{3}{4}$ in. The text, parallel with the fibres, is in an almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Mena (probably the κόμης[4]) to Theocharista (*v.* nos. 1110, 1111). Begins, 'As I forgot to tell you when you went south, do not delay to read my letter and to look[5] at the —— of brick-work on the west side of the well in the Birds' Field,[6] which Phoebammon told me they had to-day put the —— upon.' L. 7, 'And for God's sake send me northward that pig Philip, that I may give him the cattle to take south and they be given to the camel-herd; for they have —— me. But especially, do not delay reading my letter and sending him, be he willing or unwilling, so that I may give him the cattle.'

+ ⲉⲟⲩⲉⲓⲁⲓ ⲛⲧⲁⲓⲣⲏⲟⲩⲉ ⲛⲭⲟⲟⲥ ⲉⲣⲟⲕ ⲉⲕⲕⲏ ⲣⲏⲥ[7] | 2 ⲙⲡⲣⲁⲥⲉ ⲙⲙⲟⲓ ⲛⲥⲱⲟⲩ ⲧⲁⲥⲡⲓⲥⲧⲟⲗⲏ ⲙⲡⲉⲕⲛⲁⲩ ⲟⲩⲟⲓ | 3 -ⲩⲕⲟⲩⲁ ⲙⲧⲉⲣⲏⲟⲥⲉ[8] ⲉⲁⲓⲡⲉⲙⲛⲓⲧ ⲉⲡⲩⲏⲓ

[4] *Cf.* nos. 1104, 1105, 1110 &c., and perhaps Krall cxii, ccxxxii.

[5] Evidently the meaning; *cf.* l. 11; but the construction is unusual.

[6] *V.* no. 1110.

[7] A frequent phrase; *v.* nos. 1107, 1113, 1126, 1174. *Cf.* ⲕⲱ ⲥⲛⲧ in nos. 1141, 1153, 1161.

[8] *Cf.* Zoega 301 ⲧⲉⲣⲏⲟⲥⲉ (= Migne, *P.L.* 73, 963 *tegula cocta*). The place ⲡⲉⲥⲧⲉⲣⲏⲟⲥⲉⲓⲏ, *Mission* iv. 535, appears to contain this word.

ϵn | 4 -ιωσϵ ιιηϵϩλλατϵ ιιτλφοιβαιιιιοη χο | 5 -ος ϵροι χιτατϥιιιγ . . ϩιωοϥ ιιησοοτ ϵ[ϩ] | 6 -σ . . ποϲϵιι ϩαπαϩ[ο]τ [τ]λλϥ ιιλϥ ιιϲϵτλλϥ | 7 ϵλπλ λιιλωοιϵ λτω ϵτβϵπιοττϵ τηοοτ | 8 ιιϵιριρ ιιλι ϵϩιτ χϵφιλιπποϲ τατι ιιηϩοοτ | 9 ιιλϥ ιιϥιτοτ ρηϵ ιιϲϵτλλτ ϵπιλιιϵσλιι; | 10 ιιοιι ατφτλλ ιιιιοι λλλλ ιιλιτωϲ ιιπρλϩϵ | 11 ιιϣϣ τλϵπιστολιι ιιπϵκτιοοτϥ ιιλι ϥοτωϣ | 12 ϥιοστϵ τλϧ ιιϵϩοοτ ιιλϥ +

Verso: + τλλϲ ιιοϵοχαριϲ[space]-τλ ϩιτιιιιιιιλ +. In same direction, remains of a cursive Greek text.

1113.

Or. 6084. — Papyrus. This is the later text on the other side of no. 1105. The script is uneven and moderately ligatured. No. 1115 is probably by the same hand.

Letter from Mena (? the *κόμης*[1]) to 'the bad servant, whose name is not worthy to be mentioned.' He is reprimanded for negligence or disobedience in various affairs. The language of the letter is obscure and difficult. Shmoun is mentioned.

+ λιχ[ι] ιιπϵκϩϩλι λτω ιιιοττϵ ϲοοτιι χϵιιϩ . . . . [ι]ϵρκ[ο]ριος ϵρϩωϐ χιτλϥωιιλϩ ιιοϵ ιιπλι | 2 ϵϥο ιιοϵ ϩαρ ιιτλϥτι ο[ι]ιιροϲφορα ιιπιοττϵ ιιτλϥοτιι ϵϩοιτι λϥτι[2] ιιγϣ ϲιιλτ ϵροϥ λτω ϵγωοιιϵ | 3 ιιπϵϥιλκλλϐι ϲϵ ιιιιοκ χιιοϵ ϵγλκϵι ιιλι λιιοκ γλϊτλϥ ιιλκ ιιτλϩτι ιιτωγ ϩαρ ιιλκ χϵκλ | 4 -κω[3] ρηϵ ιιϩχι ϩοτο γϵ ιιϩολοκ/ ιιρϵι ιιφοτιι ιιγοιιιιτ ιιϩοοτ ιιϵκχοτωτ ιιοοτ ϵκϩατιικ | 5 ϵκϵργοιιιιτ ιιιιϵκχι ιιοοτ ιικαιφλλλιοιι[4] ακλγτκ ϩιιϵϐιβαιϩο[5] ιιϩολοκ/ γλιιτϵκϩιϲοττϵ | 6 ϵτταλιιπωροϲ ταρϵπιοττϵ ιιϐϵρβαιϩο ϵροκ ιιιιτϵκϲϩιιϵ ιιιιϵκγιιρϵ.[1] λτω καοιιτϵ | 7 ϵ[ϩ] καιτιοτ ιιϩοοτ χιταιϲϩι ιιλκ ιιτϵπρωιιπαποοτ[2] ιιτλκτιοοτϥ ιιλι ιιιι | 8 -λϵοιιτϵ χιιοϵ ιικϵραπокρϵϲιϲ ϩαροκ λιι λιιοτ ιιλκ ϵγιιοτιι ιιιιϵκοτλϩϵιι ϵι | 9 λτω λιλκοϐ ταιιοι χϵτκαιταιοτ ιιλλκοτϵ ιιηρπ ιιιιχ ϵϐολ γλποοτ ιιιιϵκοτολοτ | 10 ιϐιτοτ ϵϩρλι ϵπιιι ιιοτλιιοτλ ταρϵοτοιι ιι[ιι] ϵιιιϵ χιτοκιιϵ ιιοτλλτοιι ϐωωιι ιιοτλιι | 11 -κοττττ[3] τοττ ϵστιι ϵιχοοϲ ϵροκ χϵϵρπλι ιι[ϵκ]λλϐ λτω λιιοτ ιιϵκϵι λτω ιιτιϲ | 12 ιιϵρι ιιλι λιι ϩατϵκιιιτοτλλ[ιϲ] ϐωωιι ιιοϵ ιιπ . λ . λιιιϣοιιϵ ϵϥϩατιικ ιιατγοιιιιτ | 13 ιιοτιιιιϵ[?] . . λιϲϩλι ιιλκ τ[?] . . κ ιικλιϲοιι χ . . . . . ϵπϵ[?] ιιιιι ιιϵφολοκ/ ϵϩιρλκλϵ ιιτλκ | 14 -τιιοοτϥ ιιλι ιιτϵλϵοιι τιι[4] ιιηοτχιτϥ λιι τϵϥγϵϐ[ι]ω[?] ιιϵκ[?]ιιιτ[?] ιιϵικλιοτλ οιι ιιπϵκλλϐ | 15 ιιλιιι ϵιϲ ϩιτϵ λιοτλιι[ιϲ] ϵϩλι ιιλκ οιι ιιπϵικλιϲοιι[?] ιιλιιι[?] ϵγωοιιϵ ιιηοτκλλκ ϵϐολ ϵϩλι ιιλι | 16 λτω ϵγωοιιϵ λτκλλκ ϵϐολ οιι ϵϩλι ιιλι χιτλτκλλκ ϵϐολ ιιλγ ιιϩϵ | 17 λτω ιιτλοτ ιιγλχϵ γωοιιϵ +

Recto (on space whence part of the other text has been erased): + τλλϲ ιιπϣλτοιι ϐωωιι ιιγοτϵιιιοττϵ[5] ϵπϵϥραιι|ιιο . . . ιι[?] + ϩιτιιιιιιιλ +

1114.

Or. 6085. — Papyrus; $11\frac{1}{4} \times 7\frac{1}{2}$ in. The text, parallel to the fibres, is in clumsy uncials. The address is apparently by the hand of that of no. 1115 and does not, as might be expected, belong to the letter on the other side.

From Ashmunain. [Rev. C. Murch.]

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[1] *V.* no. 1104 &c.

[2] ϥ has been altered.

[3] *V.* no. 1112.

[4] *Cf.* no. 1133.

[5] Compound of ? ϐωωιι and ϩο.

[1] Or ιιϵκ-.

[2] *V.* no. 1076.

[3] ? Greek.

[4] τιι perhaps erased.

[5] ιιγοττιιιοττϵ.

Letter from Menas to his master, Menasius, κόμης and —— [1] (*cf.* nos. 1104, 1112 &c.). It treats of various matters and is very obscure in detail.

ⲡⲛⲟ ϩⲣⲁⲓ ⲉⲛⲟⲩⲧⲟⲩ ϫⲛⲟⲩⲧⲟⲩ | 2 . . . ⲭⲁⲧⲏⲧ-ⲛ . ⲟⲟⲟ[2] ⲙⲟⲛⲉⲕⲟⲩⲫⲟⲛ ⲙⲧⲁ | 3 . . [ⲁ]ⲟⲩ ϫⲟⲟⲥ ⲭⲉⲁ . . ⲉⲓⲧⲁⲥⲟ ⲙⲉⲛⲟ | 4 -ⲧⲙⲉⲡⲥⲁⲗⲁⲟⲥ[3] ⲙⲡⲏⲩ-ⲁⲧⲟⲛⲓⲧⲓ ⲙⲧⲓ ⲁⲁ | 5 -ⲁⲩ ⲉⲧⲟⲩⲃ ⲙⲁⲩ ⲁϫⲛⲧⲕ[4] ⲟⲩⲧⲉ ⲙⲙⲉⲕⲧⲁ[ⲩ] | 6 -ⲟⲩⲉ ϩⲟⲩ ⲉⲧⲙⲙⲟ ⲁⲓⲛ ⲁⲓⲕⲁⲁⲩ ⲉⲃⲟⲗ ϫⲁⲏ | 7 -ⲁⲙⲉⲙⲟ ⲧⲕⲉⲣⲓⲁⲕⲉ ϕⲟⲥⲓ[5] ⲁⲉⲓ-ⲙⲛⲟⲩⲉ ⲙⲧⲟⲟⲧⲕ | 8 ⲁⲉⲙⲟⲛ ⲙⲧⲟⲃⲃ ⲉⲕⲟⲩⲧⲟⲃⲃ ⲧⲁⲁⲩ ⲧⲁⲙⲟⲓ ϫⲓⲧⲙ | 9 -ⲙⲉⲕⲥⲁⲓ ⲙⲡⲁⲧⲉⲙⲙⲟⲟⲩ ⲟⲣⲃⲟⲩ ⲁⲙⲙⲁⲥⲟⲟⲩ | 10 -ⲉⲙⲁⲥⲉ ϫⲟⲕ ⲫⲁⲧ ⲉⲥⲟⲟⲩ ⲉⲧⲉⲙⲉ ⲡⲣⲟⲟⲥ ⲟⲩ | 11 ⲙⲉⲟⲧⲙ[6] ⲥⲣⲁⲓ ⲛⲁⲓ ⲧⲉ ⲭⲟⲥⲁⲙⲥⲉ ⲉⲙⲁⲣⲧⲟⲛ[7] ⲧⲟⲙ | 12 ⲡⲣⲉⲙⲟⲕⲁⲗⲉⲥⲟⲛ ⲁⲓϫⲟⲟⲩ ⲙⲉⲕⲓⲣⲓⲣ[8] ⲙⲉⲧⲙ ⲟⲧⲉ | 13 ⲁⲙⲙⲟⲙⲉ ⲙⲉⲧⲉⲫⲣⲟⲟⲩ ⲟⲉⲣⲁⲥⲉ ⲁⲓϫⲓ ⲙⲙⲟⲟⲩ | 14 ⲟⲉⲙⲟⲩ ⲙⲧⲁⲕϫⲟⲟⲩⲧⲫ ⲛⲁⲓ ⲉⲧⲉⲙⲁⲗⲁⲃⲉ[9] ⲉⲙⲁⲧⲙⲉ | 15 ⲙⲉ-ⲙⲉⲣⲓⲁⲙⲟⲩⲉ[10] ⲙⲉⲗⲟⲗⲉ ϩⲓ ⲕⲉⲧⲟ[11] ⲕⲓⲩⲉ ⲕⲓ | 16 -ⲧⲃⲁ ⲡⲣⲟⲙⲙⲉ ⲟⲛ ⲉⲃⲟⲗⲁⲩ ⲟⲩⲥⲁϫⲟⲟⲩ ⲙⲉⲙⲁ | 17 -ⲩⲉⲣⲉ ⲉⲧⲁⲟⲩⲁ ⲡⲣⲟⲥⲕⲧⲙⲉ ⲙⲟⲕ ϫⲓⲧⲟⲟⲧ[12] ⲁⲧⲱ | 18 ⲁⲓⲥϩⲁⲓ ⲛⲁⲕ ⲉⲃⲉⲥⲟⲛ ϫⲉⲁⲙⲥⲉ ⲧⲁⲓⲟⲩ ⲙⲉ | 19 -ⲧⲓⲟⲩ ⲉⲙⲁⲣⲧⲟⲩ ⲉⲥⲟⲩⲟ ⲁⲙⲧⲁⲁⲩ ⲙⲉⲁⲩⲟ ⲓⲉ ⲕⲉ | 20 -ⲩⲙⲟⲙⲉⲧ ⲟⲩⲟⲗⲁⲁⲩ ⲉⲃⲓⲙⲓⲣⲓⲣ ⲁⲓⲧⲙⲟⲩⲥⲟⲩ ⲙⲉ | 21 -ⲧⲓ̈ⲓ̈ ⲉⲙⲙⲟⲥⲧⲟⲩⲙⲙⲟⲛ[1] ⲙⲉⲙⲓⲥⲓⲥⲓⲫⲟⲥ[2] ⲛⲁⲓ | 22 ⲓⲥϩⲁⲓ ⲉⲙⲟⲟⲩ ⲧⲙⲡⲣⲟⲥⲕⲧⲙⲉ ⲙⲟⲕ ⲧⲟⲙⲟⲩ ⲟⲩ | 23 -ⲭⲁⲓ ϩⲙⲡⲭⲟⲓ̈ⲟⲥ +

In the other direction and in a different hand: + *τω θεοφὺ μο̣ δεσ̣π̣ι̣* [space] *κυριω μηνα̣σιω τω μεγ̣* | *κομ̣ι̣ s αντιγ* + *μ̣η̣νας* +

Verso: a Greek letter, addressed to Menasius.

1115.

Or. 6086. — Papyrus; $6\frac{1}{4} \times 13$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand, probably that of no. 1113. Above the text is a cross.

From Ashmunain. [Rev. C. Murch.]

Letter from —— to Theodore, a κόμης.[3] It relates to vineyards needing irrigation and to a debt due from the writer. It is to serve as a legal ἀσφάλεια. The language is obscure.

+ ϩⲁⲟⲩ ⲙⲉⲩ ⲙⲡⲟⲩ ⲙⲙⲁ ⲧⲙⲡⲣⲟⲥⲕⲧⲙⲉ ⲙⲧⲕ-ⲙⲛⲧⲙⲉⲣⲓⲧ ⲙⲉⲟⲩ ⲉⲙⲉⲓⲗⲁⲛ ⲙⲧⲁⲟⲩⲟⲟⲩⲉ ⲉⲙⲟⲩⲙⲉ ⲡⲣⲟⲥⲉⲣⲟⲉ[4] ⲉⲣⲟⲓ | 2 ⲉⲙⲕⲧⲣ/ ϩⲓⲗⲁ ⲁⲣⲕⲁⲁⲧ ⲉⲃⲟⲗ ⲧⲁⲣⲓⲧⲓ ⲛ̣ β ⲛⲁⲩ ⲙⲡⲣⲟϫⲣⲉⲓⲁ[5] ⲟⲩⲓ̈ⲟ ⲙⲡⲓ ⲧⲁⲣⲕ-ϣⲟⲛ ⲟⲩⲧⲧⲫⲙ | 3 ⲉⲣⲉⲙⲟⲟⲩⲛ ⲁϥ ⲉϩⲣⲁⲓ ⲉⲙⲟⲟⲩⲙ[6] ⲙⲙⲕⲟⲧ ⲉϩⲙⲙⲟⲓ ⲙⲧⲓ ϕⲟⲗⲟⲕⲟ[7]/ ⲥⲛⲁⲩ ⲙⲙⲉⲓ-ⲟⲩⲧⲟⲩ ⲛⲁⲩ ⲡⲣⲟ ⲧⲙⲡⲁⲣⲟⲙ | 4 ⲁⲗⲗⲁ ⲉⲙⲉⲓⲗⲁⲛ ⲙⲙ[ⲧ]ⲁⲓ[ⲗⲁ]ⲁ[ⲩ] ⲡⲣⲟⲙⲙⲉ ⲟⲉ ⲁⲓϣⲧⲓ ⲛⲁⲟ[ⲩ]ⲟⲓ ⲉⲣⲟⲩ ⲛⲥⲁⲃⲉⲣⲁⲕ[7] ⲧⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲧⲕⲙⲙⲧ | 5 -ⲥⲟⲙ

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[1] † *ἀντιγραμματεύς* (Kenyon).

[2] Or ⲭⲟⲟⲙⲉ.

[3] † *ψάμαθος*.

[4] 'I have not authority (*αὐθεντεῖν*) to give them any orders without you.'

[5] † *ἐφ' ὅσον*.

[6] 'And (*λοιπόν*) tell me in your letter the orders which you wish me to perform, ere the water (*i.e.* inundation) enclose them. The 6th ell is complete, save 6 finger-breadths, according to what I have heard.' For ⲧⲟⲙⲟ= ⲧⲙⲙⲟ *v.* Krall i. 26, ii.

[7] † *σπάρτον*.

[8] For ⲕⲓⲣⲓⲣ as in l. 20. *Cf.* Krall ccxlv.

[9] † *λαβίς*.

[10] ⲁⲓⲁⲟⲩⲟ.

[11] † ⲟⲕⲟⲧ.

[12] Added above.

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[1] Du Cange gives *κουστουμίνον*, a sort of pear tree.

[2] I cannot identify this Greek word.

[3] The end of the address can scarcely be read *μηνας*, as no. 1113 would suggest. It might rather be *χαρτουλαρης* (=*χαρτουλάριος*; *cf.* Krall p. 218), the writer's name being omitted.

[4] *προσελθεῖν*.

[5] *προχρεία*; *v.* Krall l, Kenyon, *Catal.* i. 209.

[6] † 'The vineyards are crying out for digging.'

[7] ⲛⲥⲁⲃⲁⲗⲁⲕ.

ⲙⲡⲣⲧⲙⲟⲟⲩ ⲛⲁⲕⲁⲡⲉ ⲙⲡⲧⲁⲓϩⲟⲩⲧⲧ ⲉⲙⲟⲟⲩ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲓ ⲛⲇⲕⲟⲧⲉ ⲧⲟ ⲛⲟⲟⲩ ϫⲙⲙⲓⲥⲙⲟⲩ ⲙⲧⲉⲡⲙⲉ[1] | 6 ⲅⲁⲗⲏⲧⲓⲥⲓ ⲥⲣⲁⲓ ⲧⲁⲡⲟⲟⲙⲓ ⲧⲉⲕⲉⲥⲥⲓⲣ ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ ⲙⲡⲧⲕⲁⲓⲁⲅⲉ ⲙⲥⲟⲗⲟⲕⲟ[7]/ ⲉⲥ ⲁⲕⲁⲁⲥ ⲉⲣⲟⲓ | 7 ⲧⲓⲥⲟⲟⲩⲙ ⲅⲁⲣ ϫⲉⲙⲓⲉⲩⲙⲁⲥⲕ[2] ⲉⲙⲉⲥ ⲁⲗⲗⲁ ⲥⲙⲡⲟⲩⲱⲟⲩ ⲙⲡⲙⲟⲩⲧⲉ ⲙⲡⲟⲣⲟⲥ ⲉⲙⲁⲩ ⲉⲥ ⲁⲓⲉⲓ ⲥⲣⲁⲓ ⲧⲁⲕⲱ | 8 ⲁⲙⲧⲙⲟⲟⲩ[3] ⲧⲁⲡⲟⲣⲙⲧⲉ ⲧⲁⲁⲡⲟⲗⲟⲅⲓⲍⲉ ⲛⲁⲕ ⲉⲓⲉⲩ-ϫⲁⲣⲓⲥⲧⲁ ⲛⲟⲉ ⲉⲓⲉⲩϫⲁⲣⲓⲥⲧⲁ ⲣⲟⲙⲉ[4] ⲁⲩⲱ ⲅⲁ-[ⲛ]ⲟⲩϫⲁⲓ | 9 ⲉⲙⲁⲩⲙⲣⲉ ⲙⲉⲓⲕⲁⲁⲩ ⲙⲡⲙⲏⲧ ⲙⲙⲟⲟⲩ ⲉⲧⲟⲟⲩⲧ ⲙⲡⲉⲓⲧⲁⲁⲩ ⲛⲁⲕ ⲉⲓⲡⲣⲉ ⲕⲁ ⲕⲁⲓ̈ ⲅ ⲉⲃⲟⲗ ϩⲓⲧⲧⲙⲏⲛ ⲙⲡⲕⲟⲧⲛ | 10 ⲙⲛⲏ ⲉⲓⲁⲧⲁⲗⲗ ⲉⲧⲁⲥⲫⲁⲗⲉⲓⲁ ⲉⲓⲁⲕ ⲁⲓⲥⲙⲡⲧⲓⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲕ ⲉⲥⲟ ⲛⲁⲥⲫⲁⲗⲉⲓⲁ ⲙⲧⲁⲓⲥϩⲁⲙⲓⲥ ⲉⲧⲁⲟ[ⲓⲭ] | 11 + ⲉⲣⲁⲫⲏ ⲫⲁⲙⲉ-ⲙⲟⲟⲩ ϯ ⲙⲛⲁ/ ⲡⲣⲱⲧⲏ + (rest illegible) | 12 ⲧⲁⲁⲩ ⲛⲁⲓ ⲧⲓⲥⲟⲟⲩⲙ ⲅⲁⲣ ϫⲙⲡⲉⲕⲁⲧⲙⲉⲓ ⲙⲙⲟⲓ ⲉⲙⲉⲥ ⲁⲩⲱ ϫⲉⲡⲉⲃⲉⲥⲥⲱⲕ ⲙⲉⲕϩⲟⲕⲏ ⲉⲣⲟⲓ ⲟⲩϫⲁⲓ ϩⲙ-ϫⲟⲉⲓⲥ +

Verso: + τω θεοφυλ^{α} μ$\bar{ο}$ δεσπ^{ο} ς αδελφ^{ω} [space] κ$\bar{υ}$ρ$\bar{ι}$[5] θεοδωρω μ^{γ} κομ^{ε} ς χ$\bar{ρ}$..$\bar{ης}$ +

1116.

Or. 6087. — Papyrus; 12×6½ in. The text, parallel to the fibres, is in a large, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Houmise[6] to Kyriakos(?), dealing with a sale or purchase of land.

⸗ ⲉⲧⲏ̈ ⲧⲏⲣⲙⲏⲛ ⲛⲁⲕ ⲙⲙⲏⲉⲛⲥⲁ | 2 -ⲛⲁⲓ ⲁⲡⲣⲟⲟⲩⲉ ⲉⲓ ⲛⲁⲓ ⲙⲙⲏⲉⲕ | 3 -ⲥϩⲁⲓ ⲁⲓⲱⲟⲩⲟⲩ ⲁⲓⲉⲙⲉ ⲉⲥⲉ ⲙⲙⲏ : | 4 ⲉⲧⲁⲕⲥϩⲁⲓ ⲛⲁⲓ ⲉϫⲟⲟⲥ ⲉⲓⲁⲡⲟⲛ[1] | 5 ⲉⲓⲥ ⲁⲣ^{γ} β ⲕⲁⲥ (above ⲁⲙⲧⲁ̈ⲧ) ⲛⲁⲩ ϩⲓⲕⲁⲥ | 6 ⲉⲡⲧⲙⲉ[2] ⲁⲙⲃⲓⲧ ⲉⲃⲟⲗ ⲁ̈ⲫⲙⲁⲧ ⲉⲣⲟⲩ | 7 ⲁ̈ⲫⲧⲟⲟⲧ ⲉϫⲟⲟⲧ : ⲉⲓⲁⲡⲟⲛ ⲟⲉ | 8 -ⲱⲣⲉ[3] ⲉⲡⲓⲕⲱⲟⲓⲙ[4] ϩⲙⲡⲱⲟⲙⲉ | 9 ⲉⲕⲧⲓⲥⲓⲕⲉⲗⲉⲓ[5] ⲛⲁⲧ : ⲛⲟⲓ ⲧⲙ | 10 -ⲥⲟⲟⲩⲙ : ⲁⲓ ϫⲉϩⲙⲁⲁⲩ ⲙⲡⲉ : | 11 ⲁⲩⲱ ⲛⲉϫⲉ ⲟⲟⲧⲉⲣ ϫⲉⲧⲁⲓⲟⲓ | 12 ϫⲉⲁ̈ⲩⲧⲉ ⲧⲓⲁⲣ^{γ} α : ⲕⲁⲥ ⲥⲟⲧ | 13 ⲣⲉ : ⲉⲕⲥϩⲁⲓ ⲛⲁⲓ ϩⲁⲣⲟⲉ ⲉⲙⲙⲏ̈ | 14 ϫⲉⲧⲁⲁⲉ ⲉⲃⲟⲗ ⲉⲓⲁⲡⲟⲛ ⲉⲩⲟⲛⲉ | 15 ⲁⲣ^{γ} α ⲕⲁⲥ ⲛⲧⲁⲓϫⲓⲧⲉ ⲉⲧⲁⲃⲧ | 16 -ϫⲏ[6] ϩⲁⲛⲟⲧⲕ : ⲁϩ ⲉⲡⲣⲏⲉ ⲉⲣⲙⲁⲁ̈ⲥ | 17 ⲁⲩⲱ ⲉⲩⲟⲛⲉ ⲩⲁⲕⲧⲁⲕⲟ ⲡⲩⲁϫⲉ | 18 ⲙⲡⲙⲟⲩⲧⲉ ⲙⲧⲁⲡⲥⲙⲏⲙⲧ̈ ϩⲓⲧⲙⲙⲏⲧⲉ | 19 ⲁⲩⲱ ⲛⲥⲉⲕⲉⲁⲉⲓ ⲙⲧⲁⲕⲥϩⲁⲓⲕ ⲛⲁⲓ ⲉⲓ ⲙ | 20 -ⲧⲟⲕ ⲉⲧ-ⲧⲱⲟⲩ : ⲁⲩⲱ ϩⲙⲙⲁ ⲛⲉϫⲁϩ | 21 ⲉⲓⲁϩⲁⲙⲙⲏⲛⲉ ⲛⲉⲱⲟⲩ ⲉⲩⲟⲛⲉ ⲁⲕⲧⲓ | 22 ⲁⲣ^{γ} β ⲕⲁⲥ ⲛⲁⲩ ⲉⲓⲥϩⲁⲓ ⲧⲁⲉ | 23 -ⲣⲟⲙ : ⲉⲣⲟⲟⲩ ⲙⲡⲉⲩⲁ̈ⲫⲥⲉⲛⲉ ⲧ̈ⲙ | 24 -ⲉⲙⲉ ⲉⲣⲟⲟⲩ : ⲁⲩⲱ ⲧⲓⲧⲱⲩ ⲉⲛϩⲟⲃ | 25 ⲉⲡⲣⲉϥ . ⲩ̈ⲉⲓⲉ̈ (rest lost) | 26 lost | 27 ⲕⲱⲙ ⲧ̈ⲙⲙⲁⲓ ⲧⲏⲩⲱⲧⲉⲙ ⲡ̈ⲉϥ . ▮

Verso, (in other direction) ⸗ ⲁⲩⲱ ϩⲙⲙⲁ . . ⲥⲁ-ⲃⲁⲣ[7] ⲁ̈ⲕⲥϩⲁⲓ ϩⲁⲣ[ⲟ] | 2 -ⲟⲩ ϫⲉⲧⲓ ⲁⲣ^{γ} ⲁϩ ⲕⲁⲥ ⲛⲁⲩ | 3 ⲉⲓⲁⲡⲟⲛ ⲙⲡⲥⲁⲃⲁⲣ ⲡⲁⲣⲕⲉ[8] | 4 ⲉⲙⲟⲛ ϩⲁⲕⲁⲥ ⲟⲩⲁ̈ⲗⲗⲁⲩ ⲛⲁⲙ | 5 -ⲕⲁ ⲉⲓⲁⲡⲟⲛ ⲩⲙⲉ ⲙⲥⲟϥ ϩⲁⲧⲏ̈ⲕ | 6 ⲥⲟⲗⲡ ⲉⲃⲟⲗ ⲙⲉⲛⲁϥ[9] ϩⲙⲡⲟⲩⲱⲟⲩ | 7 ⲉⲙⲙⲟⲧⲧⲉ ⲧⲙⲡⲣⲟⲥⲕⲩⲛⲏ ⲟⲩϫⲁⲓ ϩⲙⲡⲟ̈ⲥ At the other end of the leaf ⸗ ⲧⲁⲁⲥ ⲉⲕⲓⲣⲉⲓⲁⲕⲟ̈ⲥ [space] ϩⲓⲧⲙⲡⲧⲓⲁⲕⲟⲛ ϩⲟⲧⲙⲙⲥⲉ.

Between these, signatures to an Arabic deed (the earlier text.)

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[1] 'Be so very kind as to entrust me with the waters, that I may give them to him and he may surround the portion of the vineyard, lest it die of thirst' (? ⲉⲓⲃⲉ).

[2] ⲩ added above.

[3] 'Go to Antinoe.' *Cf.* no. 1112, note.

[4] ρ and ⲗ both written.

[5] Difficult to read so, but *cf.* no. 1114, the address of which is by this scribe.

[6] *V.* nos. 1111, 1178.

[1] Peculiar to this MS. and (as ⲉⲣⲉⲛⲟⲛ) to nos. 1174, 1187.

[2] *V.* Krall ccxxvii.

[3] ? *V.* no. 1150.

[4] ? Arabic.

[5] *Cf.* Krall cxx.

[6] ? For لفسى; *v.* nos. 706, 1128 and Krall ccxxvii.

[7] جبار.

[8] ? ⲡⲟⲗⲟ.

[9] *Cf.* no. 1124. 'Separate, make division.'

1117.

Or. 6088. — Papyrus; $5\frac{1}{2} \times 13\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a small, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Theodore and Tsourês[1] to their 'dear son,' Tsourês being his mother-in-law. They upbraid him with neglect and cruelty toward his wife. The idiom is so unusually difficult, that little can be said as to details. Babylon is mentioned.

+ ⲛⲉⲩⲟⲣⲓ ⲛⲉⲓⲱⲧ ⲛⲥⲱⲟⲩ ⲙⲡⲓ ⲁⲛⲟⲕ ⲟⲩⲟⲗⲱⲣⲉ ⲙⲡⲓⲧⲥⲟⲧⲣⲓⲥ ⲧⲉⲕⲥⲩⲛⲏ ⲧⲓⲣⲏⲛⲉ ⲥⲧⲉⲕⲛⲉⲧⲙⲉⲣⲓⲧ ⲛⲉⲩⲛⲣⲉ ⲉⲙⲁⲓ ⲁⲕⲱⲣ | 2 -ⲥⲛⲟⲩⲧ ⲉⲕⲟⲩⲱⲟⲩ ⲙⲡⲧⲉⲥⲥⲏⲙⲉ[2] ⲁⲕⲭⲟ ⲡⲉⲧⲙⲧⲁⲕ ⲧⲙⲣⲕ ⲉⲃⲟⲗ ⲁⲕⲧⲟ ⲧⲙⲉⲕⲟⲩⲱⲟⲩ ⲥⲟⲟⲩ ⲉⲙⲁⲩⲧⲁⲓⲟⲟⲩ ⲁⲧⲁⲩⲱⲉⲣ ⲧⲱⲟⲩⲛ | 3 ⲁⲥⲓ ⲙⲡⲉⲥⲥⲕⲱ ⲙⲁ ⲙⲉⲥ[3] ⲉⲙⲏ[4] ⲙⲕⲧⲱ ⲣⲱⲙⲉ ⲣⲉⲱ ⲅⲁⲕⲕⲁ ⲣⲟⲥ ⲙⲡⲕⲧⲛⲉ[5] ⲙⲁⲓ ⲁⲗⲗⲁ ⲛⲉⲙⲛⲟⲩⲧⲉ ⲙⲙⲉⲥⲙⲓ[6] ⲕⲗⲁⲕ | 4 ⲙⲙⲏⲛⲉ ⲉⲙⲉⲥⲙⲓ ⲅⲁⲙⲭⲟⲓ ⲣⲕⲁⲣⲟⲥ ⲟ[ⲩ]ⲛ ⲙⲧⲁⲕⲉⲣⲱⲟⲩⲉ ⲙⲧⲁⲣⲧⲁⲍⲟⲕ ⲟⲩⲅⲱⲟⲩ ⲙⲙⲁⲣⲧⲁⲍⲟⲕ ⲍⲟⲣⲟⲥ[7] ⲁⲗⲗⲁ ⲭⲙⲏ | 5 -ⲥⲧ ⲅⲁⲙⲁⲍⲟⲩ ⲧⲙⲟⲗⲓⲛⲁ[8] ⲁⲥⲧⲙ ⲙⲁⲓ ⲉⲭⲟⲕ ⲭⲙⲏⲧⲱⲃⲱ ⲛⲉⲙⲟⲩⲧⲃ ⲙⲙⲉⲕⲧⲙⲟⲟⲩ ⲡⲟⲕⲭⲓ ⲡⲟⲕⲧⲓ[9] ⲙⲁⲥ ⲉⲕⲟⲩⲱⲟⲩ ⲧⲟ | 6 -ⲧⲁⲩⲱⲉⲣ ⲥⲟⲛⲥ ⲁⲁⲟⲩⲧⲙⲓ[10] ⲙⲧⲙⲁⲥ ⲙⲁⲥ ⲁⲓ ⲙⲧⲁⲓⲣⲱⲁ ⲙⲁⲙⲁ ⲙⲭⲁⲙⲁ ⲅⲱⲙⲛⲉ ⲙⲧⲣⲟⲙⲛⲉ[11] ⲉⲙⲏ ⲙⲙⲉⲙⲓⲕⲉ | 7 ⲟⲍⲟⲩⲧⲓ ⲉⲙⲁⲓⲛ ⲙⲙⲉⲥⲍⲟ ⲡⲁⲛⲟⲧ ⲉⲙⲙⲣⲡ ⲙⲧⲟ ⲙⲉⲥⲩⲙⲣⲉ ⲧⲟⲡⲕ ⲟⲩⲧⲟ ⲟⲛ ⲙⲙⲉⲥⲍⲟ ⲛⲉⲫⲟⲗⲗⲟⲥ ⲙⲥⲧⲁⲗⲕ ⲙⲭⲓ ⲟⲩ | 8 -ⲁⲓⲧⲣⲁ ⲙⲁⲕ ⲙⲁⲓ ⲉⲕⲟⲩⲱⲟⲩ ⲉⲕⲟ[ⲩ]ⲗⲁⲙⲥⲧⲉ ⲧⲉⲧⲕⲓⲣⲉ ⲙⲙⲉⲥⲍⲟ ⲙⲉⲕⲩⲙⲣⲉ ⲁⲛ ⲟⲩⲧⲟ ⲧⲉⲕⲍⲙⲏⲉ[1] ⲁⲩⲉⲓ ⲁⲩⲧⲁⲓⲟⲓ | 9 ⲭⲉⲕⲕⲓ ⲍⲟⲙⲉ ⲧⲉⲙⲕⲓⲣ . . . . . ⲁⲁⲩⲉⲁⲩ ⲁⲙⲟ . ⲭⲁⲕ ⲕⲟⲩⲟⲕⲱ ⲅⲁⲙⲁ ⲙⲉⲡⲗⲁⲍⲙⲉⲕ ⲁⲗⲗⲁ ⲕⲩⲁⲓ | 10, 11 illegible | 12 [illegible]ⲧ ⲙⲧⲁⲓⲣⲟⲩ ⲙⲁⲕ . ⲥⲧⲙⲁⲗⲡⲉⲥⲓ . ⲙ . . . . ⲟⲩⲧ[illegible] | 13 ⲟⲍⲟⲩⲧⲓ ⲟ . . [illegible] [illegible]ⲧ . ⲉⲩⲟⲙⲉ ⲧⲙⲡⲧⲭⲙⲣⲁⲧⲓ ⲉⲍⲁⲓ ⲟⲩⲕⲟⲩⲓ ⲕⲟⲁⲍ ⲉⲭⲁⲣⲧⲙⲓ ⲙⲁⲓ | 14 ⲉⲭⲱ ⲧⲉ-ⲧⲁⲩⲱⲉⲣ ⲧⲁ[illegible] [illegible]ⲉⲍⲁⲓ ⲙ . . ⲙ ⲕⲗⲁⲥ ⲉⲍⲟⲟⲧⲣ ⲕⲓⲍⲟⲟⲩ ⲙⲙⲏⲧⲁⲁⲥ ⲟⲍⲁ . ⲁⲩⲱ ⲩⲙⲟⲙⲉ ⲁⲗⲕⲕⲟⲩⲣ | 15 . ⲙ ⲍⲓⲃⲁⲃⲧⲁⲟⲙ ⲩ[illegible] [illegible]ⲧⲓ[ⲟ] ⲙⲍⲟⲗⲟⲕⲟⲧ . ⲉⲃⲟⲗ ⲙⲟⲛ ⲁⲧⲭⲟⲟⲥ ⲭⲏ[illegible] | 16 illegible. Verso: 6 more lines, hardly a word of which is legible. Ends ⲟⲧⲭⲁⲓ ⲍⲙⲏⲭⲟⲃⲓⲥ +

[1] *Cf.* ⲧ ⲧⲥⲏⲣⲟⲥ, Crum, *Ostr.* no. 447.

[2] 'You passed last year eating with your (r. l. 8) wife.' *Cf.* ⲣⲱⲙⲉ ⲛⲟⲧⲱⲟⲩ, *Rec. égypt.* i. 102.

[3] ⲧ ⲟⲩⲉⲥ.

[4] ⲧ ⲉⲙⲏ, and in ll. 4, 6.

[5] ⲧ ⲙⲡⲧⲛⲉ; *cf.* next l.

[6] ⲙⲙⲉⲛⲙⲟⲩⲧⲉ ⲙⲙⲉⲕⲍⲙⲏⲧ. *Cf.* ⲧⲉⲥⲍⲙⲏⲉ *above*.

[7] ὅλως.

[8] πορνεία.

[9] *V.* no. 1178.

[10] ⲟⲩⲧⲉⲙⲓ can be read. 'Since Tôbe of last year, you have not sent her your earnings(?). Do you wish my daughter to live on (ⲍⲁ) light ?'

[11] 'I will not add to her (income) after S. Michael's feast this year' (12th Hathor).

[1] ⲧⲉⲕ and ⲧⲟⲥ both written. 'Had I not brought her in to my house, she would not have found a cup of wine for her children to taste nor a coin (φόλλις) to buy a pound of meat. Meanwhile (ⲙⲁⲓ ? = ⲍⲙⲁⲓ) you are eating and philandering (θεραπεύω), mindful neither of your children nor your wife.'

[2] The Arabic address reads '... the family of Shenoudah, (delivered by) the valet Abû 'l-Hasan.'

[3] ⲧ ⲙⲉⲭⲁⲕ.

1118.

Or. 6089.—Papyrus; 9×9 in. The text, beginning at right-angles to the fibres, is in an irregular, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Shenoute to Paul, whom in l. 2 he calls his brother, though the address is 'To Paul the son of the ἄρχων, from the ἄρχων his father' (*cf.* l. 3).[2] The idiom is very irregular and the contents obscure.

ⲉ ⲍⲙⲙⲁⲓ ⲙⲙⲟⲩⲧⲉ ⲉⲙⲩⲟⲣⲓ ⲉⲙⲥⲱⲕ ⲙⲡⲓ ⲁⲛⲟⲕ ⲩⲉⲛⲟⲩⲧⲉ ⲉⲙⲩ[illegible] | 2 ⲉⲙⲁⲛⲉⲣⲓⲧ ⲉⲙⲉⲥⲟⲛ ⲛⲁⲩⲁⲟ ⲙⲡⲧⲉⲫⲓⲁⲧ ⲙⲡⲛⲉⲉⲥⲉⲙⲧⲥ ⲧ[illegible] | 3 ⲉⲙⲩⲛⲉ ⲉⲣⲟⲩ ⲍⲙⲁⲍⲙⲓⲧ ⲙⲙⲁⲧⲧⲭⲏ ⲁⲧⲟ ⲛⲉⲕⲙⲟⲩⲧ ⲩⲙⲙ[ⲟ ⲟ] | 4 -ⲣⲟⲕ ⲕⲁⲗⲱⲥ ⲁⲧⲟ ⲙⲛⲉⲭⲁⲕ[3] ⲭⲉⲃⲱⲕ ⲍⲁ-

[1] ⲧⲉⲕ and ⲧⲟⲥ both written. 'Had I not brought her in to my house, she would not have found a cup of wine for her children to taste nor a coin (φόλλις) to buy a pound of meat. Meanwhile (ⲙⲁⲓ ? = ⲍⲙⲁⲓ) you are eating and philandering (θεραπεύω), mindful neither of your children nor your wife.'

[2] The Arabic address reads '... the family of Shenoudah, (delivered by) the valet Abû 'l-Hasan.'

[3] ⲧ ⲙⲉⲭⲁⲕ.

тнпнх | 5 хітка2 [1] ентоq текталот [2] ноп уоопе н | 6 вок текхіт нелат гінекоіте нп | 7 [п]тнт лпоп вок уантектахот нер | 8 тенпертроопе епнерсоq епітт ат. | 9 псоп ецхарілс нпнуе нпілоп [3] уа | 10 тотеі напак гапоті гот ецуатеі пап | 11 вок нпнетарнт гатй пнеі [4] уантеqт | 12 ка2 нпт тетперсоq ерот ато ецуакво[к] | 13 гатнт епіот ецвок енток уантекхі | 14 текерсоq ерос нікоста хітесга | 15 туалт татноуес нак лпоп отве | 16 пер2ноі ентекероq [5] · ецнавок ецла | 17 нснохх гітроопе ато сга нак епла | 18 ецентіссгаі хеаквок ецпеквок | 19 тасноє | (Verso) ато уантетексгаі ві нак хентаі | 2 роq нерпазнт скитоп [6] оуте нер | 3 гнт ко евол отноє ецпуноє е[тек] | 4 -нат нпнекснпт тнрот гароі нік | 5 танзнт нпнесуноре нифванто[н] | 6 нпекса нпнтнакоп отноє епе[т] | 7 -уноє тнрот гароі тірнпнне нак гітп[н] | 8 -сгаі | 9 ато таєнт [7] нпсоугеле [8] нпнесуноре ато лахіт . . [9] | 10 ерот ато гепоуто [10] епноусев [11] нптецноє гароі. After blank space, without points: لما عيال شنودة فراش ابو الحسن. And in the other direction: + [та]ас епнатле пуе нпархеоп [space] гітепнархеоп пецют.

[1] With кас, if really fem., *cf.* ткасуоипі Zoega 76, Revillout *Actes* $\overline{\text{q}}$.

[2] Can this be for тоооут? *Cf.* l. 7.

[3] ايوب.

[4] ? гаоп нпенеі.

[5] отов.

[6] A new compound of сшк.

[7] داود.

[8] ? fem. of سهيل. *Cf.* no. 605.

[9] ? لهيعة.

[10] *V.* no. 1150.

[11] يوساب.

1119.

Or. 6090.—Papyrus; $12\frac{1}{4} \times 8\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an irregular, ligatureless hand, identical with that of no. 1120.

From Ashmunain. [Rev. C. Murch.]

Letter from Victor and Theodore to Shenoute and others. It relates to transport of wines and refers to present difficulties in selling (*ἀπρασία*). The persistent substitution of ρ for λ is to be noticed here as in no. 1120; also the use of Arabic words.

+ пуорп неі нгов нпі апок вікторр ие-осолюре | 2 ецгаі ецуоне п[ен]иерит есоп уенотте иепеви тирнв | 3 иетроуиеіоп [а]тю тнуоне оетгосе ие[ап]а аеалосе | 4 [а]тю тнуоне ёапа сетнрос ато неікоті енотоне [1] | 5 . у]ноє рю[т]п кайюс ато ес пнотте абхі ноіт . парх . | 6 . . рнс тарек-таро отуо нкаралос [2] рое гінапоонкі [3] нтаі-хоо . | 7 . тарот гіюq тарикірапатоотк ек-таро пкіуо нтакаа | 8 . . . ю паі нктпоутов пап ноп ате ахнноту | 9 хеакві нхоі епесит етар[о]т перкатехн [п]фов | 10 гатнк хн . е . . . . ап хеннпт ерогн ехю . . . . | 11 (illegible) к ернс | 12 етоотв ефіванюп [п]нев епаркант [4] ато таіхі | 13 гинігоуне ехюі гінаі аітноусот нак епі тапрасіатн | 14 нтоууюп хіті ап ейс тпаун некенна нтапнтот | 15 отнг епатнуатат евотр [5] аррa тнгерпісн пнотте | 16 хеуавир пенпеете нтаоуне ноє роуне нп | 17 ато аіті кілав еророкотти соетгосе ноп | 18 авнитот

[1] енотоуне; *cf.* l. 8 тнотов and no. 1120 ротоуу.

[2] коллаос.

[3] гнп-; *cf.* l. 13, and no. 1128.

[4] القائد.

[5] евол, as in no. 1120.

нак репоп еіс втнт[1] хотот єгороκотти | 19 аітноγсоγ нак репоп тарєктаγ єпєсшшγ гаπєстакна | 20 нтаπтароγ гатнв єп тігєрніса єпнотте хєнафос | 21 -ар[2] парканг наєі гнт γантоттєкєрхріа .ак | 22 ατω περвшк єкγωп стакна нкісоп пар[3] нетоти | 23 єгоγн поп єс нна роσє γатєноγ ωγхаі гнпхоіс +

Verso: + тас єп . . [illegible] [γ]єноγ[тє] [space] гіт[н] [illegible] + ωγπε нπανεω +

1120.

Or. 6091.—Papyrus; 6×9 in., complete in height. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand, identical with that of no. 1119.

From Ashmunain. [Rev. C. Murch.]

Letter from Shenoute, greeting Apa Sôa and several others. Observe the substitution of ρ for λ.

+ гнπран єпнотте анок γєнотте "ісаι єіγнн[а] | 2 єіωт ана сôа пє(above таєрit) ана петєγєр петй[от] | 3 пєσωрπ пє-пй[γ]ре нєσσваіс т̀а̀т̀[ε] | 4 нєг . . а . і . . . . є-γ̀ρ̀ε і петєгоγш нєтє | 5 [about 9 let.] нєпєвєоп ана вікτωρ а̀т̀[ε] | 6 . . . . . єфіов єтшоγ рнс єтаівок[ε] | 7 . пт̀ . євотр[4] ορπєс-ротоγ καριος[5] єкєо[ε] | 8 т . с а[т]ю єгаі [на]і єгнт апєіσшв хоа[ε] | 9 . . . хіоγ гароς нοп є . і єівотр гнпн єіγ[ε] | 10 є . . . . гарат єкавер . с̀ ατω ερєσшв а̀ . [illegible] | 11 кὰгατє ана єєтнрос γαвєрпнтєгш̀[ε] | 12 то . . . . . єєгнт антєрєпнотоγ а[ε] | Verso: . . . . іавαєрон

[1] ητοτ.

[2] ؟ مفصل.

[3] ؟ παρα.

[4] євоλ; *cf.* no. 1119.

[5] Καλῶς.

πραστє нткїβакн анвю[ε] | 2 а . . єт . . ρωτн єгаі наі єгнт є . . . . [illegible] | 3 є . . тієпістоп̀н [нн]т̀н̀ оγхаі гн̀пх[оєіс +]

In the other direction: ? ? γєноγтє п[γ]ε н]оєо[ε]

1121.

Or. 6092.—Papyrus; 3½×12 in. The earlier text, at right-angles to the fibres, is in a small, ligatureless hand. The letter + has two dots as in no. 472 *above*.[1]

From Ashmunain. [Rev. C. Murch.]

Letter from Constantine,[2] a priest, to his bishop. Ll. 1—9 relate to the writer's difficulties regarding the baptism of certain children, the details of which are obscure. Ll. 10, 11 recommend a child to the bishop's care.

[illegible]προσκτнєі ατω [тіа]єнаγє нпιχнос нογ-ορнтє нтєтннитхоєіс нєнοт | 2 [illegible]τογααв ατω єγταнγ гнογтнє . . . нннєσос єпєіαн гнικὰιρος нπ̀πακαριος нєнοт[3] | 3 [illegible] . . . . . єнκοτ γωнє . . . н̀σογρнοσ єпєгоγо γὰγ̀т̀ . нннг στοτααв нтнтнγтн | 4 [illegible]ραντι[ε about 15 let.] аικω єнат нρωнє єваντιγε гнтак . . є . . ὴхоєіс | 5 [illegible]οτн а . . . н . т нατβαн[тιγ]ε нннοσγ ατω єіс̀ пκєєєпнє нр[ω]н̀нтωγ нвюк є̀ . тка̀ккωσγ | 6 [illegible]ογβαν-τιγε нннєγπнρε ангшв γωнє єqгорγ єроі ατω о̀[н] нλαος тнрσγ κατα па оγхаі наі | 7 [illegible]λβραζαн пєπρєєв[/] аітнноσγq нтєтннитх-хоєіс єтβєнгшв ατω qнахєгшв нш | 8 [illegible]ωτн̀ [н]а̀ρєнєтн[на] та[ζ]он нογκοτ нλε . . . . нтєтнτ нтωγ нαq нσε єтранитн анок κшс | 9 [illegible]ан]ок н[є]тнσγатоγ нн . . . . . [н]а-κελєγτє . . . . . наі ατω τнαρακαλєі нннтн-

[1] *V.* Krall vi, ccxxxiv.

[2] L. 8 shows the writer's name, imperfect in the subscription.

[3] A reference to a former bishop?

ⲁⲅⲅⲉⲗⲟⲥ | 10 [ⲉ]ⲧⲧⲁⲓⲏ[ⲩ] ⲉⲧⲃⲉⲡⲓⲕⲟⲩⲓ ⲡⲯⲟ ⲙⲡⲉϣⲟⲣⲡⲉ ⲙⲧⲉⲡⲉⲧⲏ[ⲙⲁ ⲧⲁϩⲟ]ⲩ ⲛⲧⲟⲩⲱ ϩⲁⲧⲉⲧⲏ-ϩⲁⲓⲃⲉⲥ ⲉⲡⲉⲓⲇⲏ ⲁⲡⲉⲩⲕⲉⲥⲟⲩ | 11 [ⲣ] ⲉⲫⲯ . ⲁⲗⲉⲓ ⲉⲧⲃⲏⲧⲩ ⲧⲙⲥⲟ[ⲟⲩⲏ] ⲅⲁⲣ ⲙⲡⲉⲧⲙⲙⲏⲧ[ⲙⲁⲓⲣ]ⲱⲙⲉ ⲉⲧⲟ[ⲩ] ⲉϩⲟⲩⲏ ⲉⲣⲟⲓ ⲁⲉⲥⲡⲟⲧⲁ ⲡⲁⲧⲉⲣ/

Verso: + ⲧⲁⲁⲥ ⲙⲡⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲩⲱ ⲉⲧⲧⲁⲓⲏⲩ [space] ϩⲛⲟⲩⲙⲉ [ⲡ]ⲉⲡⲓⲥⲕⲟⲡⲟⲥ + ϩⲓⲧⲙⲁⲧⲙⲟⲥ ⲡⲓⲉⲗⲁϫ/.

In the other direction, in a larger hand, a letter (? from the bishop) ordering that certain wine (?) be given to the camel-herds and that Constantine and Peter should present themselves early. + ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲧ ⲁ[ⲣ]ⲧⲥⲟ ⲙⲁⲁϩ[ⲏ] ⲙⲡⲙⲁⲛϫⲁⲛⲟⲩⲁ ⲛ | . . ⲛ . ⲁ[ⲣ]ⲧⲟⲩ ⲁⲩⲱ ϫⲟⲟⲥ ⲉⲁⲡⲁ ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ | ⲡⲉⲡⲣⲉⲥⲃ/ ⲙⲡⲁⲥⲟⲩ ⲡⲉⲧⲣⲉ ⲥⲟⲩⲉⲓ ⲉϩⲣⲁⲓ ⲙⲯⲱⲣⲡ.

1122.

Or. 6093. — Papyrus; $4\frac{5}{8} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an even, rarely ligatured hand; that on the other side in one irregular and still less ligatured.

From Ashmunain. [Rev. C. Murch.]

Two letters. The earlier (preceded by the address of the other) is from an inferior to the *κυριος* Marcianus; the later, from Marcianus to Theodosius, the *διοικητής*, relating to the sale of a house.

+ ⲧⲁⲁⲥ ⲡⲟⲥⲟⲗⲟⲥⲉ [space] ⲡⲁⲓⲟⲕ' + ϩⲓⲧⲙⲁⲣⲕⲓⲁⲛⲟ + Then, in the other direction,

[ⲙ]ⲡⲁⲡⲣⲟⲥⲧ/ ⲙⲭⲟⲉⲓⲥ ⲡⲕⲧⲣ/ ⲙⲁⲣⲕⲓⲁⲛⲟ | 2 [ⲙ]ⲉⲧⲙⲡⲧⲭⲟⲉⲓⲥ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲧⲥⲟⲟⲩⲧⲙ ϫⲉⲡⲣⲟⲥ ⲟⲛ ⲉⲓⲁ . . . | 3 [ⲧ]ⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲁϫⲟⲉⲓⲥ ⲙⲕⲉⲣⲧⲁⲅⲁⲡⲉ ⲙⲕⲙⲟⲩⲧⲙⲧ | 4 [ⲙ]ⲧⲉⲛⲉⲓⲥⲕⲉⲧⲉ ⲃⲱⲕ ⲙⲯⲉⲃ ⲙⲯⲁⲁⲣ ⲙⲙⲛⲉⲃⲧⲉⲃⲏ | 5 [-ⲟⲟⲧⲉ] [ⲉ]ⲕϫⲁⲣⲓⲍⲉ ⲛⲉⲛⲧⲁⲧ-ⲩⲁⲧⲕ ⲙⲟⲟⲩ ⲙⲁⲃ | 6 [ⲙ]ⲟⲩⲧⲏ ϩⲓⲥⲁⲣⲕⲓⲛⲟⲥ ⲉⲧⲕⲏ[1] ⲃⲁⲃⲩⲗⲱⲛ ⲡⲛⲟⲩⲧⲉ | 7 [ⲙ]ⲡⲱⲗ ⲛⲑⲁⲓⲥⲏⲓⲧ ϩⲓⲧⲕ-ⲗⲟⲟⲟⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲧⲥⲟⲟⲩⲧⲙ No more legible.

[1] *V.* no. 1112.

Verso. + ⲉⲓⲥ ⲧⲁⲥⲫⲁⲗⲓⲁ ⲁⲓⲧⲛⲟⲟⲩⲉ ⲙⲁⲕ ⲉⲥⲧⲟⲟⲃⲉ [about 15 let.] | 2 ⲕⲁⲓⲉ ⲁⲓϫⲓⲧⲉ ⲉⲡⲛⲓ ⲛⲗⲁⲓⲛⲓⲛⲁ ⲁⲓⲟⲧⲁϩⲙⲧⲛⲟⲟⲩⲉ ⲙⲁⲕ ⲟⲛ ⲉⲥⲧ[ⲟⲟⲃⲉ] | 3 [ⲡ]ⲁⲣⲉⲕϫⲓ ⲧⲁⲡⲁⲩⲗⲟⲥ ⲡⲣⲟⲥ [ⲡⲉ]ⲣⲟⲥ ⲁⲓⲉⲓⲙⲉ ⲅⲁⲣ ϫⲉⲙⲁⲃⲣϫⲣⲓⲁ ⲙⲡⲛⲓ | 4 ⲉⲧⲙⲙⲁⲩ ⲉⲧⲃⲉⲛϥⲧⲃⲛⲟⲟⲩⲉ ⲙⲙⲛⲉⲛϩⲣⲏⲧⲉ ⲁⲧⲱ ⲧⲛⲟⲩⲁⲩϥ | 5 -ϩⲟ[ⲩⲟ] ⲛⲟⲩⲉ-ⲡⲟⲓⲕⲓⲱⲛ ⲁⲙⲛⲉ ⲡⲁⲣⲁ ⲡⲙⲙⲟ ⲁⲟⲓⲡⲟⲛ ⲧⲓ ⲡⲛⲓ | 6 ⲙⲁϥ ⲛⲥⲟⲟⲩⲧⲙ ⲟⲩⲱ ϩⲓϫⲱϥ ⲅⲁⲓⲧϥⲡⲱⲛⲓⲣ ⲛⲉϥ-ⲉⲕⲓⲧⲙ ⲉϩⲟⲩ[ⲉ] ⲉⲣⲟϥ | 7 ⲁⲧⲱ ⲭⲓ ⲧⲁⲥⲫⲁⲗⲓⲁ ⲙⲡⲣⲱⲙⲉ ⲉⲡⲏ ⲁ ⲁⲧⲱ ⲉⲡⲓⲁⲙ ⲛⲧⲁⲓⲣⲡⲱⲃⲯ | 8 ⲉⲧⲃⲉⲡⲉ-[ⲣ][ⲣ][ⲣ]ⲱⲙⲉ ⲙⲧⲁⲩⲕⲱⲧ . . . [ⲣ]ⲧⲟ ⲙϫⲓⲟⲩⲉ ⲁⲙⲡⲧ ⲙⲁⲓ | 9 ⲡⲁⲛⲧⲱⲥ ⲉⲕⲙⲛⲧ ⲁⲧⲱ ⲁⲙⲡ ⲧⲗⲟⲓⲡⲁⲥ ⲙⲙⲉⲛⲉⲥ ⲉⲕⲁⲛⲧⲓⲫⲱⲛⲉ | 10 ⲙⲙⲟⲥ ⲙⲁⲓ ⲉⲡⲓ ⲡⲓⲟⲩⲧⲉ ⲥⲟⲟⲩⲧⲙ ϫⲙⲙⲉⲟⲩ ⲉⲕⲁⲉⲓ ⲩⲁⲓⲩⲁⲧⲕ ⲙⲙⲟⲟⲩ | 11 ⲁⲧⲱ ⲡⲁⲛ-ⲧⲱⲥ ⲁⲣⲓ ⲙⲉⲕϩⲃⲏⲧⲉ ⲧⲏⲣⲟⲩ ϫⲙⲙⲉⲛⲉⲓ[about 9 let.] | 12 [ⲁ]ⲙⲟⲩ ⲙⲁⲓ ⲟⲩⲙ ⲉⲧⲉⲧⲩⲛ ⲉⲙⲡⲁⲧⲉ-ⲡⲟⲧⲟⲉⲓⲙ ⲉⲓ ⲉⲃⲟⲗ ⲧⲁⲣⲉⲕ | 13 -ⲡⲱⲗⲥ ⲡⲣⲱⲙⲉ ⲉⲧⲃⲉⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲧⲁⲓϫⲙⲛⲟⲩⲕ ⲉⲣⲟⲥ +

1123.

Or. 6094. — Papyrus; $11 \times 4\frac{3}{4}$ in. The text, beginning parallel to the fibres, is in an uneven semi-uncial, of the same type as in no. 1102. ⲟ is of the inverted form referred to in no. 1109 and ⲧ has dots as in no. 1121.

From Ashmunain. [Rev. C. Murch.]

Letter from Apa Papsêouei,[1] to Apa John (or Joseph), both anchorites. The subject is obscure, owing to *lacunae;* but the dialect is interesting. Besides the forms ⲙⲁⲥ, ⲉⲣⲁϥ, also ⲙⲏϥ, it shows ⲁⲧⲟⲩ- for ⲁⲩ-, ⲟⲙ for ⲟⲩⲟⲙ, ⲉⲣⲯⲁ- for ⲉⲣⲯⲁⲙ-, ⲉⲥⲉ- for ⲙⲥⲉ-, ⲟⲓ ⲟⲉ for ⲟⲙ ⲟⲉ and a peculiar insertion of ϩ in ϩⲙⲙⲟⲟⲩ, ϩⲙⲡⲣ-, ϩⲙⲧⲟⲛ and in ⲟⲩϩⲱⲙⲉ, ⲥⲁϩⲉⲓ, ⲃⲟϩⲧⲉⲟⲓⲥ (*βοηθός*), ⲉⲙϩⲙⲁϥ. Some of these features recall the so-called idiom of Touho (Krall cxvi).[2]

[1] ⲡⲁ perhaps dittography. *Cf.* Ψεῦις *Aeg. Z.* xxxii. 48.

[2] *Cf.* also that of the *Acta Pauli* (*ed.* Schmidt, 19).

ⲁⲡⲁ ⲡⲁϯⲛⲟⲩⲧⲉ ⲡⲁⲓ[ⲛ] | 2 ⲛⲉⲧⲥⲁⲣⲉ ⲛⲁⲡⲁ ⲙⲙⲟ[ⲩ] [ⲡⲁⲡⲁ] | 3 -χⲱⲣⲓⲧⲏⲥ ⲥⲱⲙⲛⲉ[ⲙ] [ⲭⲁⲓ] | 4 -ⲣⲉⲓ̈ ⲥⲁⲟⲩ ⲛⲥⲱⲟⲩ ⲛ[ⲛⲏ] | 5 ⲙⲛⲛⲉⲥⲛⲏⲟⲩ ⲧⲏⲣⲟⲩ ⲉ[ⲃⲟⲗ] | 6 ϧⲓ̈ⲟⲩⲣⲁⲓ ⲁⲩⲱ ϯⲯⲩⲭⲏ[ⲉ] | 7 ⲥⲛⲧⲕ ⲕⲁⲧⲁ ⲟⲉ ⲛⲧⲁ . ⲛ[ⲁⲓ] | 8 ⲛⲁⲕ ⲁϯⲧⲟⲧⲕ ⲙⲟⲛ ⲙⲙⲁ ⲉⲧ[ⲃⲏⲏⲧ] | 9 ⲧⲙⲉ (above ⲙⲛⲧ)ⲥⲛⲏⲩ ⲁⲩⲱ ⲛⲧⲉⲣⲉ (above ⲟⲉ) ⲥⲁⲣ ⲛ[ⲁⲓ] | 10 ⲙⲟⲓ ⲁⲣⲟⲕ ⲛⲉⲧⲉⲥⲉⲥⲟⲟⲩⲛ[ⲧⲏⲩ] | 11 ϯⲙⲟⲓ ⲁⲉ ϯⲙⲉⲧⲉⲣⲉ ⲡⲟⲩⲱ[ⲟⲩ] | 12 ⲥⲛⲧⲕ ⲛⲁⲥⲟⲩⲟⲙⲟⲩ ⲭⲉⲉ[ⲩ] | 13 ⲙⲙⲟⲩⲧⲉ ⲉⲧⲱⲟⲩⲥ ⲧⲁⲫⲉ[ⲓ] | 14 ⲉⲧⲃⲉ-ⲧⲉϯⲭⲓ ⲧⲁⲣⲣⲟ̀[ⲉ] | 15 ⲙⲙⲟⲕⲥ ⲛⲥⲛⲧ ⲉⲧ[ⲃⲏⲏⲧ] | 16 ϯⲙⲟⲓ ⲁⲉ ⲉⲣⲭⲁⲓ̈ⲥⲟⲛ[ⲁⲓ] | 17 ⲙⲛⲧⲉⲙⲉⲓⲥⲧⲟⲗⲏ ⲁⲣⲓ ⲡⲙ̄ⲛ[ⲁ] | 18 ⲁⲛ ⲉⲥⲁⲥⲉⲓ ⲛⲁⲕ ⲉⲧⲃⲉⲁⲗⲟⲩ[ⲉ] | 19 ⲉⲕⲟⲩⲥ̈ⲱⲟⲩⲥ ⲙⲧⲉⲕⲧⲓⲧⲙⲟⲩ ⲧ[ⲙⲛⲧ] | 20 ⲁⲥⲟⲩ ⲥⲟⲩ ⲙⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲟⲩ̀[ⲛ] | 21 ϫⲉⲣⲁⲙⲁⲗⲟⲅⲓ[1] (ⲥⲓ above) ⲅⲁⲣ ⲛⲁⲓ ⲭ[ⲉ] | 22 ⲕⲉⲥⲟⲛ ⲫ(ⲁ above)ϯⲥⲛⲧⲟⲛ ⲙⲧⲁϯ[ⲟⲩⲱ] | 23 ⲥⲁⲥⲉⲓ ⲛⲁⲕ ⲡⲙⲉⲣⲓⲧ ⲙ[ⲛ] | 24 ϫⲉⲕⲁⲥ ⲉⲕⲉⲁⲣ ⲁⲡⲁ[ⲧⲟⲧⲕ] | 25 ⲡⲓⲕⲉⲥⲟⲛ ⲙⲙⲟⲟⲩ (ⲟⲩ above) ⲙⲉ[ⲛ] | 26 ⲙⲉ ⲉⲧⲙⲙⲟⲩⲉ ⲙⲙⲁ[ⲩ] | 27 ⲧⲁⲥⲓⲁ ⲁⲩⲱ ⲙⲙⲁⲥ ⲙⲥⲟⲛ[ⲁⲓ] | 28 ⲁⲧⲟⲧⲟⲩⲙⲟ ⲥⲛ-ⲛ̀ⲙⲁ[ⲛ] | 29 ⲉⲧⲙ ⲉⲣⲁⲩ ⲡⲉⲧⲙ[ⲛ] | 30 ⲁⲗⲗ (above ⲛⲁⲩ) ⲁⲩⲱ ⲁⲛⲧ[ⲁⲓ] | 31 ⲉⲙⲥⲱⲟⲩ ϫⲉ[ⲕⲁⲥ] In margin ⲥⲙⲙⲟⲙⲙⲉ ϫⲉⲕⲁⲥ ⲉⲩⲉⲟ̈ⲓ̀ ⲟⲉ ⲙⲙⲟⲕ ⲉⲡⲉⲩ (above ⲙⲉⲓ) ⲛⲉⲙⲉⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲙⲧⲟ̀ⲧⲕ.

Verso: ⲛⲉⲧⲛⲁϯ ⲧⲟⲉ ⲙⲙⲩ ⲉⲛⲁⲓⲣⲟⲧ ⲛ | 2 -ⲛⲉⲩⲥⲱⲟⲩ ⲉⲡⲁⲉ ⲛⲉⲙⲉⲣⲟⲛ ⲥⲛ | 3 -ⲛⲟⲟⲩ ⲉⲥⲙⲉ-ⲓ̈ⲟⲉ ⲙⲧⲁⲕⲟⲙⲛⲟⲧ | 4 -ⲩⲟⲙⲉ ⲛⲉⲙⲉⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲛ | 5 -ⲙⲟ̀ⲥⲧⲉⲟⲓⲥ ⲙⲟⲛ ⲙⲙⲁ ⲉϧⲓⲧⲟⲩ ⲙⲙ | 6 -ⲥⲟⲙⲉ ⲁⲩⲱ ⲕⲁⲧⲁ ⲟⲉ ⲉⲧⲥⲁⲥⲉⲓ ⲙⲙⲁ | 7 -ⲥⲁⲛⲁⲥ[2] ϫⲉⲁⲩⲥⲟⲩⲱⲟⲩⲛ ⲙⲙⲟⲓ ⲛ | 8 -ⲛⲉⲧⲉⲥⲉⲥⲟⲟⲩⲛ ⲥⲛ-ⲥⲛⲁⲩ ⲁⲛ | 9 ϯⲙⲟⲓ ⲉⲣⲉ ⲥⲙⲡⲣⲕⲁⲩ ⲙⲙⲟⲕ ⲉⲓⲁ | 10 -ⲣⲁⲕⲓⲟⲛ[3] ⲙⲁ̀ ⲙⲙⲟⲕ ϫⲉⲥⲥⲣⲁ | 11 [ⲉⲧ-ⲃⲉⲧⲟ̀ⲩ]

1124.

Or. 6095.—Papyrus; $6\frac{1}{8} \times 15\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a thin, often ligatured hand, perhaps that of no. 1125.

From Ashmunain. [Rev. C. Murch.]

Letter from Papnoute, a deacon, to Apa Shenoute, his 'patron (*προστάτης*) and lord brother.' If S. has any more *στάγμα*,[1] P. will fetch them. He will not leave till the vintage is ended. He offers to deal with a third person (unnamed) according to S.'s wishes. He asks S. to come down to him, that they may go north together. He refers to the *δημόσιον* which he had demanded of the man sent to him and ends with professions of gratitude for S.'s goodness to him and of his readiness to fulfil all his behests.

+ ⲁⲓⲣⲁϣⲉ ⲧⲟⲡⲟⲩ ⲓⲧⲁⲓⲟⲩⲧⲓⲡⲣⲟⲫⲁⲥⲓⲥ ⲁⲓⲥϩⲁⲓ ⲉⲓϣⲙⲉ ⲁⲩⲱ ⲉⲡⲁⲥⲛⲁϩ ⲛⲧⲉⲕⲓⲛⲧⲙⲉⲣⲓⲧ ⲛϩⲟⲟⲓⲥ ⲛⲥⲟⲩ ⲁⲓϫⲓ ⲛⲉⲥϩⲁⲓ ⲛⲧⲉⲕⲓⲛⲧⲥⲟⲩ ⲉⲕⲥϩⲁⲓ ⲛⲁⲓ | 2 ⲥⲧⲉⲃⲉⲫⲟⲩ ⲛⲉⲥⲧⲁⲕⲓⲁ ϫⲉϣⲟⲙⲉ ϣⲁⲣⲉⲟⲩⲟⲛ ⲉⲓⲙⲉ[2] ⲉⲣⲟⲕ ⲧⲁⲓ ⲧⲁⲃⲓⲧⲟⲩ ⲗⲟⲓⲡⲟⲛ ⲓⲧⲁⲓⲗⲟ ϩⲁⲧⲧⲓⲕ ϩⲁⲟⲩ ⲥⲧⲣⲁϫⲱⲟⲩⲗⲉ ϩⲟⲗⲟⲥ | 3 ⲙⲡⲉⲕϫⲓⲟⲩⲧ ⲉϩⲟⲩ ⲙⲧⲙⲙⲉ[3] ⲁⲩⲱ ⲟⲙⲉ ⲛⲉⲙⲧⲁⲕⲧⲁⲓⲟⲩ ϫⲉϣⲁⲕⲟⲧⲟⲩϣ ⲙⲁⲓⲧⲉ ⲗⲗⲁⲩ ⲛⲁϥ ϩⲓ̈ⲟⲟⲩ ⲡⲁⲣⲁ ⲙⲙⲏⲧⲁⲓϫⲓⲧϥ ⲛ | 4 -ⲧⲟⲟⲧϥ ⲗⲗⲁ ⲁⲓⲟⲩⲱ ⲫ̈ⲓⲥⲟⲩⲁⲛ ⲡⲁϩⲟϥ ⲉⲃⲟⲗ[4] ⲛⲉⲙⲁϥ ⲛⲉⲙⲧⲁⲓⲟⲩⲧϥ ⲧⲏⲣϥ ⲁⲃⲃⲁϥ ⲡⲣⲟⲥ ⲧⲣⲟⲙⲡⲉ ⲁⲩⲱ ⲥⲧⲉⲃⲟⲩ | 5 -ⲛⲟ ϩⲙⲡⲓⲁ ⲛϩⲁⲃⲓⲛⲉ[5] ⲉⲕ-ⲩⲁⲛⲟⲩⲱⲛ ⲟⲩϩⲟⲟⲩ ⲉⲕⲉⲡⲣⲉ ⲁⲛⲟⲩ ⲛⲁⲓ ⲉⲡⲉⲥⲉⲓⲧ ⲁⲛⲟⲕ ⲛⲁⲩⲁⲓⲟⲩ ϩⲓⲧ ⲛⲉⲙⲁⲕ ⲡⲣⲟ | 6 -ⲙⲉ ⲛⲧⲁϥ-ϫⲟⲟⲩ ⲩⲁⲓⲱⲁⲧϥ ⲙⲡⲓⲧⲙⲟⲥⲓⲟⲛ ⲉⲃⲥⲓϫⲟⲟⲩ ⲉⲙⲡⲁ-ⲧⲓⲧⲟⲟⲩⲧⲛ ⲟⲩⲥⲛⲟⲟⲩⲥ ⲛⲉⲙⲁⲕ ⲉⲡⲓ ⲟⲩϫⲣⲉⲟⲩⲥ ⲛⲁⲓⲛⲉ | 7 · ⲡⲉⲧⲣⲁⲥⲣⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲙⲙⲁ ⲛⲩⲁⲧⲙⲏⲕⲁⲗⲟⲧⲟ[6]

[1] ὁμολογεῖν.

[2] 'They have known me who have not known him.' I cannot identify this quotation from Isaiah.

[3] ἀξιοῖν.

[1] *V.* no. 1041 and 1119.

[2] ? ⲥⲉⲉⲙⲉ.

[3] ? ⲙⲧⲙⲙⲉ.

[4] *V.* no. 1116.

[5] ? A place. *V.* Krall's Index p. 209 for names formed with ⲛⲁ. A Shmoun papyrus at Heidelberg (No. 578) mentions a place ⲧⲁⲥⲥⲁⲃⲓⲛ.

[6] ⲛⲩⲁⲧⲥⲧⲙ-.

ⲙⲙⲟϥ ⲙⲁⲓ ϫⲉⲉⲓⲭⲁⲓⲉⲣⲡⲉϩⲟⲩⲟ ⲙⲙⲁⲓ ⲙⲁⲓϫⲙⲟⲩⲧⲥ ⲛⲉϩⲙⲟⲧ ⲙ | 8 -ⲛⲉⲡⲉⲧⲙⲁⲛⲟⲩϥ ⲉⲕⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ ⲛⲉⲙⲁⲓ ⲛⲉⲕⲟⲩϫⲁⲓ ⲧⲉ ⲉⲧⲙⲁⲛⲟⲩϥ ⲙⲡⲉⲧⲙⲛⲕⲉ-ⲗⲉⲩⲉ ⲙⲙⲟϥ ⲥⲙⲁⲛⲉ | 9 ⲙⲙⲟϥ ⲙⲁⲓ ⲧⲙϩⲟⲕϥ ⲉⲃⲟⲗ ⲕⲁⲧⲁ ⲟⲩϫⲣⲉⲟⲩ ⲧⲓϣⲙⲉ ⲉⲧⲉⲕⲙⲛⲧⲥⲟⲩ ϩⲓⲧⲛ-ⲛⲉⲓⲥϩⲁⲓ +

Verso: ✝ ⲡⲁⲡⲣⲟⲥⲧ/ ⲙⲭⲟⲉⲓⲥ ⲛⲥⲟⲩ ⲁⲡⲁ [space] ⲩⲉⲛⲟⲩⲧⲉ ⲡⲉⲧⲙⲛⲥⲟⲩ ⲡⲁⲡⲛⲟⲩⲧⲉ ⲡⲉⲓ-ⲉⲗˣ/ ⲛⲁⲓⲁⲕ/ ϩⲙⲧⲛⲁⲕ[1] +

1125.

Or. 6096.—Papyrus; $3\frac{3}{8}\times5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a somewhat ligatured hand, perhaps that of no. 1124.

From Ashmunain. [Rev. C. Murch.]

Letter, perhaps to an Amir, referring to the payment of taxes.

[ⲁⲙⲉⲣⲁ ⲧⲓⲣⲏⲛⲉ ⲛⲁⲕ | 2 [ⲟ]ⲩⲣⲱⲙⲉ ϫⲉⲁ-ⲡⲟⲗⲗⲱ ⲡⲩⲛⲕⲗⲁⲩⲧⲉ ⲡⲁⲡⲁ | 3 [ⲉⲡⲉ ⲁⲩⲱ ⲁⲩ-ⲡⲁⲣⲟⲩ ⲙⲙⲟⲛ ⲉⲡϩⲁⲓⲁⲅⲣⲁⲫⲟⲛ | 4 [ⲉⲓⲛⲉⲓ ⲙⲙⲁⲩ ⲧⲉϫⲏⲙ ⲙⲙⲁⲩ ⲙⲛⲉⲓⲙⲁ ⲧⲓⲡⲣⲟⲥ | 5 [-ⲕⲧⲏⲓⲉⲓ] [2] ϩⲓⲧⲏⲙⲉⲓⲥϩⲁⲓ ⲧⲓⲣⲏⲛⲉ ⲛⲁⲕ ⲙⲙⲏⲥⲁⲙⲁⲓ.[2]

Verso: + ϩⲙⲡⲣⲁⲓ ⲉⲡⲛⲟⲩ[ⲧⲉ]

1126.

Or. 6097.—Papyrus in two fragts.; the larger $7\frac{3}{4}\times9\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand, identical with that of no. 1127 and probably of no. 1128. Above it is a cross.

From Ashmunain. [Rev. C. Murch.]

Letter from Theodore and his father to Shenoute, greeting also Theodosius and Gregory. It relates to the transport of corn, bread, honey, onions (?).

+ ϩⲙⲡⲣⲁ[ⲓ ⲛⲡⲛⲟⲩⲧ]ⲉ ⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲉ ⲉⲓϩⲁⲓ ⲉⲓⲱⲙⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲩ | 2 ⲩⲉⲛⲟⲩⲧⲉ [ⲁⲩⲱ ⲧⲙⲛⲧ]ⲛⲉ ⲃⲟⲉⲧⲧⲟⲥⲉ ⲙⲙⲓⲣⲏⲅⲟⲣⲉ ⲁⲩⲱ ⲡⲁⲉⲓⲱⲧ | 3 ⲩⲙⲙⲉ ⲉⲧ[2].....ⲛⲟⲉ ⲛⲧ.....ⲕⲥϩⲁⲓ ⲛⲉⲕⲩⲙⲉ ⲛ[ⲁ]ⲛ | 4 ⲡⲣⲏⲥϩⲁⲓ .....ⲩ ⲉⲡⲥⲏⲧ ϩⲁⲧⲛⲕ ⲉⲩⲱⲟⲛⲉ ⲁⲡⲁ ⲕ[ⲟ]ⲗⲟⲩⲑ | 5 ⲡⲱⲣ[ⲭ about 16 let. ϩ]ⲁⲧⲛⲕ ⲥϩⲁⲓ ⲛⲁⲓ ⲁⲩⲱ ... 1 or more lines missing. Then the larger fragt.: [ⲁⲓ-ⲭⲟⲟⲩⲥⲟⲩ ⲛⲁⲕ ⲉⲧⲙⲙⲁⲣ ⲉϫⲛⲧⲱ. ⲁⲩⲱ ⲉⲥ ⲡⲉ-ⲥⲟⲩⲟ ⲙ̄ⲡⲁⲃⲣⲱⲛ | 2 -ⲧⲥⲛⲛⲟⲟⲩⲥ ⲉⲣⲁⲓ [1] ϩⲁⲧⲛ ⲁ[ⲩ]ⲱ ⲁ̄ⲡⲟⲉⲓⲕ ⲣⲧⲛⲟⲩ ⲉ̄ⲕ̄/ ⲉⲡϥⲟⲗⲟⲕ/ | 3 ⲁⲩⲱ ⲡⲉⲃⲃ[ⲓ]ⲱ ⲙⲉ[about 12 letters]ⲁ̄[ⲥ]ⲕ̄ⲁⲗⲱⲛ[ⲉ] ⲛ . ⲛⲩⲟⲩⲛⲧ̄ | 4 ⲟⲩⲟⲟⲥ ⲉⲡϥⲟⲗⲟⲕ/ ⲁⲩⲱ ⲉ-ⲩⲱⲟⲛⲉ ⲕⲉⲣⲭⲣⲓⲁ ⲉⲛⲟⲩⲗⲁⲁⲩ ⲉⲣⲁⲓ | 5 ϩⲁⲧⲛⲓ ⲉⲓ ⲥϩⲁⲓ ⲛⲁⲓ ⲧⲁⲩⲧⲛ ⲉⲙⲛⲧ ⲉⲡⲓ ⲉⲙⲛⲧ ϩⲓⲧⲉⲃⲓⲛ ⲧⲁⲣⲓ | 6 -ⲧⲁϫⲏ[2] ⲧⲁⲉⲓ ⲉⲣⲁⲓ ⲁⲩⲱ ⲁⲓⲧⲟⲟⲃⲏ ⲡⲁ-ⲥⲓⲕⲉⲗⲗⲏ ⲏϫⲱϫⲟⲩⲧⲉ | 7 ⲛⲗⲁⲕⲟⲛ ⲙⲙⲉⲃⲃⲓⲱ[3] ⲁⲩⲱ ϫⲟⲧⲟⲩⲱⲧⲉ ⲛⲟⲩⲗⲗⲁⲥⲧ ⲁⲓⲕⲱ ⲃⲟⲗ ⲁⲓⲃⲟⲗ | 8 ϥⲱϥ ⲉⲩⲱⲟⲛⲉ ⲕⲟⲩⲱⲟⲩ ⲧⲁⲉⲓ ⲧⲁϫⲏ ⲥϩⲁⲓ ⲛⲁⲓ ⲧⲁⲣⲓⲧⲁϫⲏ ⲧⲁⲉⲓ | 9 ⲉⲣⲁⲓ ⲉⲧⲃⲉⲡϫⲟⲓ ⲧⲁⲣⲉⲃⲕⲱ ⲣⲙⲉ ϩⲙⲡⲟⲩⲱⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ | 10 ⲛⲑⲏ ⲙⲙⲕⲉⲙⲛⲁ ⲛⲁⲓ ⲉϩⲛⲧ ⲧⲓⲧⲁⲁⲩ ⲉⲃⲟⲗ ⲁϩⲓⲕⲁⲧ̄ⲟ̄ϫⲏ ⲛⲁⲓ | 11 ⲉⲓⲥϩⲁⲓ ⲙⲙⲟⲟⲩ ⲧⲓⲱⲙⲉ ⲣⲟⲕ ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ +

1127.

Or. 6098.—Papyrus; $11\frac{1}{4}\times9\frac{1}{2}$ in. The text, at right-angles to the fibres, is by the same hand as that of no. 1126 and possibly no. 1129.

From Ashmunain. [Rev. C. Murch.]

Letter from Theodore to Apa Shenoute,[4] giving various directions as to wine &c.

+ [ϩⲙⲡⲣⲁ]ⲓ ⲛⲡⲛⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲑⲉⲟⲇⲱⲣⲉ ⲉ̄[ⲥϩⲁⲓ ⲉⲓ]ⲱⲙⲉ [ⲉⲡ]ⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲩ | 2 ⲁⲡⲁ

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[1] For this place *v.* Krall lvii, lviii.

[2] This should indicate a continuation of the text on the *verso*. Below l. 5 is a margin.

[1] Occurs 4 times. Apparently for ⲉⲥϩⲁⲓ.

[2] *Cf.* no. 1141.

[3] 'And I have placed my seal (*σιγίλλιον*) upon 23 jars of honey.'

[4] *Cf.* no. 1126. Sh. perhaps the recipient of nos. 1124, 1137, 1138.

ⲩⲉⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲧⲓⲩⲛⲓⲉ ⲉⲧⲉⲕⲥⲓⲛⲉ ⲙⲡⲓⲉⲕⲟⲩⲓ ⲩⲛⲣⲉ ⲙⲡⲓⲣⲏⲓⲟⲣⲉ | 3 ⲙⲛⲁⲓⲁ ⲧⲉⲧⲫⲁⲛⲁ ⲙⲡⲓⲥⲉⲃⲉ ⲙⲙⲁⲣⲟⲩⲉ ⲧⲓⲣⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲓⲣⲁⲓ ⲁⲩⲱ | 4 ⲁⲓⲧⲓ ⲟⲩⲥⲟⲗⲟⲕ/ ⲙⲡⲟⲩⲧⲣ[ⲟ]ⲙⲡⲓⲥⲓ [ⲥ]ⲁⲧ[ⲟⲟ]-ⲃⲱⲗⲁⲓⲉ[1] ⲥⲁⲧⲟⲃⲥⲓⲛⲉ | 5 ⲁⲩⲱ ⲟ . . . ⲧⲟ ⲛ̀ⲕⲟⲗⲗⲁ[ⲁ] ⲛⲏ̀[about 8 let. ⲁⲓⲧⲓ]ⲃⲟⲩⲥⲟⲩ ⲛⲁⲕ ⲙⲙ | 6 ⲙⲛⲧⲓ ⲃⲟⲣⲉ ⲁⲩⲱ ⲁⲕⲥⲁⲓ ⲛⲁⲓ ⲥⲧⲃⲏ̀ⲕⲉⲙⲙⲓ[ⲁ] ⲭⲉⲙ-ⲩⲟⲟⲩ ⲁⲩⲱ | 7 ⲁⲕⲥⲁⲓ ⲥⲧⲃⲏ̀ⲧⲟⲟⲃⲉⲃ ⲛ̀ⲍⲓⲙⲁⲣⲓⲁ . . ⲭⲉⲧⲓ[about 10 let.] | 8 ⲁ̀ⲙⲟⲛ ⲙⲟⲩⲱ̀ⲃ ⲛⲥⲁⲥⲉ ⲕⲟⲗⲗⲁ[ⲁ] ⲥⲙⲙⲟⲛⲁⲭⲣⲁⲫⲟⲛ[2] ⲉⲧⲟⲩⲙⲙⲓⲧⲛⲓ | 9 ⲁⲓ-ⲥⲁⲧⲟⲩ ⲉⲭⲱⲟ̀ⲩ ⲁⲩⲱ ⲉⲣⲟⲩⲧⲓ ⲉⲙⲧⲟⲟⲃⲉⲃ ⲉⲣⲉⲡ-ⲩⲟⲟⲙⲛⲓ ⲛⲩⲱ | 10 ⲛⲕⲟⲗⲗⲁ[ⲁ] ⲉⲧⲧⲟⲟⲣⲡⲩ ⲥⲙⲟⲟⲩ ⲁⲧⲭⲟⲕ ⲉⲡⲩⲛⲓⲧ ⲉⲕⲟⲗⲗⲁ[ⲁ] ⲁⲛⲟⲩ ⲃⲟⲗ[3] | 11 ⲁⲓⲧⲓ ⲕⲓⲩⲉⲧⲁⲓⲟⲩ ⲛⲁⲩ ⲥⲓⲙⲧⲣⲟⲥ [ⲁⲧ]ⲱ̀ ⲕⲓⲩⲉⲧⲁⲓ ⲥⲓⲁⲃ-ⲣⲁⲥⲁⲓ | 12 ⲁⲩⲱ ⲛⲥⲟⲩⲧⲟ ⲙⲡⲕⲟⲙⲡⲁ ⲛⲧⲁⲧⲛⲓⲧⲟ ⲛⲁⲓ ⲥⲙⲧⲛⲉ ⲁⲃⲣⲁⲥⲁⲓ | 13 ⲙⲙⲓⲥⲧⲣⲟⲥ ⲛⲟⲩⲟⲛ ⲛⲟⲉ ⲙⲡⲙⲟⲟⲩ ⲁⲩⲱ ⲁⲃⲁⲗⲉ ⲛⲁ̀ⲧ . . . . . | 14 [about 10 let.] ⲫⲁⲓⲧⲁⲃ ⲥⲛⲧ ⲫⲁⲓⲭⲟⲟⲩ ⲛⲟⲕⲥⲱⲭ ⲛⲁⲕ ⲣⲏⲉ | 15 ⲁⲩⲱ ⲉⲣⲁⲡⲉⲧⲙⲉⲧⲣⲟⲛ ⲥⲙⲟⲟⲩ (above ⲥⲓⲧⲟⲟⲧⲛ ⲙⲙⲁⲃⲉⲧⲕⲁⲧ) ⲁⲩⲱ ⲛⲁⲧⲟⲩⲟⲁⲓ ⲁⲩⲱ ⲛⲁⲧⲛⲁⲭⲧⲟⲩ | 16 ⲟⲃⲟⲗ ⲁⲩⲱ ⲉⲩⲟⲟⲛ ⲙⲡⲟⲩⲧⲉ ⲟⲩⲟⲟⲩ ⲛⲁⲓⲟⲟⲩⲕ ⲟⲛ ⲉⲣⲏⲉ ⲁⲩⲱ ⲧⲛⲧⲓ | 17 -ⲟⲟⲟⲩ ⲉⲙⲡⲟⲩⲧⲉ ⲁⲛⲧⲁⲁⲩ ⲟⲃⲟⲗ ⲛⲁⲓⲕⲁⲧⲉⲭⲉ ⲉⲡⲓⲕⲃⲟⲗ ⲁⲩⲱ ⲭⲓ ⲟⲩ | 18 -ⲥⲟⲗⲟⲕ/ ⲙⲉⲛⲓ ⲛⲁⲓ ⲙⲡⲓⲥⲟⲗⲟⲕ/ ⲥⲛⲁⲩ ⲛⲥⲟⲧⲟⲩ̀ ⲁⲩⲱ ⲧⲉⲕⲁⲣⲭⲏ̀ ⲙⲟⲩ ⲩⲁⲓ | 19 -ⲛⲧⲩ ⲛⲁⲕ ⲉⲥⲟⲩ + ⲟⲩⲭⲁⲓ ⲥⲙⲭⲟⲉⲓⲥ +

Verso: + ⲧⲁⲁ[ⲉ] ⲙⲙⲁⲣⲓⲧ ⲙⲟⲟⲩ

1128.

Or. 6099.—Papyrus; $11\frac{1}{8} \times 4\frac{1}{4}$ in. The text, parallel to the fibres, is in a ligatured hand much like that of no. 1126.

From Ashmunain. [Rev. C. Murch.]

Letter from John to Abû Ishak. Ll. 5—14: 'See, I have worked at the flax[4] and you will find that I have produced 10 *centenaria* worth of *σιππον* (?).[1] So, if you find dealers to (?) take[2] them, come down to us and we will sell them. Now lo, the lease (*pactum*) has been produced and we have no (money ?) in hand. And whether you find dealers or not, come down to me, that I may have a visit from you ere I begin the fast.'[3]

⸗ ⲥⲙⲡⲣⲁⲓ ⲉⲙⲡⲟⲩⲧⲉ ⲁⲛⲟⲕ ⲛⲟⲩⲙⲏⲛⲓⲥ ⲉⲓⲥⲭⲁⲓ ⲉⲡⲩⲛⲓ ⲡⲁⲫⲓⲗⲟⲥ[4] ⲉⲧⲁⲓⲛⲉ ⲁⲛⲟⲩ ⲉⲓⲥⲭⲁⲕ ⲧⲓⲣⲏⲛⲓ ⲛⲁⲕ ⲧⲓⲧⲁⲛⲟ ⲛⲧⲕⲙⲏⲧⲥⲟⲛ ⲉⲧⲁⲓⲛⲉ ⲭⲉⲥ ⲥⲛⲧⲁⲓ | 5 ⲁⲓⲉⲣⲥⲟⲃ ⲟⲩⲁⲗⲁⲥ ⲩⲁⲕⲥⲱ ⲙⲛⲧ ⲛⲕⲙⲏⲧⲥⲁⲣⲓⲟⲛ ⲛⲥⲏⲙⲓⲟⲛ ⲁⲙⲏⲧⲟⲩ ⲟⲃⲟⲗ ⲗⲟⲓⲡⲟⲛ ⲉⲕⲩⲁⲛⲟⲉⲓⲛ-ⲥⲙⲉⲩⲱⲟⲩ[5] ⲙⲙⲟⲩ ⲁⲛⲟⲩ ⲟⲩⲟⲓⲛ ⲥⲁⲧⲙⲏ ⲧⲓⲧⲁⲁⲩ ⲟⲃⲟⲗ ⲙⲟⲛ ⲥⲛⲧ | 10 ⲁⲧⲙⲏ ⲡⲁⲕⲧⲟⲛ ⲟⲃⲟⲗ ⲁⲩⲱ ⲛⲟⲁⲁⲩ ⲉⲧⲟⲟⲧⲛ ⲁⲩⲱ ⲉⲕⲟⲩⲉⲓ ⲉⲩⲟⲟⲩ ⲟⲩⲛ ⲙⲡⲓⲉⲕ-ⲟⲩⲱⲟ ⲁⲙⲟⲩ ⲛⲁⲓ ⲟⲩⲟⲓⲛⲧ ⲧⲁⲉⲱ ⲙⲉⲕⲉⲩⲱⲟ ⲟⲩⲛⲁⲧⲙⲏ-ⲙⲟⲩⲧⲣ ⲉⲣⲟⲩⲧⲓ ⲙⲟⲛ ⲟⲩⲣ | 15 -ⲥⲟⲃ ⲟⲩⲥⲙⲙⲟⲛ ⲙⲉⲣⲟⲙⲧ ⲙⲟⲩⲧⲟⲥ[6] ⲁⲓⲱⲓ ⲉⲥⲣⲁⲓ ⲁⲓⲟⲩⲛⲓⲕⲉⲩⲱⲟ ⲗⲟⲓⲡⲟⲛ ⲧⲁⲗⲟ ⲛⲥⲱⲃ ⲟⲩⲕⲁⲧⲕⲫⲩⲭⲏ[7] ⲕⲁⲗⲱⲥ ⲥⲁⲡⲓⲁ ⲙⲙⲁⲣⲟⲩⲉ ⲙⲟⲛ ⲩⲱⲙⲉ ⲟⲩ | 20 -ⲩⲟⲟⲩ ⲧⲉ-ⲭⲣⲓⲁⲧⲉ ⲁⲩⲱ ⲙⲡⲣⲁⲓ ⲉⲙⲡⲟⲩⲧⲉ ⲉⲕⲁⲓ ⲟⲩⲟⲟⲩ ⲥⲁⲧⲙⲏ ⲙⲟⲩⲧⲟⲟ̀ⲩ ⲟⲙⲡⲁⲧⲙⲟⲩⲧⲣ ⲉⲣⲟⲩⲧⲓ ⲧⲙⲣⲟⲥ-ⲕⲧⲙⲏ ⲙⲧⲕⲙⲏⲧⲥⲟⲛ ⲧⲓⲣⲏⲛⲓ ⲛⲁⲕ ⸗ ⲁⲩⲱ ⲟⲩⲛ-ⲩⲟⲟⲩ ⲙⲙⲟⲟⲥ ⲓⲟⲧⲥⲧⲙⲏ | 25 ⲥⲁⲣⲟⲛ ⲡⲃⲓⲕⲧⲱⲣⲓⲛⲟ ⲙⲙⲡⲟⲧⲣⲟⲥⲉ[8] ⲙⲙⲁⲗⲁⲕⲟⲛ ⲙⲉⲣⲕⲟⲧⲣⲟ ⲧⲓⲣⲏⲛⲓ ⲙⲙⲧⲛ ⲟⲩⲭⲁⲓ ⲥⲙⲭⲟⲉⲓⲥ ⸗

Verso: ⸗ ⲥⲧⲏ̀ ⲧⲁⲁⲥ ⲛⲁⲡⲟⲩ [space] ⲉⲓⲥⲭⲁⲕ ⲥⲓⲧⲙⲛⲟⲗⲁⲓⲧⲉ ⸗

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[1] Read ⲥⲁⲧⲟⲟⲃⲉⲃ ⲟⲃⲁⲗⲟ (*v.* l. 13). The former word in *Pastor Hermae*, Sim. III, 3 = τὰ φύλλα (*v.* Berlin *Sitzb.* 1903, 267).

[2] † Μονόγραφον.

[3] *V.* no. 1144.

[4] *V.* Krall v.

[1] Apparently a product or measure of flax; *cf.* nos. 1103, 1153.

[2] † ⲟⲩⲛⲧⲟⲩ.

[3] The opposite of ⲃⲟⲗ ⲟⲃⲟⲗ.

[4] *V.* no. 1165.

[5] For ⲥⲙⲙ- *v.* no. 1119.

[6] † A form of negat. ⲙⲛⲟⲛ, 'otherwise.'

[7] *V.* no. 1116.

[8] † ابو لبيعة; *v.* no. 1118.

1129.

Or. 6100.—Papyrus; 8×8½ in. The text, at right-angles to the fibres, is moderately ligatured and might be by the hand of no. 1127.

From Ashmunain. [Rev. C. Murch.]

Letter giving instructions (from l. 5, to a woman) as to the disposal of certain 'beautiful wine,'[1] partly at Busiris, partly at Shmoun.

[illegible] ϩⲓ ⲉⲧⲥⲓⲧⲕⲓⲡⲡⲉ[2] ⲙⲡⲣⲏⲥ ⲧⲁⲁ[ⲩ ⲉ]ⲃ̣ⲟ̣ⲗ ⲁⲩⲱ ⲉⲩⲱⲟⲡⲉ ⲛⲉⲕⲟⲗⲗ[θ]/ | 2 . . ⲕⲣⲱⲕⲉ̣ⲥ̣. . . . ⲧⲏⲩ ⲧⲉⲃ̣. . . ϩⲛⲧⲟ ⲉⲙⲕⲟⲗⲗ[θ]/ ⲧⲁⲁⲩ ⲉⲃⲟⲗ | 3 ⲛⲟⲓ ⲛⲉⲕⲟⲩⲓ ⲣⲁϩⲏ[3] ⲧ . ⲉⲙⲧⲉ [about 17 let.] | 4 ⲛⲟⲓ ⲧⲉⲧⲙⲉⲛⲟⲉⲓ ϫⲉⲙⲓⲥⲁⲉ̣ ⲙⲙⲣ[ⲡ]ⲙⲉ ⲁ̣ⲩⲱ ⲉⲥ ⲙⲙⲧⲟ ⲛⲥ ⲡⲙⲟⲩⲧ̣ⲧⲉ̣ | 5 ⲙⲉⲡⲙⲓ ⲁⲩⲱ ⲉⲓϫⲟ̣ⲥ ⲙⲧⲟ ⲧⲉⲩⲫⲁⲛⲁ ⲧⲁⲣⲉⲣⲁⲥⲉⲣⲁⲧⲉ ⲉϫⲱⲟⲩ | 6 ⲧ[ⲉ]ⲧ̣[ⲁ]ⲁⲩ ⲕⲁⲗⲱⲥ ⲉ̣ⲣⲡⲣⲧⲁⲗⲟⲟⲩ ⲉⲡⲟⲩⲥⲓⲣⲉ ⲡⲁⲡⲁ ⲧⲁⲩⲉⲓⲁ ⲏⲕⲧⲁⲁⲩ | 7 ⲉⲃⲟⲗ ⲁⲩⲱ ⲙⲡⲉⲣⲧⲁⲁⲩ ϫⲁⲉⲃⲣⲁ ⲁⲗⲗⲁ ⲛⲉⲕⲟⲗⲗⲁⲟⲟⲙ ⲁⲉ | 8 ⲙⲧⲉⲧⲁⲁⲩ ⲙⲁⲩ ⲛⲉⲕⲟⲩⲓ ⲣⲁϩⲏ ⲁⲉ ⲙⲧⲉⲧⲁⲁⲩ ⲉⲃⲟⲗ ϩⲓⲙⲙⲟⲩⲧⲏ | 9 ⲙⲟⲓ ⲧⲉⲥⲟⲟⲩⲧⲏ ϫⲉⲙⲓⲥⲁⲉ̣ ⲙⲙⲣⲡⲙⲉ ⲁⲩⲱ ⲉⲙⲁⲣⲧⲉ ⲉⲡⲙⲟⲩⲧⲧⲉ | 10 ⲛⲉⲙⲉ ⲙⲧⲉⲟⲩ ϩⲉⲓϫⲙⲡⲉⲓϩⲱⲃ ϫⲁⲓⲧⲓⲉⲓ ⲙⲟⲓ ⲧⲉⲥⲟⲟⲩⲧⲏ ϫⲉⲙⲛⲧⲁⲓ̣ⲣⲱⲙⲉ | 11 ⲛⲥⲁⲃⲉⲣⲉ[4] ⲙⲡⲧⲟⲩϫⲉⲉⲣ ⲙⲟⲓ ⲧⲉⲥⲟⲟⲩⲧⲏ ϫⲉ . . . ⲕⲟⲩ̣ⲥⲛⲁⲩ ⲉⲓ ⲛⲁⲓ ⲡⲉ | 12 ⲡⲉⲡ̣ⲁⲓ ⲧⲁⲧⲁ̣[ⲁ]ⲩ̣ⲫ . . . ⲉⲧ . . ϫ̣ⲩⲫ ⲉⲃⲟⲗ̣ . . . ⲧⲫ ⲉⲃⲟⲗ ⲉⲁⲥⲓ ⲁⲩⲱ | 13 ⲧⲉⲥ[ⲟⲟ]ⲧ̣ⲏ ϫⲉⲙⲉⲣⲱⲙⲉ ϫⲁⲧⲏⲓ ⲛⲥⲁⲃⲉⲣⲉ̣ ⲙⲙⲁⲡⲟⲗⲗⲱ ⲁⲧⲱ̣ | 14 illegible.

Verso: Part of an account. Legible are ⲁⲟⲩⲓⲁ ⲧⲉⲕⲥⲱⲙⲉ, ⲅⲣⲏⲅⲟⲣⲉ.

1130.

Or. 6101.—Papyrus; 7⅞×6⅜ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter to Joseph bidding him to draw (from the vat) and deliver wine to various persons named.

+ ⲧⲓⲟⲩⲱϣ ⲟⲩⲏ ⲉⲧⲣⲉⲕϫⲱⲗϩ ⲡⲏⲣⲡ ⲉⲃⲟⲗ[1] ⲛⲥⲟⲟⲩⲧⲏ | 2 ⲛⲕⲧⲓ ⲛⲛⲉⲓⲣⲱⲙⲉ ⲉⲓⲁⲥϩⲁⲓⲥⲟⲩ ⲛⲁⲕ ⲉⲧⲉⲛⲁⲓⲛⲉ | 3 ⲡⲡⲁⲡⲁ[2] ⲁⲡⲗⲁⲱ(*a*) ϩⲙⲉ ⲙⲡⲩⲙⲟⲩⲧⲏ ⲛⲕⲁⲗⲟⲥ | 4 ϩⲣⲟⲩⲟ (*b*) ⲧⲙⲟⲛⲁϫⲏ ⲙⲁϥⲧⲁⲥⲉ ⲛⲕⲁⲗⲟⲥ | 5 ⲡⲁⲙⲟⲩⲧⲏ (*c*) ⲡⲣⲟⲙⲉⲓⲙⲟⲩ[3] ⲙⲡⲧϫⲙⲛⲏ ⲛⲕⲁⲗⲟⲥ | 6 ⲓⲱϩⲁⲓ̈ⲛⲉ(*d*) ⲡⲟⲩⲟⲉⲓⲉ ⲙⲡⲓⲣⲉⲱⲣⲣⲉ(*e*) ⲙⲙⲡⲕⲉ | 7 -ⲣⲉⲱⲣⲣⲉ (*f*) ⲙⲁϥⲧⲁⲥⲉ ⲛⲕⲁⲗⲟⲥ ϕⲟⲓⲃⲁⲙⲱⲛ (*g*) ⲙⲛ | 8 -ⲛⲁⲕⲱⲃ (*h*) ⲛⲉⲕⲟⲩⲁⲥⲟⲥ[4] ⲙⲛⲧⲉⲛⲟⲟⲩⲥ ⲛⲕⲁⲗⲟⲥ | 9 ⲛⲉⲟⲱⲙ (*i*)[5] ⲧⲓⲟⲩ ⲛⲕⲁⲗⲟⲥ ⲧⲣⲓ ⲛⲛⲉⲕⲟⲩⲓ (*ii*)[6] ϣⲟⲙⲛⲧ ⲛⲕⲁⲗⲟⲥ | 10 ⲛⲉⲙⲁⲛϩⲁⲙⲟⲩⲁ (*j*) ϣⲟⲙⲛⲧ ⲛⲕⲁⲗⲟⲥ ⲡⲓⲁϩ (*k*) ⲡⲁϩⲁ[7] ⲙⲁⲁϥ ⲛⲕⲁⲗⲟⲥ | 11 ⲁⲡⲁ ⲓⲟⲩⲥⲧⲉ (*l*) ⲡⲁⲣϩⲟⲓ[8] ⲙⲁⲁϥ ⲛⲕⲁⲗⲟⲥ ⲛϩⲁⲙϣⲟⲟⲩⲉ (*m*)[9] | 12 ⲙⲛⲧⲁⲥⲉ ⲛⲕⲁⲗⲟⲥ ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲉⲧⲛⲁⲥⲛⲧⲉⲡⲓⲥⲧⲟⲗⲏ (*n*) | 13 ⲛⲁⲕ[10] ⲧⲓ ⲟⲩⲕⲁⲗⲟⲥ ⲙⲁϥ ⲁⲩⲱ ⲧⲓ ϩⲙⲉ ⲛⲕⲁⲗⲟⲥ | 14 ⲉⲡϣⲩⲛⲃⲣⲣⲉ (*o*)[11] ⲧⲓ ϩⲙⲉ ⲉⲡⲟⲩⲁⲗϣⲓⲣⲉ (*p*)[12] [+ 13] ⲁⲩⲱ ϫⲱⲗϩ ⲉⲃ[ⲟⲗ] | 15 ⲛⲥⲟⲟⲩⲧⲏ + ⲟⲩϫⲁⲓ ϩⲙⲡϫⲟⲉⲓⲥ + ⲱϣ ϩⲓⲡⲁⲣⲟⲩ[14]

Verso: ⲧⲓ ⲉⲛⲁⲩ ⲙⲡⲙⲁ ⲛⲟⲩⲱⲟⲩ (*q*)[15] ⲧⲓ ⲉⲛⲁⲩ

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1 *Cf.* Crum, *Copt. MSS.* no. xv.

2 *V.* von Lemm, in *Bull. de l'Ac. Imp.* xiii. 87, 191.

3 = ⲗⲁϩⲏ. *Cf.* no. 1166 and Krall ccxxxiv.

4 ⲛⲥⲁⲃⲗⲁⲥ.

1 *Cf.* no. 1036.

2 The Greek text corresponding, here and at Vo. 2, confirms the equation ⲡⲁⲡⲁ = *πρεσβύτερος*.

3 *V. Aeg. Zeitschr.* xl, 62 note.

4 An obscure Greek word.

5 = *διὰ τῶν πατητῶν*.

6 = *διὰ τῶν μικρῶν παιδίων*. In certain legal deeds (recently acquired) relating to the monastery of Apollo near Shmoun, ⲡⲓⲱⲧ ⲛⲧⲣⲓ ⲛⲉⲕⲟⲩⲓ is mentioned.

7 ⲡⲁϩⲁ = *παα*, apparently a place; but the rest is difficult. ⲛⲥⲁϩ (*cf.* *πρεσβύτερος*) could not be read.

8 ⲛϩⲟⲓ a place? The rest obscure. Final γ may be ϵ.

9 Plur. of ϩⲁⲙϣⲩⲉ, = *τέκτων*.

10 *I.e.* the *σύμμαχος*.

11, 12 The amounts paid suggest identity with the Greek, but the words do not appear to correspond.

13 Erased.

14 *V.* no. 1181.

15 = *διὰ τόπου φαγίου*(?)

ⲛⲁⲓⲁ ⲛⲥⲁⲧⲟ (*r*)[1] | 2 ⲧⲓ ⲥⲛⲁⲩ ⲙⲡⲁⲡⲁ ϩⲱⲣ (*s*) ⲡⲁⲓϣⲱⲧⲉ ⲧⲓ ⲥⲛⲁⲩ ⲛⲉ- | 3 ⲣⲙⲃⲏⲣⲟⲓⲥ[2] ⲁⲧⲱ ⲧⲁϫⲏ ⲙⲟⲕ ⲁⲧⲱ ⲡⲣⲟⲥⲕⲉ ⲟⲩ . | 4 ⲙⲙⲟ ⲙⲁⲣⲉϩⲉⲛ-ⲣⲟⲩⲉ ϫⲟⲗⲉϩ ⲉⲃⲟⲗ +

In the other direction: + ⲧⲁⲗⲥ ⲙⲡⲙⲁⲙⲟⲩ [space] -ⲧⲉ ⲛⲥⲟⲛ ⲛⲁⲥⲟⲛ ⲓⲱⲥⲏⲫ [another line erased ?]

Between these, an account, in a small Greek script. It should correspond to the 21 names and figures in the Coptic text, though certain of the items appear divergent. The letters in brackets here show the correspondences. After the first entry only the names and figures are printed.

+ δ/ απολ" πρ'/ οι/ κα[4]	μη(*a*)
ρουθ μοναχ[3]	λϛ(*b*)
παμουν διακ/	ιη(*c*)
αβα ιουστα πατρ/ ὡρ[γ]	λ(*l*)
μηνα πρ' α̅π̅ παα	λ(*k*)
τ̈ μικρον πεδιον	γ(*ii*)
ιωαννου γ'γ'	ιβ(*d*)
γεωργιου γ'γ'	ιβ(*e*)
γεωργιου γ'γ'	ιβ(*f*)
φοιβαμων κου[δ]	ϛ(*g*)
ιακωβι κου[δ]	ϛ(*h*)
τ̈ πατητ"	ϵ(*i*)
τ̈ γαμαλι'	γ(*j*)
βικτωρ συμ̣χ̣	α(*n*)
αναλωμ τ̈ τ̈ τεκ'/	ιϛ(*m*)
μισ[θ] χαλκ'/	ϵ
μισ[θ] γεραμ'	β
ανουφιου ναυλακ/	μ(*o*)
κυριακος πρ'/	μ(*p*)
τοπ̈ φακι/	β(*q*)
τοπ̈ καμνου (altered)	β(*r*)
ωρος πρ'/	β(*s*)
γι τ̈ οι/ κα[δ] τκα(*sic*)	

[1] = διὰ τόπου κάμινου.

[2] ? ρεμροεις.

1131.

Or. 5899(5).—Papyrus; $12\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

[W. J. Myers.]

Letter giving various information and embodying an account.

+ ϩⲁⲟⲛ ⲛⲉⲙ ⲛϩⲱϥ ⲙⲙⲟ ⲧⲓⲡⲣⲟⲥⲕ[illegible] | 2 ⲙⲡⲧ-ⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲁⲧⲱ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟ[ⲩⲧⲙ ⲭⲉ] | 3 -ⲁⲡⲁϩⲙⲧ ⲩⲙⲙⲉ ⲛⲥ[ⲱ]ⲕ ⲧⲟⲛⲟⲩ ϫ . . ⲧⲁ[illegible] | 4 ⲅⲁⲣ ⲙⲡⲣⲁⲥⲧⲉ ⲙⲧⲕⲧⲣⲓⲁⲕⲏ ⲁⲓⲩ[ⲙⲙⲉ ⲉⲧⲉⲕ] | 5 -ⲙⲡⲧ-ⲥⲟⲛ ⲙⲧⲟⲟⲧϥ ⲛⲉⲥⲟⲗⲱⲣⲉ ⲡⲁⲧⲉⲓ[illegible] | 6 ⲁϥⲭⲟⲟⲥ ⲉⲣⲟⲓ ϫⲉⲕⲓϩⲣⲁⲓ ⲉⲡⲉⲕⲏ ⲁⲓⲉ[illegible] | 7 . . . ϯ ⲩⲁⲛ-ⲧⲁϥⲗⲁⲉ ⲛϥⲕⲱ ϩⲙⲧ[1] ⲁⲓⲉⲓ ⲉ . . ⲉ[illegible] | 8, 9 illegible | 10 ⲁⲓⲁⲧⲙⲏ ⲧⲟⲛⲟⲩ ϫⲉⲙⲏ[ⲉ]ⲓⲟⲙⲧⲕ ⲧⲁⲡⲣⲟⲥⲕⲩ-ⲙ[ⲉⲛ ⲙ] | 11 -ⲧⲉⲕⲙⲙⲧⲥⲟⲛ ⲙⲁⲣⲉⲧⲉⲕⲙⲙⲧⲥⲟⲛ ⲟⲧⲙ ⲣⲙⲙⲟ[ⲟ] | 12 ⲛϩⲱϥ[2] ⲙⲧⲙⲟⲟⲧ ⲛⲉⲗⲗⲁⲧ ⲙⲁⲓ ⲉⲡⲉⲓ [ⲙ]ⲙⲟⲧ | 13-ⲧⲉ ⲥⲟⲟⲧⲙ ⲙⲧⲁⲧⲉϫⲣⲟⲓⲁ ⲩⲙⲙⲉ ⲁⲧⲱ ⲁⲥ | 14 -ϫⲱⲙϥ ⲉⲙⲛⲟⲧⲙ ⲉⲙⲙ ⲉⲡⲁⲥⲙⲟⲧ ⲉⲣⲉ[ⲙⲁ] | 15 -ⲃⲁⲗ ⲙⲟⲕϩ ⲟⲙ ⲁⲧⲱ ⲡⲁⲥⲱⲙⲁ ⲧⲙⲣ[ϥ] [ⲟⲙ] | 16 ⲙⲧⲙⲩⲧⲟⲟⲧⲙ ⲁⲙ ϩⲟⲗⲟⲥ ⲙⲧⲙ-ⲩⲟⲩⲱⲙ ⲁⲙ | 17 ⲙⲧⲙⲩⲥⲱ ⲁⲙ ⲙⲙⲩⲕⲱ ⲉⲡⲁⲙ ⲉⲡⲉⲓ ⲟ[ⲥ] ⲕⲟⲟⲧ | 18 ⲛⲉⲓⲧⲙⲟⲟⲧ ⲧⲁⲥⲓⲁⲙⲉ ⲙⲧⲉⲕ-ⲙⲙⲧⲥⲟⲛ[3] ⲙⲁⲙⲙ | 19 ϩⲁⲧⲙ ⲛⲉⲙⲁⲕ ⲙⲙⲁⲓⲁⲫⲟⲣⲁ ⲙⲙⲁⲧ ⲉⲓⲥ ⲧⲉⲣⲙⲟⲟⲩⲥ | 20 ⲟⲧⲙ ⲙⲙⲉ . ⲉ[4] ⲙⲙⲁⲧ ⲁⲓⲧⲁⲥⲥⲉ ⲙⲙⲟⲥ ⲙⲧⲉⲕⲙⲙⲧⲥⲟⲛ

Then below the above, at right-angles.[5]

ϩⲁⲡⲙⲁ . . ⲁⲓⲕ̣ . . . ⲥⲟⲙ	⳯	βϛ
ϩⲁⲛⲉϩⲟⲟⲧ [ⲙ]ⲧⲉⲙⲥⲱ[ⲣ̣]ϩⲟⲧⲙ ⲉⲙⲙ		
ⲙⲁⲡⲁ ⲙⲁⲙ[ⲙ]ⲉ	⳯	α
ϩⲁⲡⲉⲧⲣⲙⲙⲉⲙ ⲙⲡⲁⲡⲉ		
ⲛⲧⲉⲗⲗⲁⲧ	⳯	γϛδ´
ϩⲁⲧⲡⲁⲩⲉ ⲛϩⲱⲗⲟⲕ'/	⳯	ⲓⲁϛ
γι ⳯	⳯	ⲓⲏϛδ´

[1] *V.* l. 31 and no. 1112.

[2] *V.* no. 1207.

[3] This phrase recurs l. 32.

[4] I cannot read ⲙⲉⲧⲉ.

[5] For the sign preceding the figures *v.* no. 1090.

28 ⲡⲉⲧⲉⲙⲛⲟⲧⲉ ⲟⲩⲛ ⲛⲧⲉⲕⲛⲏⲧⲥⲟⲛ ⲧⲏⲟ | 29 -ⲟⲩⲕ ⲛⲁⲓ ⲡⲣⲟⲥ ⲟⲉ ⲅⲁⲣ ⲛⲧⲁⲓⲯⲏⲣⲡⲥⲣⲁⲓ | 30 ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲛⲟⲓ ⲭⲉⲛⲧⲁⲧⲉⲭⲣⲉⲓⲁ ⲩⲱ | 31 -ⲡⲉ ⲁⲧⲱ ⲛⲡⲉⲓⲟⲩⲟⲉ ⲛⲕⲱ ⲥⲟⲩⲧⲛ | 32 ⲉⲡⲏⲓ ⲉⲡⲉⲓ ⲉⲥ ⲕⲟⲟⲩ ⲙⲉⲓⲧⲛⲟⲟⲩ | 33 ⲧⲁⲥⲓⲁⲓⲛⲉ ⲛⲧⲉⲕⲛⲏⲧⲥⲟⲛ ⲁⲧⲛ | 34 ⲡⲣ[ⲟⲥ] ⲡⲗⲟⲩⲟⲥ ⲛⲧⲁⲕⲧⲁⲗⲁⲕ ⲛⲁⲓ | 35 ⲧⲛⲟⲟⲩ ⲧⲗⲁⲕⲁⲓⲛⲉ ⲛⲁⲓ ⲛⲛⲉⲥ | 36 ⲥⲟⲃⲉⲥ ⲙⲁⲣⲉ-ⲧⲉⲕⲛⲏⲧⲥⲟⲛ ⲁⲉ | 37 ⲩⲗⲏⲁ ⲉⲭⲱⲓ ⲉⲡⲉⲓ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲧⲛ | 38 ⲭⲉⲁⲓⲥⲓⲥⲉ ⲙⲉⲣⲉⲟⲩⲯⲱⲟⲩⲉ ⲅⲁⲣ | 39 ⲃⲱⲕ̣ ⲛⲁⲩ ⲥⲓⲱ̣[ⲱ]ⲧ ⲛⲛ[ⲉⲕ]ⲗⲟⲩⲧⲁ ⲉⲓ | 40 ⲉⲭⲱⲓ ⲡⲗⲏⲓ ⲡⲟⲩⲱⲯ ⲛⲡⲛⲟⲩⲧⲉ [ⲯⲱⲡⲉ].[1]

Verso: at the top, + $\gamma\bar{\omega}$ $\tau\omega\nu$ $\pi\epsilon\mu\phi^{\theta}$ $\kappa\alpha\mu\eta\lambda\bar{\omega}$ $\epsilon\iota\varsigma$ $\beta\alpha\beta\upsilon\lambda$/ $\phi\alpha\tilde{\omega}$ κ $\iota\nu^{\delta}$ α +, and below it,

δ/	τ	$\kappa\upsilon\rho\tilde{o}$ $\epsilon\upsilon\lambda o\gamma\iota o\upsilon$	?
δ/	τ	$\kappa\upsilon\rho\tilde{o}$ $\upsilon\pi\alpha\tau\iota\alpha$	ι
δ/	τ	$\kappa\upsilon\rho\tilde{o}$ $\tau[\alpha\upsilon]\rho\iota\nu\tilde{o}$	$\pi\eta$
δ/	τ	$\epsilon\kappa\kappa\lambda\eta\sigma\iota^{\alpha}$	α
δ/	τ	$\epsilon\tilde{\nu}\tau$ . .°. $^{\eta}$	α

1132.

Or. 6102.—Paper; $7\frac{1}{4} \times 4\frac{3}{4}$ in. The text is in a sloping, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from —— to Ash-shate[2] and his father, relating to various business transactions. Appended to it is an account, including the objects mentioned in the letter.

ⲥⲧⲏ̈ⲱ ⲧⲩⲡⲏ ⲥⲧⲛⲟⲧⲙⲟⲧⲏ ⲉⲃⲟⲗ ⲛⲥ | 2 -ⲁⲡⲟⲧ-ⲭⲁⲓ ⲉⲡⲁⲓⲉⲣⲓⲧ ⲛⲥⲟⲏ ⲡⲓ | 3 -ⲱⲧ ⲉⲡⲁⲩⲩ[ⲁ]ⲧⲉ ⲙⲉⲡⲁⲩⲩⲁⲧⲉ ⲣ | 4 -ⲉⲣⲉⲡ̄ⲟ̄ⲥ[3] ⲕⲁⲧⲏⲧⲧⲏⲁⲓ ⲩⲁⲡⲁ-ⲛⲏⲃ | 5 -ⲉ ⲛⲥⲁⲓ ⲛⲧⲁ̣ⲩⲁⲟⲓ[4] ⲉⲡⲉⲧⲥⲟ[5] ⲛⲕⲉ | 6 -ⲥⲟⲛ ⲉⲧⲟⲩⲟⲥ ⲥⲱⲟⲩⲁ ⲫⲧⲭⲏ ⲡⲛⲁ[1] | 7 ⲡⲁⲩⲩⲁⲧⲉ ⲡⲟ̄ⲥ̄ ⲕⲁⲁⲕ ⲁⲧⲱ ⲉⲓⲥ | 8 ⲡⲁⲁⲩⲩⲓⲣⲓⲕ[2] ⲁⲓⲭⲟⲟⲧⲕ ⲛⲁⲕ ⲙⲉ | 9 -ⲡⲁⲥⲟⲛ ⲡⲡⲁⲛⲁ ⲡⲟⲥⲧⲉⲗⲉ[3] ⲣⲉ | 10 -ⲡⲟ̄ⲥ̄ ⲕⲁⲁⲕ ⲡⲓⲁⲉⲓ[4] ⲛⲡⲉⲧⲁⲓⲥⲧⲟⲓⲉ | 11 ⲉⲡⲁⲍⲉ[5] ⲙⲉⲭⲱⲕ ⲁⲓⲧⲁⲓⲟⲕ ⲭⲉⲡⲉ | 12 -ⲧⲁⲓⲟ ⲟⲧⲣⲱⲟⲩ[ⲉ] ⲁⲛ ⲡⲁⲡⲉⲛⲏⲓⲡⲉ | 13 ⲭⲉⲁⲓⲭⲓ ⲟⲧ[ⲁⲣ]ⲁⲕⲉ[6] ⲍⲁⲣⲱⲓ ⲙⲟ | 14 -ⲏ ⲉⲙⲟⲧⲏⲍ ⲍ[ⲏ]ⲧⲁⲓⲡⲧ[7] ⲁⲟ̄ⲓ̄ ⲉ | 15 -ⲧⲥⲁⲗⲏ ⲡⲓⲁⲣⲁⲕⲉ ⲩⲡⲁⲁⲩⲩⲓ | 16 -ⲣⲓⲕ ⲙⲉⲡⲓⲡⲁⲡⲁ ⲧⲁⲫⲉⲓ[8] ⲣⲏⲥ ⲏⲛ | 17 -ⲧⲏ ⲁⲫⲉⲓ ⲧⲟⲟⲧⲉ ⲃⲱⲕ̣[9] ⲙⲉⲙⲁⲕ | 18 ⲉⲡⲓ ⲛⲧⲫ ⲉⲥⲟⲩⲣⲕⲟⲧⲙⲁ[10] ⲧⲉⲕ | 19 -ⲥⲟⲛ ⲡⲁⲁⲫⲣⲁⲍⲁⲓ ⲛⲁⲩ ⲁⲡⲁⲡⲏ | 20 -ⲓ ⲉⲓⲥ ⲁⲡⲁⲡⲁ ⲕⲓⲱⲣⲉ ⲉⲧⲃⲉ | 21 -ⲡⲟ̄ⲥ̄ ⲉⲧⲥⲁⲗⲏ ⲙⲛⲟⲟⲩ ⲛⲁⲩ ⲁⲫ | 22 -ⲁⲓ ⲉⲧⲟⲟⲧⲉ ⲉⲣⲉⲡⲟ̄ⲥ̄ ⲥⲙⲟⲩ | 23 (margin) ⲣⲟⲓⲧⲏ ⲁⲡⲉⲧⲏⲓ ⲉⲣⲡⲉⲧⲁⲗⲍⲁ[11] ⲣⲏⲥ ⲙⲉⲙⲁⲩ |

Verso: ⲧⲩⲡⲏ ⲣⲟⲓⲧⲏ ⲕⲁⲗⲱⲥ ⲟⲩⲭⲁⲓ ⲍⲙⲡⲟ̄ⲥ̄

In a different hand, in the other direction:

ⲡⲗⲟⲕⲟⲥ ⲡⲁⲣⲁⲕⲉ ⲡⲁⲩⲁⲟⲉⲣⲓ ⲉⲣ | 2 -ⲧⲟⲩ — $\bar{\kappa}$ ⲙⲉⲥ[ⲉ]ⲙⲧⲉ ⲛⲟⲓⲡⲉ : | 3 ⲅⲓⲱⲣⲅⲉ : ⲉⲣⲧⲟⲩ : — $\bar{\theta}$ ⲛⲟⲩⲟⲥ : | 4 ⲁⲫⲣⲁⲍⲁⲙ : ⲡⲁⲥⲱ̈ⲕⲱⲙⲁ :: | 5 ⲉⲣ-ⲧⲱⲩ : — $\bar{\kappa}\bar{\alpha}$ ⲙⲡⲁⲣⲟⲧⲟⲓⲡⲉ[12] : | 6 ⲉⲓⲥⲁⲕ : ⲡⲁ-ⲥⲱⲣⲕⲱⲙⲁ[13] — $\bar{\theta}$ ⲉⲟⲟⲥ :

1133.

Or. 6103.—Papyrus; $7\frac{1}{2} \times 7$ in. The text, at right-angles to the fibres, is in a ligatured hand. Above l. 1 is a cross.

From Ashmunain. [Rev. C. Murch.]

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[1] 'May your brotherhood pray for me; for God knows I am ill. For no sooner has one sickness left me than another comes upon me. Yet God's will be done.'

[2] Perhaps a title. Reading doubtful; *cf. verso.* الشَّطِّي is found as a name (*Mushtabih* 299).

[3] ⲣⲉ added above.

[4] ⲩ is above.

[5] ? ⲡⲉⲧⲏ-. *Cf.* l. 23.

[1] *Cf.* Brightman in *Journ. Theol. Stud.* ii. 273.

[2] 'My partner,' الشريك.

[3] *V.* Krall ccxxviii.

[4] ⲡ above.

[5] Perhaps this includes ⲧⲁⲥⲧⲟ(ⲧⲥⲧⲟ) ⲉⲡⲁⲍⲟⲩ.

[6] Arab. *Cf.* Crum, *Copt. MSS.* p. 78.

[7] *V.* Amélineau, *Géogr.* 479, *Miss. franç.* iv. 607, *Pap. Oxyrh.* clviii.

[8] ⲧ above.

[9] ⲉ above.

[10] *Cf. verso.*

[11] ?? طلحة.

[12] ⲡⲁⲣⲁ ⲟⲧ-.

[13] ⲣ above.

Letter from —— to ——, wherein 'my dear daughter the lady Staurou,' and 'my little daughter' the lady Komanna are saluted. The writer will not write much, as he is sending Apa Mêna to speak personally; moreover he will himself go north, the next or following day, and visit them. Still, they are not to hesitate to give an answer to Mêna. He trusts they will be satisfied; he had ventured to send since the matter was one of much importance. He begs the recipient to let him know the condition of his feet.

ϯ ⲡⲥⲱⲣⲡ ⲛⲉⲙ ⲧⲓⲁⲥⲙⲁϩⲉ ⲛⲧⲉⲕⲙⲛⲧⲛⲟⲣⲓⲧ ⲙⲡⲉⲭⲟ-[ⲥⲓⲥ] ⲛ[ⲥⲟ]ⲛ | 2 ⲧⲟⲛⲟⲩ ⲙⲛ[ⲧⲁⲛ]ⲟⲣⲓⲧ ⲛ[ⲣⲱ]-ⲙⲉ ⲕⲧ[ⲣⲁ] ⲥⲧⲁⲩⲣⲟⲩ ⲙⲙⲏⲧⲣⲁ | 3 ⲕⲟⲙⲁⲛⲛⲁ ⲧⲁⲕⲟⲩ ⲡⲥⲱⲣⲡ ϫⲙⲡⲥⲁⲓ ⲥⲁⲣ ⲛⲧⲉⲕ | 4 -ⲙⲛⲧⲛⲟⲣⲓⲧ ⲙⲡⲥⲟⲛ ⲉⲓⲥ ⲁⲡⲁ ⲙⲛⲛⲁ ⲁⲓⲧⲙⲛⲟⲩⲧϥ ⲙⲁⲕ ⲧⲁⲣϥ | 5 -ⲩⲁϩⲟ ⲛⲙⲁⲕ ⲡⲣⲟϥ ⲁⲩⲱ ⲕⲁⲓ ⲣⲁⲥⲧⲉ ⲕⲁⲓ ⲥⲁⲣⲁⲥⲧⲉ | 6 ⲩⲁⲓⲉⲓ ⲉⲣⲙⲧ ϩⲟⲟⲩⲧ ⲧⲁⲟⲩⲙⲉⲧ-ⲙⲉⲩⲙⲛⲉ ⲁⲗⲗⲁ ⲙⲙⲣ | 7 -ⲟⲕⲙⲉⲧⲉ ⲡⲣⲁⲛⲟⲕⲣⲓⲥⲓⲥ ⲙⲁϥ ⲁⲩⲱ ⲧⲓⲥⲁⲙⲁϩⲉ ⲉ̄ⲙⲛⲧⲉ | 8 ϫⲉⲙⲉⲧⲙⲉⲣⲓⲧ ⲙⲁⲛⲧⲟⲛ ϩⲱⲥ ⲙⲛⲁ ⲉⲡⲟⲩⲟⲛⲟⲩ ⲛⲕⲟⲫⲧⲁⲗ[ⲟⲩ̈] | 9 ⲛⲧⲟⲟⲩ ⲥⲛⲟⲩⲣⲣⲉⲓ ⲅⲁⲣ ⲁⲓⲧⲛⲟⲟⲩ ⲙⲡⲧⲏ + ⲟⲩⲭⲁⲓ ϩⲓ | 10 -ⲙⲭⲟⲉⲓⲥ ⲡⲁⲓⲱⲣⲓⲧ ⲛⲥⲟⲛ ⲁⲩⲱ ⲧⲙⲟⲟⲩ ⲛⲟⲩⲱⲟ ⲙⲙⲁⲕ | 11 -ⲟⲩⲱⲣⲣⲏⲧⲉ ⲛⲁⲓ ϩⲓⲧⲟⲟⲧϥ ⲛⲁⲛⲁ ⲙⲛⲛⲁ +

Verso: ϯ ⲧⲁⲗⲥ ⲙⲡⲁⲛⲟⲣ[ⲓⲧ ⲛ] [ⲁⲡⲁ]

1134.

Or. 6104.—Papyrus; $6\frac{1}{2} \times 7\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand, perhaps that of no. 1188. Above it is a cross.

From Ashmunain. [Rev. C. Murch.]

Letter from 'his servants, the headmen of Ptime-gòrg'[1] to a high official, colleague of the *κόμης* and *στρατηλάτης*. The *διάδοχος*[2] is also mentioned.

ϯ ⲛⲉⲕⲟⲩⲁⲧⲟⲛ ⲛⲁ[ⲛ]ⲓⲧⲉ ⲙⲡⲧⲙⲛⲧⲥⲧⲟⲣⲟⲩ ⲛⲉⲧ-ⲧⲟⲩ[ⲛⲁ] | 2 ϫⲁⲟⲛ ⲙⲟⲛ ⲛⲥⲟⲩⲃ ⲙⲛⲁ ⲧⲙⲡⲣⲟⲥⲕⲩ-ⲛⲉⲓ ⲙⲧⲉ [ⲡⲁⲣⲁ] | 3 -ⲕⲁⲗⲉⲓ ⲙⲧⲉⲧⲛⲛⲟⲩⲙⲧⲭⲟⲉⲓⲥ ⲥⲧⲫⲁⲛⲁⲗⲗⲟ[ⲭⲟⲥ] | 4 ⲙⲧⲉⲧⲛⲥⲩⲁϩⲉ ⲛⲉⲛⲁϥ ⲥⲧ-ⲫⲉⲛⲥⲟⲩⲃ ⲛϥ | 5 ⲥⲧⲁⲩⲣ. ⲧⲓⲧⲁⲩⲣ ⲁⲧⲁⲛⲟⲧⲙⲣⲣⲱ ⲉⲓ ⲛⲥⲙⲟ | 6 ⲙⲛⲟⲩⲟⲥ ⲉⲃⲟⲗ ϫⲁⲥⲟ[ⲩ]ⲙⲉⲧⲟⲩ ϫⲉⲙⲛⲟⲩⲧ[ⲉ] | 7 ⲙⲧⲙⲛ ⲧⲙⲟⲩⲧ ⲧⲓⲙⲁⲣⲁⲕⲁⲗⲉ ⲛⲟⲩⲟⲟⲩ ⲙⲁⲣ[ⲁ] | 8 ⲛ̄. ϫⲁⲁϥ ⲁⲛ ⲧⲉⲧ[ⲛ]ⲥⲟⲟⲩⲧⲛ ⲁⲥⲥⲛⲟⲧⲁ ⲧⲟ . . . | 9 ⲙⲧⲙⲛ ⲁⲧⲟ ⲉⲙⲭ[ⲟ]ⲟⲥ ⲉⲙⲟⲩⲟϫ ⲛϥⲟⲩⲁⲛⲏ[ⲟⲛ] | 10 ⲉⲣⲟⲧⲛ ⲧⲙⲛⲁⲣⲁⲕⲁⲗⲉⲓ ⲟⲩⲛ ⲙⲧⲉⲧⲛⲛⲟⲩⲙⲧⲭ[ⲟⲉⲓⲥ] | 11 ⲙⲙⲉⲧ-ⲛⲥⲟⲛ ⲛⲕⲟⲩⲟⲥ ⲙⲙⲉⲥⲧⲣⲁⲧⲓⲗⲁⲧ[ⲏⲥ] 12 . . . ⲧⲉ ⲙⲡⲣⲟⲟⲩⲥⲓⲁ ⲛⲟⲛ ϫⲉⲙⲏ[ⲟⲩ]ⲧⲉ ⲟⲩⲧⲁ | 13 . ⲁⲛ]ϫⲁⲗⲟⲛⲁ ⲉⲓⲥ ⲣⲧⲟⲟⲩ ⲛⲥⲟⲟⲩ ⲁⲧⲟ ⲉⲓⲥ ⲧⲉⲛ | 14 . . . . ⲛ . . . ⲛⲉ . ⲁⲓ ⲧⲁⲣⲉⲧⲛⲉⲥⲃⲁⲣⲁⲅⲁⲛⲏ ⲉ-ϫⲟⲟⲛ[ⲥ]

Verso: [ⲉⲓⲧⲙⲛⲉⲕⲟⲩⲁⲧⲟⲛ ⲛⲁⲛⲓⲧⲉ ⲙⲡⲧⲓ[ⲛⲉ]-ⲥⲧⲟⲣⲟ]

In the other direction, remains of accounts.

1135.

Or. 6105.—Papyrus; $6\frac{3}{4} \times 5$ in. The text, parallel to the fibres, is in a frequently ligatured hand, the same as that of no. 1136.

From Ashmunain. [Rev. C. Murch.]

Letter to a superior, who is asked to send certain materials needed for dyeing a pillow.

Ll. 13, 14 appear to repeat a proverbial saying, comparing a bad friend to a bad horse. On the *verso*: 'And I am told thou wouldest take a wife for thy younger(?) son; and, brother, if thou (wilt) make peace with me, I will come and take thy hand and eat bread with them.'

+ ⲥ̄ⲧ ϫⲙⲡⲣⲁⲓ . . . . . ⲧⲙⲡⲣⲟⲥⲕ/ ⲙⲧⲉⲕⲉⲛ[3] | 2 ⲙⲡⲭⲟⲉⲓⲥ ⲛⲥⲟⲛ ⲁⲧⲟ ⲙⲁⲣ . . / ⲙⲡⲣⲟⲣⲓ ⲙⲡ ⲉⲣⲟ-ⲙⲛⲟⲩⲧ/[1] ϫⲁⲣⲟϥ | 3 ⲉⲙⲁⲕⲟⲛⲉϩ ⲛⲁⲓ ⲙⲡⲧⲓⲭⲁⲣⲓⲍ ⲛⲁⲕ ⲙⲡⲧⲓ ⲙⲙⲟⲟⲧⲕ | 4 ⲉⲭⲙⲛⲥⲛⲟⲟⲩⲧⲉ ⲙⲙⲉⲣⲟⲩⲟ

[1] Abbreviated as in no. 1136.

[1] *Cf.* a similarly formed name in no. 1040.

[2] *V.* no. 1023.

тірнин нак нпнсанаі | 5 арі ппетнаноутв пннскоон етсраі єратк | 6 хоу оукоті кап пассшв . єір ....[1] наі | 7 ато оукоос єноєн палат[2] тахоо | 8 пікоті уоу нананіре[3] єпі єіхріа | 9 наі єпі аіхоу єпасоп єстнроє .... | 10 коті кап нахшопнна н .... | 11 тієнтасав[4] тноєі ипаієр[іт] | 12 -нсоп хєніотрсоне є ..... | 13 єрєпноуте/ каак оуєто єфроо єпоа .. | 14 оуувнр єфроо нананіре сп | 15 -пуніс пікоті хахо[5] ґароі єрєпноуте/ | 16 тієнтоп єтєтнаат нєті нтоотк | 17 нпнат ґаннн тіпроєк/ єнтєкнптсоп | in left margin оухаі ґінхоєіс +

Verso: аої ита[ї]таноі хєкоуєшу хіґі- | 2 не нпєккоті унре аої пасоп | 3 єуєоне тєкєрніре[ис] нноі таєі | 4 таанаґє тоотк uоп аіоуєоп | 5 оуоєік нєнат.

Arabic in other direction.

1136.

Or. 6106.—Papyrus; $8\frac{3}{4} \times 5$ in. The text, at right-angles to the fibres, is in a much ligatured hand, identical with that of no. 1135.

From Ashmunain. [Rev. C. Murch.]

Letter in 15 fragmentary lines, from an inferior to Mercurius, an *ἄρχων*. It consists largely of complimentary phrases and mentions н : ια ннот[ч]. Address on *verso*: ктр$^{\omega}$ нєркоуре ст$^{\lambda}$ ар$^{\chi}$? ? ▮

[1] 'A bag (net) of ——.'

[2] 'A piece of white alum.' *Cf.* ωβєн.

[3] *Cf.* *ἀναγκαῖος* 'valuable' (*v.* Leont. Neap. *ed.* Gelzer, p. 162, also *Aeg. Zeitschr.* '84, 148).

[4] Or нтаіав (= ннос).

[5] Presumably = сахо; *cf.* *PSBA.* xxi. 249. But the meaning there proposed is hardly possible here.

1137.

Or. 6107.—Papyrus; $6 \times 8\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.[1]

From Ashmunain. [Rev. C. Murch.]

Letter from Shenoute to Abba Shenoute, who is asked to transmit some money already promised to the deacon, Apa Cyrus. The writer speaks of a malady of the eyes. Details are obscure.

▮тіпрофасіс аісґаі єіуєніс єтєкнптнєріт нхоєіс | 2 ▮тпр]офасісте таі нкєрпнєтна-ноутв пннт нґолок/ нтаі[па] | 3 -ракаλєі ннок єтєвнптоу акєі актіоїх наі єроо[ч][2] нкєрпнєт | 4 -наноутв нктаат єпдіак°/ апа кєіре уантєвпноу єпєісоп паі | 5 нфєі єпєі єрєпавал уоне ато єікш нґітнн єрок єтвн . . | 6 ґос єтґнтпаннни[3] єфєптоот єттоове ато нпєіоуєшу нвок | 7 нхі пєґноу нроне єкєннєнєоп єрєпноуте ті тноо наґє нак | 8 лоіпон . нпєркаад нанує нєнав (above єтвннт) євол хєнтієннат ан епєі | 9 нтаіссоти нєапекуахє діапологіа нноот ґаґнєпсоотн | 10 аіхітоу нвннє ато єуєоїн ннотте отоєш уантєрепєк | 11 -ґінт єнтоп ґапєікєіґоф тєінроскунєі нтєкннтсоп ґінт | 12 -[нн]єієґаі +

Below last line, a clay seal, with the writer's monogram: с N о (ч above, о below)

Verso: + таас нпахоєіс нсоп аββа [space] уєноуте + уєноуте пєі▮

[1] Possibly that of no. 1139, though at first sight they differ much.

[2] 'You gave me your hand upon it' (*lit.* them).

[3] *Παννίον.* In this and next word ч and ч are indistinguishable.

1138.

Or. 6108.—Papyrus; 5×8¼ in. The text, rarely ligatured, is at right-angles to the fibres.

From Ashmunain. [Rev. C. Murch.]

Letter from —— to Apa Shenoute. Possibly by the hand of no. 1137.

Ll. 1, 2 illegible, but for προφασις and [τα]κιμ[τ] in 1 and χοι at end of 2. L. 3 ῆθι ηcαπεcτακῆ[1] ῆ .... λοιπον ετεβα-πιοντα πι ηχοι ῆ... | 4 ηαι ηcοοντη θηθι ατηρηγαγ[2] ετοντηc ειτηοτε πιηαηρ ατω πι καῆ μ | 5 θκηηοτ ατω θι καῆ ι ζαστη ειηετηραη γαιταλο ηκαιρω ηακ λοιπον | 6 πι ηχοι ηγαβταλο ηγω ειηατ θκηηοτ ατω ηηερ-κατιχε ηθι ηαρα | 7 ραστε θηθι ηαι γικαῆ ετῆοντηc ηκαιcον λοιπον ειηαι ητοοτ | 8 τηρq ηαι ειτοοτq ηβαλε ατω ερωπε ῆλαατ ηοτοι ηηηαq ληοτ | 9 .... ηηηχοι ηcοοντη τι-χηηε ετβκηητcοη ειτηηcιcαι + | 10 ..... ταιτηοοτq ηηητι ζαι ..ῆ ετηηηας +

Verso: + παηερητ ηcοη αη[α] γcηοντε [space] ηοτηηcοη ...ῆῆῆῆ ?

1139.

Or. 6109.—Papyrus; 14×8¼ in. and a small fragt. The text, parallel to the fibres, is in a large, ligatureless hand.[3]

From Ashmunain. [Rev. C. Murch.]

Letter from Senouthius to his son Thomas and his daughter, who are to learn of certain matters from the bearer.

The fragt., + ζηηραη ηηη[οντε] | 2 [α]-ηοκ cεηοντοηος | 3 [χηρ]ε θcηηα ηητα | 4 [cη]τ τηρq ηητ | 5 [ηα ηηηα]. The main text is [κηαρ | 2 [οτλλατ ηταπῆ] | 3 [ζη-ηηοηαcτερη] | 4 [α]τκω λλατ ηαῖ τηηα | 5 χη[1] ζιce λιει ecητ λοιπον cic | 6 χοκ τηρq λιτηηοοτεq ηακ | 7 ζητοτq ηηετηατι τιεηιc-τολη ηακ | 8 θε ετρηατληοκ ηηρερατcοοτη | 9 ητοκ ηητεκcιοηε ηηφῆηα[2] | 10 cic ζητε cic ηχοκ λιτληοη | 11 ερoq χηηε ητοτq χλqτλ | 12 -ηοκ θηχοκ κατα θε ητλιτληοη λτω ηηρcλκατ ηcε | 13 -ηλγτκ τιcοοτη χολκηο | 14 -τ ζληζλχζχ ηαρα ητεηο | 15 -cιοη ηcοοτ ετῆηηατ[3] | 16 ...ι ηαρηοτ χοατοτηατ | 17 [-ηη .]οοττ τιχηηε ερηοτη οτ | 18 -χαι ζηηχοεις +

Verso (of small fragt.): [c + ζητηccηο]ῆ ηηεηοτ.

1140.

Or. 6110.—Papyrus; 7¼×10¼ in. The text, in a difficult, often ligatured hand, is at right-angles to the fibres.

From Ashmunain. [Rev. C. Murch.]

Letter giving various instructions, presumably to an inferior. The address, now erased, was on the other side, while that of the text on that side (*v.* next no., also no. 1142) appears here above l. 1:

+ προς ῆ δεσπ°/ μ̄/ ευκλ/ [space] αρ[χ] αδελφ̄ σερηνη S[4] εσειδωρ̄ ×. Space of 1 line with + midway. Then, in same direction,

+ ετῆ̄ τηῆ̄ρρocκ/ λτω τιαcῆ̄ιχε ηῆηεκλῆ-ρωλ[ῆ]ος[5]. . . . λῆ̄ ηρηc θῆ | 2 χολκχοοτ ῆηεζρη[6] θcητ ηληη ληλτ ηηcεcηηα ηηεζρη | 3 ερφητ

[1] † ετακια; *cf.* no. 1041.

[2] τ and q are indistinguishable in this MS.

[3] Possibly by the writer of no. 1137.

[1] † †τχη.

[2] † Euphemia.

[3] Or ηηλτ.

[4] Apparently equivalent here to a cross.

[5] Very doubtful. *Cf.* Crum, *Ostraca* no. 384 and possibly Krall cxx, 2.

[6] *V.* text on *verso*, l. 11.

ταλοϥ εϩιτ ει . ϩϵ . . . . ι ϩιπϩ . ϧϵ ϫι τακϩα-
ρϩϵ[1] | 4 τιεριπιϩωϧ παιπ ϩωπ ετοοτϥ ϧαϩϩ
πϩϧωκ εϩιτ ατϣ | 5 τϥϣϣ ϩιπιϫα ϧτϥ
ϩιϣωϣϥ πιπιϩαπρϣπιϵ . . . ερϵ . . . . . | 6 ϩι-
χωοϩ χοοϩϫοϩ ϵτπωλϵ ατϣ παραττειλε
πιπϵπϣαριτπϵ | 7 ϫοϩκϣτϵ[2] πιπϵγωϯ ϵτ-
ωπη πϣϫπιϵϩ ϵπωϯωϯ γαιτοτϫι παι | 8
ϫοϩϯι πϵϵϵπϵ ιπιπωϯϥ ϩιπωϯωϫ ϵπιωϫτϵ
τιπρωϲϥ | 9 χοοϩ πϵιϫιλϩ ϵϫακ παϩλι ϵπω-
παριτπϵ παι πιπϵτϩαϩτιπϩ +

1141.

Or. 6110.—This is the text on the other side of the preceding number.

Parallel to the fibres in a ligatured hand, much like that of the earlier text and identical with that of nos. 1142, 1143.

Letter from (?) Isidore to Serenus, his superior. Its purport is very obscure; apparently it relates to the matters referred to in the letter on the *recto*. Antinoe is mentioned.

+ ϩιπραιι ιπιϣϫτϵ τιπρωϲϥ ατϣ τιαϲ-
παγ,ϵ ιτϵτιπϵϵιι[3] ιχωϵιϲ πϵωπ αιϵϩαι πϵιϵϩαι
ιτϵτιπϵϵιι[3] | 2 ιχωϵιϲ πϵωπ ϵταπακιι πϩϵ
πωωπϵ ερω . ατϣ ϵπωτωϫ ταλω τρωφ . .
ρω ϵ . | 3 ατϣ πϵτϩιπωτά κ . . . . ι αταλοϥ
εϩιτ πκαιοταπϵ παι πϩι ϩιωωϥ | 4 ατϣ τϵτ-
πϵϵωωτπ χιϩιπχιοτϵ πϵωωτττι παιπ ϵτβϵ-
πιπϣϫτϵ | 5 χι ταϲϲαρϵϩ ϵπρωπϵ ιπρπϵ παι
ϵιπ ϵτϩγαιπτι τιωτωλχ ϵϩωτπ πα | 6 -ταϩω
τϵπρωπϵ καατ ϵϩ . . τωϵ . ιτάλω παιπ τ . αι-
χιτϵ | 7 τιπωτϵ παι ϵπϵϩλοτϫια . . ιι χιπ . ϵ-
ϩωπ [τ]αϲϲαρϵϩ ϵτϩαϩτιπ τϥτιπωτ | 8 τϥτά-
ι . . . ϵπϵϩιλα ϵιπ ϵτ[ϩα]ϩτιπ ατϣ ιπϵπωτϵπ-
τοτ τιπωτ ϲοτϫπιπϵ | 9 ιρϥρωϵιϵ παι ϵιπ
ιρωπϵ . . . . ϩα . . ιπ . . τϥβωκ ϩιπϩωϧ . . ϵ |
10 τϥτϫω ιπιπωτ παιπ ταχιι[1] χοοτϥ παι
πιταϲϲαρϵϩ ϵπαιπρα ιπρπϵ[2] | 11 ιπιπγπιϵ
πιϵτϩαϩτιπϩωρ χαιοτιϩ τωπ ατϣ αιτιπωτ
πϵϩρϵ | 12 ϵαιτιπωτ ατϣ ερϣαιπχωϵιϵ τι
ιτωοτιι τιβωωρϵ πϵιαϰιι ϩιτ γαιι | 13 -ϵι
ερϵπϵ ιπιτιι αιρωπϵ ιπαιπρα ιπρπϵ ταιωπ
χϵϰτι ιι ι γαιοτωϫ | 14 οτααϩωοτοϵ[3] παρ[γ] β
καιι γ παιπ ϵιϵ ϩωϧ ιπιι αιϵϩαι | 15 -ϵϵϥ
ιπιτιι ερϵπχοϵιϵ τι ιτωοτττιρτιι. In left margin τιπρωϲϥ (blank).

1142.

Or. 6111. — Papyrus; $7\frac{1}{2}\times6\frac{3}{4}$ in. The text is at right-angles to the fibres, in a ligatured hand, identical with that of nos. 1141, 1143.

From Ashmunain. [Rev. C. Murch.]

Letter from Isidore (*v.* no. 1141) to a superior. It refers to matters mentioned in this writer's other letters.

+ ϵτιϊ τιπρωϲϥ ατϣ τιαϲπαγ,ϵ ιτϵτιπϵ-
ϵτκα ιχωϵιϲ | 2 πϵωπ αιχι ιπιϵϵϩαι ιτϵτιπϵ-
ϵτκα ιχωϵιϲ πϵ[ωπ] | 3 αιϵιπιϵ ϵπϵιτατιπϵ-
ϵϩαιϵωτ παι ϵτβϵπιοτττ[ϵ][4] | 4 ατϣ ταϲϲαρϵϩ
ϵτατ[γ] ϵ παιπ παιϵριτ αιβωκ | 5 ιπιϵια[5]
ϩαϩτιπιπαιπρα αιοτϵποτρωπιϵ | 6 ιβαγαπιι[6]
αιϵριαπιοτττϵ ιπιπαιρωπιϵ | 7 ϵτβϵταϲϲα-
ρϵϩ[illegible] [illegible]ϫϵϲτ/ ιαιπιϵ | 8 ϵιωτ[illegible]

Verso: Arabic account.

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[1] Recurs in the text on *verso* and in no. 1142. An Arabic word (fem.) which I cannot identify. The ρ may stand for ʌ, the ϩ for ع.

[2] κωτεϥ possible, but improbable.

[1] As a verb also in nos. 1126, 1130 and Krall ccxxviii.

[2] 'The Amir of the south.'

[3] ? الحُجّة, a certificate.

[4] *V.* no. 1141, 4, where final ϵ is certain.

[5] *V.* Krall cxxxviii.

[6] ? Compound of βωγ and ανϵ. Presumably a term of commendation, so not 'empty-headed.'

1143.

Or. 6112.—Papyrus; 8×7¼ in. The text, at right-angles to the fibres, is in a much ligatured hand, almost certainly that of nos. 1141, 1142, perhaps also of no. 1135.

From Ashmunain. [Rev. C. Murch.]

Letter beginning + сй тпросκ/ ατω τιαcπαζ̣ε ειτακιπιτιωριτ ηιιωτ. After this little is consecutively legible. There occur: [πλλαcταιο ιιιοв χ̣̣ωτορεc[1] ap̣ε α ιιcοτο παι], (11) πλλαc | 12 -ταιο ιιιοв ои хω-τ̣τορεc cιcλλ...ε | 13 παι ιιοι λιτορε̣ι ιιε..' ατω λιιχο χ̣̣ωιιορε | 14 -ч̣ cλι ιιετ-ч̣ιιιε παι ιιιιιστοτιε τωιοι | 15 cιιτ ιιτοι cιι̣.... ειιχοειc τ̣ч̣ιιιε | 16 apparently erased.

Verso: two damaged lines of Arabic (? the address).

1144.

Or. 6113.—Papyrus; 5½×13½ in. The text, at right-angles to the fibres, is in an uneven, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Matthias(?) to a superior, wherein he complains of having been prevented from entering his house and so apparently from paying his tax.

+ ιιεροιι ιιιιcιοq τιιροcκιιι̣/ ιιχιφ̣ι̣[ιιο-ιιολιοιι ιιι]οτ̣ριτε[2] ιιιαχοειc ι[ι]ροcτατιc τιτλιιο ιιιαχοειc | 2 [ч̣λ..οτ ιιιοτκλλτ ταιιοτ εβολ[3] τλβωκ ιιλι ειιλιι ελcοοτη χω-τιτι τωιιοcι ιιcλβ̣ι̣ε ιιкοιε [λ]τοι εβολ | 3 [ωι ο(above cor)χοττ̣ιc . ειιιοζ̣ε τιczιιοοc ои . κιιιιο χ̣ωττιε ιιιοζ̣ε ч̣λτειιοτ παρειιιλ ιιιαχοειc τλzοι | 4 [about 14 let.]ακ/ εφι-φλιιε ε̣ч̣ιοιιε ̣ε̣ιτλzο ο̣τλλλτ ιιιιολ[1] τλχιτq τλλв ειιλτειιοcι | 5 ... κcοοτη χωι[ιοτ]κλλτ ιιzοτη ειιλιι τλτι λλλτ ιικιιιειλ εβολ zιιιλ-καριοс ιιτροιιιε | 6 ατω ειοαρο ιιιιοττε ειοαρο ιιιεκοτχαι τεcποτεc + + +

Verso: + [ιιλ]χοειc ιιαγλοοс ατω ιι... [space] + ι[λο]οιλс ιιqολοτοη ιιλ..... + + +

1145.

Or. 6114.—Papyrus; 5¼×11⅛ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter from —— to Apa Christodorus, his superior, whose soldiers (*sic*) had, he complains, illtreated him.

[ειτολ]ιλ ειτεχαι ιιιιετχοειc ικτριc λπλ χριcτολωρω | 2 [τεοιιροcκτιιιε ιιιεοοτ[3] ιιτοτιιειτχοειc [τ]ειτλιιο | 3 [ωι ριc ιιικα-ιιατοι ειιοτιιιε ερεοτιιοοτ ιιλιιειλ[3] zιοοοq | 4 [χωλτzιιερεcε[4] ιιιοι ειτεβιτιτιετι λτροειc ερωιιι | 5 [ехιρωιιε zτιιιιιιιτλβλλв ιιλι ειτεβειιzιοq λιιкε | 6 [ч̣]τορτρ χωοτλ ιιοοzιε ιιλοτ ч̣ειιιοτιτε εβλροειc ερωτιι | 7 [т]α-τιιεcοοτη χετλοειc zορẓ ιιιιcοιι ιιιιιικλ τεφιιι | 8 [zοοс ιι.... οτ ιιιοс ιιzιοιιε τετιιε-ιιτχοειc κελοοτε | 9 [ϯ. ιιεzοιιει[ο]ιι ελλλс-τολοοс λτκερκορ[5] zιικοτι τεφιοοτε | 10 [ε̣ч̣ιιοτη ιιεοτταλq εβολ zλτιτη ιιεοτιιολ-οτιτεττι ειιιλτειιει | 11 [ο]ч̣ιοιιε τετιιειτχο-ειc κελοοτε czλι οτειιειστολι ιιλιιλ ιλιιιιι

[1] ? ιιιιορ.

[2] *Cf.* nos. 1109, 1188.

[3] María.

[4] ὑβρίζειν.

[5] A new verb.

[1] *Cf.* Crum, *Ostraca* p. 12, no. 81. Here apparently, 'send.'

[2] Scarcely space for this phrase in full.

[3] *V.* no. 1127, 10, Krall ccxxviii.

ⲙⲁⲧⲓ | 12 [illegible]ⲛⲟⲟⲩ ⲙⲡⲁⲣⲁⲥⲧⲉ ⲁⲩⲱ ⲅⲁⲙⲡⲱⲗⲟ ⲙⲙⲁⲧⲁⲗⲟⲩ[1] + ⲁⲅⲅ°/ +

Verso: + ☧ ⲙⲡⲏ[2] + + ☧ ⲙⲡⲏ + [illegible]

1146.

Or. 6115.—Papyrus; $4\frac{5}{8} \times 12\frac{1}{8}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand. Above the text, a cross.

From Ashmunain. [Rev. C. Murch.]

Letter from —— to a *vestitor*. Of the boats sent to the writer to fetch wine, three are being sent back, loaded. Paul too is gone to the recipient, to have his wine account settled. Fields sown by Paul, the δημόσιον due from him and, apparently, the collection of certain local taxes, are referred to.

+ ⲕⲁⲧⲁ ⲟⲅ ⲙⲧⲁⲧⲙⲧⲙⲉⲧⲙⲟⲟⲩⲧ ⲡⲕⲧⲣ/ ⲙⲙⲏⲁ ⲙⲁⲓ ⲉⲥⲏⲧ ⲙⲙⲛⲉⲭⲙⲟⲩ ⲧⲁⲣⲉⲙⲧⲁⲁ[ⲟ] ⲙⲙⲣⲛ ⲉⲣⲟⲟⲩ | 2 ⲧⲙⲟⲩ ⲟⲩⲛ ⲉⲓⲥ ⲡⲅⲟⲙⲙⲓⲧ ⲙⲭ[ⲟ]ⲓ ⲁⲙⲧⲁⲁⲟ ⲙⲙⲣⲛ ⲉⲣⲟⲟⲩ ⲁⲙⲧⲙⲟⲟⲩⲥⲟⲩ ⲙ[ⲧⲉ]ⲧⲙⲉⲛⲙⲓ | 3 -ⲭⲟⲉⲓⲥ ⲁⲩⲱ ⲉⲓⲥ ⲡⲁⲩⲁⲉ ⲁ̀ⲫⲓ ⲙⲙⲧⲏ ⲧⲁⲣⲉⲧⲏ[ⲧⲙⲉⲥⲏ]ⲙ ⲡⲁⲟⲩⲟⲥ ⲙⲙⲉⲣⲙⲣⲛ ⲭⲉⲁ[ⲩ]ⲧⲏ ⲟⲩ ⲙⲙⲏⲧⲏ | 4 ⲧⲙⲧⲙⲉⲁⲁ[ⲩ] ⲙⲁⲩ ⲉⲙⲟⲩⲩ ⲭⲉⲁⲩⲧⲏ ⲟⲩⲣⲙ ⲧⲙⲧⲙⲉⲥⲟⲁⲙⲏ[3] ⲡⲁⲙⲙⲟⲥⲓⲟⲛ ⲉⲙⲙⲟ[ⲥ]ⲉ ⲉ̀ⲫⲭⲟ ⲙⲙⲟⲟⲩ | 5 ⲥⲙⲧⲕⲟⲩⲙⲉⲣⲱⲧ[4] ⲧⲁⲣⲕⲟⲩ ⲅⲁⲣ ⲭⲫⲭⲟ ⲉⲙⲟⲩⲙⲟⲥⲉ ⲥⲟⲁⲡⲟⲩ ⲙⲁⲩ ⲉⲧⲉⲣⲱ[ⲧ[5] ⲧ]ⲙ ⲡⲥⲉⲉⲙⲉ | 6 ⲙⲁⲩ ⲉⲡⲁⲙⲙⲟⲥⲓⲟⲛ ⲙⲧⲁⲉⲁⲙⲓⲭⲓⲥⲟ[6] ⲁⲧⲱ ⲙⲙⲉⲩⲧⲁⲧⲟ ⲧⲙⲉ ⲥⲁⲓⲉⲩⲓ ⲙⲉⲙⲟⲥⲉ ⲙⲧⲁⲩ | 7 -ⲭⲟⲟⲩ ⲁⲧⲱ ⲁⲧⲙⲉⲥⲁⲓ ⲙⲁⲓ ⲭⲙⲙⲉⲣⲁⲡⲁⲓⲧⲉⲓ ⲥⲓⲧⲉⲣⲱⲧ ⲅⲁⲥⲟⲩⲧⲙⲏⲧⲏ ⲙⲙⲉⲙⲉⲩⲓⲣ | 8 ⲁⲧⲱ ...ⲁⲟⲩ ⲟⲩ-ⲁⲙⲟⲩⲧⲙⲣⲅⲉ ⲙⲁⲓ ⲙⲙⲟⲓⲟⲛ ⲧⲙⲡⲭⲣⲉⲓⲁ ⲙⲙⲟⲩ ⲉⲧⲁ-ⲡⲁⲓⲧⲉⲓⲥⲓⲉ ⲧⲓⲥⲉⲁⲙⲓⲭⲉ ⲅⲁⲣ | 9 ⲉⲙⲙⲟⲩⲧⲉ ⲭⲉⲧⲓ[illegible]ⲙⲙ ⲧⲁⲁ̀.....ⲉ ⲉⲥⲣⲁⲓ ⲅⲁⲥⲟⲩⲧⲙⲟ[ⲩ ⲙ]ⲙⲉⲭⲉⲓⲣ ⲧⲙⲉⲓ ⲉⲥⲣⲁⲓ ⲧⲙⲡⲣⲟⲥⲕⲩⲛⲉ | 10 ⲙⲧⲙⲧⲙⲉⲙⲙⲧⲭⲟ-ⲉⲓⲥ + ⲁⲅⲉⲙⲟⲧⲁ +

Verso: + [illegible]ⲧⲁⲁⲉ [ⲙⲙⲁ]ⲭⲟⲉⲓⲥ ⲡⲃⲉⲥⲧⲓⲧⲱⲣ [long space] + ⲁⲙ[ⲁ]. [illegible]ⲃⲁⲗⲁⲉ +

1147.

Or. 6116.—Papyrus; $7\frac{1}{4} \times 11\frac{1}{2}$ in. The text, parallel to the fibres, is in a clear, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Theodore to ——, and greeting several other persons. 'Your whole congregation' is mentioned. Theodore wishes a caldron bought for him, at $1\frac{1}{2}$ *solidi*.

[illegible]ⲁⲛⲟⲕ ⲑⲉⲟⲇⲉⲣ ⲉⲓⲥⲁⲓ ⲉⲓⲣⲙⲏⲉ ⲡⲁ[illegible] | 2 [illegible]ⲥⲱⲣ ⲙⲙⲛⲉⲧ.....ⲥⲉ̀ ⲙⲙⲁⲁⲩⲉⲣⲧ ⲉⲱⲟⲩⲉ[illegible] | 3 ⲧⲙ-ⲣⲟⲧ ⲁⲡⲁⲣⲏⲧ ⲣⲁⲩⲉ ⲙⲧⲁⲓⲥⲉ ⲡⲉⲧⲙⲟⲩⲭⲁⲓ ⲉⲃⲟⲗ ⲥⲓⲧⲟ̈ⲩ ⲉⲡⲛⲉⲩ[illegible] | 4 ⲧⲁⲩⲏⲧ ⲥⲁⲣⲟⲓ ⲉⲣⲉⲡⲙⲟⲩⲧⲉ ⲉⲙⲟⲧ ⲉⲡⲉⲧⲉⲙⲯⲱⲟⲩⲥ ⲉⲥⲟⲩⲧⲙ ⲧⲙⲣⲟ̈ⲥ ⲁ[illegible] | 5 ⲧⲉⲙ ⲉⲡ-ⲡⲉⲧⲙⲁⲙⲟⲩⲧⲩ ⲙⲙⲛⲉⲧⲉⲙⲭⲣⲓⲣⲉ ⲉⲕⲭⲁⲙⲓⲭⲓ ⲙⲙⲉⲥⲁⲓ ⲧⲉⲕⲙⲉⲧⲥⲟⲟⲩ[illegible] | 6 ⲉⲭⲱⲟⲩⲉ ⲙⲉⲕⲙⲟⲥ ⲉⲙⲉⲡⲉⲥⲏⲧ ⲥⲁⲙⲧⲉⲕⲭⲱⲛ ⲟⲩⲣⲟⲥⲧⲉ ⲙⲁⲓ ⲥⲁ ⲙ̊ ⲁⲥ ⲉⲓ ...ⲙⲉ[illegible] | 7 ⲡⲓⲕⲁⲧⲉⲥ[1] ⲉⲃⲥⲁⲥⲧⲓⲕ ⲧⲁⲁⲩ ⲉⲃⲟⲗ ⲧⲁⲁⲃ ⲭⲓⲥ ⲙⲁⲓ ⲡⲉⲧⲉⲩⲁⲃⲕⲱ ⲉⲭ[illegible] | 8 ⲭⲓⲥ ⲙⲁⲓ ⲁⲧⲱ ⲧⲓⲟ ⲙⲡⲛⲓⲧⲣⲉ ⲙⲟⲧⲉⲙ ⲡⲉⲧⲉⲙⲧⲙⲟⲩ ⲡⲉⲧⲉⲙⲡⲓⲙⲉ ⲁ̈ⲓ ⲧⲓⲡⲓⲙⲉ ⲣⲟⲧⲉⲙ ⲟⲩⲭⲁⲓ ⲥ[illegible] | 9 ⲁⲧⲱ ⲧⲓⲡⲓⲙⲉ ⲡⲁⲙⲉⲣⲓ ⲥⲟⲙ ⲧⲓⲙⲓⲁⲓⲙ[2] ⲙⲙⲧⲉⲃⲥⲓⲙⲉ ⲁⲧⲱ ⲧⲓⲡⲓⲙⲉ ⲧⲁⲙⲉⲣⲓ ⲙⲥⲟⲙ ⲉⲓⲟⲩ[ⲃ[illegible] | 10 ⲁⲧⲱ ⲧⲓⲡⲓⲙⲉ ⲡⲁⲙⲉⲣⲓ ⲥⲟⲙ ⲙⲙⲉ[3] ⲙⲙⲧⲉⲃⲥⲓⲙⲉ ⲙⲓⲥⲓⲃⲟⲩ[4] +

Verso: + ⲧⲓⲡⲓⲙⲉ ⲉⲡⲁⲙⲉⲣⲓ ⲥⲟⲙ ⲡⲁⲡⲁ ⲫⲓⲗⲟ[θ] ⲙⲙⲁⲁ̈ⲓⲁⲥ +. In other direction: [illegible][space] ⲥⲓⲧⲙ ⲟⲥⲱⲟⲩ[illegible]

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[1] Possibly ⲧⲁⲣ-.

[2] ? πίθος. The preceding sign = ὑπέρ.

[3] *V.* no. 1116.

[4] A village mentioned in the story of Paul of Tammah (*Mission* iv. 759).

[5] Derût; *cf.* Krall clxxvii.

[6] *Cf.* a place in Krall cxii, also ϩⲩⲉⲛⲟⲩⲥⲟ, Hyvernat, *Actes* 182.

[1] ? κάδος.

[2] Damianus.

[3] Mena.

[4] Sibou, a new name.

1148.

Or. 6117.—Papyrus; $5\frac{1}{2} \times 5$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.[1]

From Ashmunain. [Rev. C. Murch.]

Letter relating to money apparently due but not delivered.

[illegible] | 2 illegible | 3 illegible | 4 illegible | 5 illegible | 6 illegible | 7 illegible | 8 illegible | 9 illegible | 10 illegible | 11 illegible | 12 illegible | 13 illegible | 14 illegible | 15 illegible | 16 illegible | 17 illegible

Verso: illegible

1149.

Or. 6118.—Papyrus; $5\frac{7}{8} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a very regular, sloping uncial.[2] Above the text is a cross.

From Ashmunain. [Rev. C. Murch.]

Letter from Theodosius to his *συλλειτουργός*, Apa Taurinus(?), probably a monastic dignitary. Amidst many complementary phrases, the gist of the letter is contained in ll. 13, 14.

☩ illegible [illegible] | 2 illegible | 3 illegible | 4 illegible | 5 illegible | 6 illegible | 7 illegible | 8 illegible | 9 illegible | 10 illegible | 11 illegible | 12 illegible | 13 illegible | 14 illegible | 15 illegible | 16 illegible | 17 illegible

Verso: illegible

1150.

Or. 6119.—Papyrus; $7\frac{1}{8} \times 8\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a much ligatured hand, comparable with those of nos. 1142, 1143.

From Ashmunain. [Rev. C. Murch.]

Letter from Mercurius(?) to Peter, in which the harvest is referred to.

(*sic*) illegible | 2 + illegible | 3 illegible | 4 illegible | 5 illegible | 6 illegible | 7 illegible | 8 illegible

[1] Note the peculiar ligature ⲧⲟ in 7, 8. ⲧ and ⲟ are indistinguishable.

[2] Much like Crum, *Ostr.* pl. I, no. 71.

[1] This line is a postscript.

[2] For ⲙⲙⲉⲓ-, and so below.

ⲉⲡⲉⲕⲥⲓ · ⲁⲟⲓ[7] ⲉⲣⲱⲟ[7] ⲛ̣ | 9 ⲙⲡⲉⲣⲕⲁⲁⲧ ⲉⲓⲟⲱⲣⲓ[1] ⲛⲥⲱⲟⲩ · ⲉⲣⲱⲟ[7] ⲙⲙⲟⲛ ⲕⲁⲟⲟⲩ ⲙⲉⲓⲟ . | 10 ⲁⲩⲱ ⲡⲁⲣⲱⲙⲟ ⲭⲓⲛⲉ ⲣⲟⲕ ⲙⲉⲧⲉⲫⲥⲱⲙⲉ · ⲁⲩⲱ | 11 ⲥⲉ ⲡⲟⲩⲱ[2] ⲙⲡⲓⲗⲟ[θ] ⲥⲁⲣⲟⲓ ⲕⲁⲗⲱⲥ · ⲁⲩⲱ ⲉⲥ ⲡⲁⲣⲱ-ⲙⲟ | 12 ⲥⲓⲧⲁⲡⲟⲕⲣⲉⲥ ⲉⲙⲓⲗⲟ[θ] ⲉⲡⲁⲧⲭⲓⲧⲉ ⲙⲁⲩ · ⲁⲩⲱ | 13 ⲉⲣⲱⲟ[7] ⲙⲉⲕⲉⲓ ⲉⲙⲉⲣⲉⲕⲟⲛⲧⲉ ⲛⲥⲱⲟⲓ ⲁⲓ ⲉⲓⲁⲩ ⲉⲓ ⲉⲃⲟⲗ ⲥⲁⲣⲟ . | 14 ⲁⲓⲥⲓⲥⲉ ⲧⲟⲟⲛⲟⲩ ⲉⲓⲟⲱⲣⲉ ⲛⲥⲱⲟⲩ ⲁⲩⲱ ⲭⲟⲟⲩ ⲙⲉⲕ | 15 -ⲣⲱⲙⲉ ⲙⲁⲓ ⲧⲉⲛⲓⲥ ⲛⲉⲓ̈ⲟⲩⲧⲟ · ⲧⲓⲣⲓ | 16 -ⲙⲉ ⲣⲟⲕ ⲕⲁⲗⲱⲥ.

Verso: + ⲙ̣]ⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲧⲧ/ ⲡⲉⲧⲣⲟⲥ [space] ⲥⲓⲧⲙⲙⲉⲣⲕ/ ⲛⲉⲫⲥⲟⲛ.

1151.

Or. 6120.—Papyrus; $6\frac{1}{4}\times6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a much ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter to a superior, wherein Babylon (Fostat) is mentioned.

ⲧⲉⲛⲟⲩ ⲉⲧⲃⲏⲕ̣ | 2 ⲫⲧⲙⲛⲟⲟⲩ ⲙⲁⲓ ⲭⲉⲉⲧ . . . ⲉⲓ . . . ⲫⲱ . ⲉⲓⲧⲁⲕ̣ | 3 ⲧⲙⲛⲟⲟⲩ ⲉⲣⲙⲉ ⲉⲧ-ⲃⲏⲏⲧⲟ[ⲩ . . . . ⲙⲙⲧⲣⲱⲙⲉ ⲟⲩⲁⲓ ⲥ[ⲛ̣ | 4 ⲛⲟⲩ ⲉⲥⲟⲩⲁⲓ ⲥⲁⲧⲟⲟⲩ ⲙⲁ̣ . . ⲟⲩⲟⲛⲥⲟⲩ ⲉⲃⲟⲗ ⲧⲉⲛⲟⲩ | 5 ⲛⲁⲥ ⲩⲁⲙⲧⲙⲧⲁⲗⲁⲟ ⲙⲙⲉⲥ̣ . . ⲟⲩⲃⲱⲟⲩⲣⲉ ⲉⲃⲟⲗ ⲧⲙⲟⲟⲩⲥⲟⲩ | 6 ⲛ̣ⲉⲧⲟⲩⲥⲓⲁ ⲁⲉ ⲙⲙⲉⲛⲁⲭⲟⲉⲓⲥ ⲛⲕⲟ-ⲙⲙ̣ⲉ ⲧⲁⲩⲟ ⲥⲱⲟⲩ ⲉⲣⲟⲓ ⲥⲁⲣⲟⲥ | 7 ⲛ̣ⲁⲓⲭⲟⲟⲥ ⲭⲉⲁⲥⲁ ⲁⲩⲕⲁⲫⲟⲩ ⲩⲁⲙⲧⲣⲉⲓ ⲉⲣⲙⲉ ⲥⲙⲛⲟⲩⲧⲟⲱⲩ | 8 ⲧⲉⲧⲙⲉ-ⲥⲟⲟⲩⲧⲙ ⲭⲉⲙⲙⲉⲓⲣⲁⲧⲥⲱⲟⲩⲧⲙ ⲙⲥⲱⲟⲩⲧⲙ ⲉⲙⲉⲥ ⲥⲙⲥⲱⲟⲩ | 9 ⲛ̣ⲙⲉ ⲉⲙⲉⲧⲥⲙⲟⲟⲩ ⲙⲟⲛ ⲭⲉⲙⲧⲁⲓⲟⲩⲱ ⲉⲓⲥⲙⲙⲧⲩ ⲁⲧⲧ ⲁⲁⲁⲩ ⲙ | 10 ⲛ̣[ⲣ]ⲟⲙⲉ ⲙⲥⲁⲃⲛ̣ⲙⲙⲧⲙ ⲁⲩⲱ ⲧⲙⲕⲱⲣⲩ ⲉⲙⲟⲩⲧⲙ | 11 ⲛ̣ⲙⲟⲛ ⲁⲩⲭⲉⲙⲟⲩⲧ ⲥⲙⲃⲁⲃⲧ-ⲁⲥⲟⲛ ⲁⲓⲭⲟⲟⲥ ⲭⲉⲙⲓⲟⲩⲱ ⲉⲓⲧⲁⲁⲩ ⲙⲁⲥ | 12 ⲛ̣ⲡⲣⲟ]-ⲥⲕⲩⲛⲉⲓ ⲙⲙⲉⲧⲣⲉⲣⲓⲧⲉ ⲙⲧⲉⲧⲙⲥⲟⲥⲟⲫⲉⲁ/ ⲙⲭⲟⲉⲓⲥ +

1152.

Or. 6121.—Papyrus; $11\frac{3}{4}\times8\frac{1}{2}$ in. Two texts: the earlier, parallel with the fibres, is in a moderately ligatured hand; the later, in a hand similar (? identical) though larger.

From Ashmunain. [Rev. C. Murch.]

Of the earlier text only a small part of each line remains. The later text was written after the leaf had been torn through; its remaining lines are therefore complete.

Letter relating to a donkey and a newly painted cart.

ⲭⲟⲟⲩ ⲛ̣ | 2 ⲧⲉⲙⲧⲁⲗⲟ ⲡⲓⲧⲉⲏ̣ ⲥⲓⲧⲁⲥⲟⲩⲁⲧⲉ ⲉⲙⲙⲉⲕⲭⲟⲟⲩⲥ ⲁⲧⲥⲙ | 5 ⲧⲉⲕⲟⲩⲓ ⲃⲁⲣⲉ ⲁⲟ̄ⲓ ⲭⲱⲛ ⲧⲉⲕⲉⲣⲱⲛ ⲧⲁⲧⲁⲗⲟⲩ ⲥⲓⲧⲁⲥⲟⲩⲁⲧⲉ ⲭⲟⲟⲩⲥ ⲙⲁⲓ ⲁⲧⲱ ⲉⲩⲱⲟⲙⲉ ⲙ̣ⲙ̣ⲏ̣ | 10 -ⲙⲟⲛ ⲧⲁⲭⲟⲟⲩ ⲉⲙⲡⲩⲟⲧⲉ ⲧⲁⲥⲟ-ⲧⲉⲣ ⲙⲙⲟ ⲧⲁⲧⲁⲗⲟⲩ ⲧⲁⲃⲱⲱⲩ ⲉⲃⲟⲗ ⲉⲡⲉⲫⲕⲁⲓ ⲙⲟⲛ ⲁⲛⲥⲱⲃ ⲉⲣⲥⲟⲩ | 15 -ⲧⲟⲧⲉ ⲁⲧⲱ ⲁⲓⲭⲟⲟⲥ ⲧⲁⲟⲩⲁⲧⲉ ⲉⲥⲣⲁⲓ ⲉⲥⲁⲩ ⲁⲥⲁⲗⲟ ⲧⲁⲥⲣⲉ ⲁⲧⲱ ⲩⲁⲓⲭⲟⲟⲧⲙⲉ ⲥⲁⲡ-ⲥⲓⲥ ⲁⲕⲟ . ⲙⲉ . | 20 ⲙ̣ⲛⲟⲧ ⲉⲣⲉⲙⲙⲟⲩⲧⲉ ⲙⲁⲧⲁⲙⲟⲕ ⲉⲙⲟⲟⲩ ⲉⲥⲉⲙⲕⲉⲙⲙⲩⲉ ⲙⲣⲟⲙⲙⲉ ⲟⲙ ⲉⲣⲉⲡⲉⲕⲥⲓⲧ ⲙⲟⲧⲉⲙ ⲕⲁⲗⲱⲥ | 25 ⲙⲉⲙⲁⲡⲉⲕⲙⲓ ⲧⲙⲣⲉ | 26 -ⲫ.

1153.

Or. 6122.—Papyrus; $5\frac{1}{2}\times10\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an often ligatured script, probably identical with that of no. 1154.

From Ashmunain. [Rev. C. Murch.]

Letter to a superior. The writer has come north to Antinoe and had met his brother.

ⲛ̣ⲉⲗⲗⲁⲭⲓⲥⲧⲟⲛ ⲉⲣⲁⲧⲫ ⲙⲡⲁⲓⲉⲣⲓⲧ ⲙⲭⲟⲉⲓⲥ ⲛⲉⲓⲕⲟⲧ ⲙⲙⲁⲥⲟⲛ ⲓⲟⲩⲥⲧⲁ ⲙⲙⲁⲥⲟⲛ ⲙⲥⲁⲙⲙⲙⲉ ⲙⲙⲕⲟⲗ-ⲟ[ⲥ] | 2 ⲛ̣[ⲕⲁⲧⲁ] ⲛⲉⲧⲣⲁⲓ ⲙⲙⲛⲥⲁⲙⲁⲓ ⲧⲓⲧⲁⲓⲟ ⲙⲡⲁⲓⲉⲣⲓⲧ ⲛⲉⲓⲕⲟⲧ ⲭⲉⲁⲓⲥⲓ ⲉⲥⲓⲧ ⲥⲙⲙⲁⲣⲓⲉ ⲁⲙⲱⲥ ⲉⲁⲙ[ⲧⲙⲟⲟⲩ] | 3 ⲛ̣ⲁⲓⲟⲙⲟⲛ ⲙⲙⲉⲓⲥⲓ ⲉⲥⲟⲩⲧⲙ ⲥⲟⲩⲓⲉ ⲁⲓⲥⲓ ⲉⲓⲕⲙ ⲉⲥⲓⲧ ⲁⲙⲁⲛⲓⲧⲁ ⲉⲙⲁⲥⲟⲙ ⲙⲧⲁⲃⲉⲓ ⲉⲣⲙⲉ ⲁⲓⲟ̣ⲛ̣ | 4 ⲉⲙⲙⲟⲩⲧⲉ ⲉⲙⲙⲓⲧ ⲥⲱⲟⲟⲧ ⲙⲧⲙⲟⲧ ⲁⲣ[ⲓ] ⲙⲙⲧⲙⲁⲛⲟⲩⲧⲩ ⲁⲣⲓ ⲁⲛⲁⲧⲟⲟⲧⲕ ⲙⲙⲕⲁⲭⲁⲣⲓⲁ[ⲥ] | 5 ⲛ̣ⲥ]ⲙⲙⲟⲛ[1] ⲙⲧⲁⲕⲧⲙⲟⲟⲩⲥⲟⲩ ⲉⲥⲓⲧ ⲙⲧⲟⲟⲧ̣. ⲭⲉ-

[1] ? θεωρεῖν; *cf.* no. 1116.

[2] *V.* Zoega 349 and here no. 1118.

[1] *V.* no. 1128 and Krall ccxlv.

ογ̀ὸ . ϐϵ λιϩιιϵ λ̀γϫιιογ̀ϩ χϵϫϧϯλϫϥ ϵϧ[ογ] | 6 [illegible]ιϵϩϫϫ ϯιιρογϵϫ/ λ̀γϫο ϯιλϫιιλγϩ ϣχιιιϩγ-ιιογιοϫιογ ιιιιγ̈ῢγϵριτϵ ιιιλιϵρϩτ ιιϵιιογτ + | Verso: + τι τϵϫϫιιϵτογλϥ ιι[ιλ]ιιϵρϩτ ογϵιιογτ |

1154.

Or. 6123. — Papyrus; $4\frac{3}{8} \times 4\frac{1}{8}$ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand, probably identical with that of no. 1153.

From Ashmunain. [Rev. C. Murch.]

Letter from John(?) to Bane, wherein occur χϵϫιογϩ χϵλϫϵϫο ιιιιλρϩϵ[1] |, λιιλ ιογ̀λϩ ιιιιιϩϥ[2].

1155.

Or. 6124.—Papyrus; $12\frac{1}{4} \times 5\frac{1}{8}$ in. The text, parallel to the fibres, is in a large, ligatureless hand. On the other side is part of an earlier text in Arabic.

From Ashmunain. [Rev. C. Murch.]

Letter in which the writer states that he had secured and sent Theodore and Tobias to Al-Môbrat,[3] but that they had not found the recipient. He gives instructions as to an 'answer' which it is important to him to receive.

Two illegible lines; then: λογ̀ λιογϣι ογϩϩ[4] ιϵϯϣο | 2 -ϐλλϵ λιχὸγ̀ϫογ ιιλλ | 3 -ιιϣοϐρλτ ιιιιογ̀γϫο | 4 ρογ λογ̀ τλϩ ϵρογ[5] ὸγ̀ι | 5 -ϣιιιϩ ιιιϩλλϵ ϵιλιιοϫρλ | 6 -ϵϵϵ τϵϫιιϩ τλιιοϫρλϵϵ: | 7 ιιλι ϵιιγ̀γλϵϵιλ[6] ιιοιι | 8 ϣιι ιιλιλϵ̀γ̀ϯι λ̀γϫο τλιιοϫ | 9 -ρλϵϵ: ιγ̀ϫλγ̀ϯ[7] ιιοϫ | 10 ϫλροϵ λιιλϵ̀γ̀ϫο ιιιγ̀ϫ: | 11 ιιλι ϵϫιιγ̀ϵ λ̀γϫο ϵρϣο | 12 -ιιϵ ιιϵϫϵγ̀ιιϣοιιϵχ | 13 ιιιιγ̀ϫ: τϵϫϵιιιιγ̀ϫ: | 14 ιιλι ϫλϫτιϫ ϫιιογ̀γϣογ̀ | 15 ϵιιιογ̀τϵ τϵ̀γιιιϵ | 16 ροϫ κλλϣϵ: ογ̀ | 17 -χλι ϫιιιχοϐϵ: ιιιιϵρ-κλ | 18 -τϵχο (blank).

Verso: Arabic text.

[1] V. no. 1153.

[2] المرد is a proper name.

[3] 'You are responsible for the ἀπ(όκρισις).'

[4] † εὕλογία. *Cf.* Stern's Fayyûm papyri, *Aeg. Z.* 1885, no. 1, where his reading is correct (v. Krall, *Mitth.* v. 56).

1156.

Or. 6125. — Papyrus; $3\frac{1}{2} \times 12\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Epiphanius to his master ——, the pagarch. He relates that the παπα[2] had come to carry off the 4 sureties (ἐγγυητής), which, when he had learned, he placed them in the prison. He now asks for instructions as to how he shall deal with them (*cf.* no. 1180.)

+ ταριταιο τϵτιιϵγ̀ϫλϵϵιλ ιιχοϵιϵ χϵλι-ιιλιλ ϵι χϵϐλϐ ιιϵϫτοογ̀ ιιϵρϩτ̀ϩτιτϵ | 2 ιιριιογ̀ χιρτλιϐιιϵ ογ̀ϩι λιογοιιογ̀ λιοτιιογ̀ ϵτιιφγλλϵκι ιτιογ̀ ερϵτϵτιιϵγ̀ϫλϵϵιλ | 3 ιιχοϵιϵ ιιλκϵλϵ̀γϫ ιιιιοϥ ϵϫλι ιιλι χϵτϵτιιϵγ̀ϫογ̀ογ̀ κλλγ̀ ϫϵ̈φγλλ-κι | 4 χϵτιιϵγ̀ϫογ̀ ρογ ιιλγ̀ τλϵλιλ̀γϫ ιιτϵ-τιιϵγ̀ϫλϵϵιλ ιιχοϵιϵ ϫϵτιιιιϵιϫλι +

Verso: + ιδι[ν] αγαθ[ν]/ θεοφυλ[α] εμ̄ο̄ δεσπ[ο] [space] τω ευκλ[ϵ] ιλλο̄/ παγαρ[χ] + επιφανιος αυ[ϵ] δου[λ].

1157.

Or. 6126. — Papyrus; $4\frac{5}{8} \times 6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

[1] † αἰτεῖν.

[2] Here = presbyter. ιιλιϵ is not met with written thus.

Letter, perhaps from Cosma,[1] to ——. The writer gives various instructions and says he is sending a small gift of dried fish.

[illegible] | 2 [-p]χρεια ηζουιτ αχιc cana ηοζαιηηc πεγωοτ | 3 ⸗ϫqταaq ηακ η ηγχιτοτ ητο[2] ηρωηιc γωτορ | 4 ϩοτη ϩ̈ηιη ϩαπλωc cic ϩοιτ cic ηρη ηηορομο | 5 ηατχιτοτ ηητηοοτcοτ ηαι cηαηοτοτ καλως | 6 ατω cic ηεικοτι ητβτ αιτηοοτϥ ηιτη οτοηϥ | 7 ηιτη ηετα καλοτ[3] ατω χι ηζολοκοττη cηατ | 8 ητο απα ιηηα ηϫτηολακτηc[4] τηοοτcοτ ηαι | 9 οτχαι ϩηηχοεις + anok ac κοcηα τιγηηc | 10 ετετηcωηττηερητ ηηοτ ιηηεικοτι τηροτ κα | 11 -τα ηετραη +

1158.

Or. 6127. — Papyrus; $4\frac{3}{8} \times 10\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter relating to money matters. The writer appears to protest against the accusations of another: 'for thou knowest him to be a madman.'

[illegible] προc ογε ητακϩαι ηαι χεεις cηατ ηζολοκ/ αιταατ ατω cοτααιαϩε ηηοι εκαι-γοηητ ηϩ[ο]λ̈[οκ/] | 2 [illegible]αρεκερηετηιαηοτϥ εκγαιη[λ]ηρ[ο]ϫ ηηοοτ ηϩ̈χι ταηολεϫις ητ[οο]τοτ ιηητφτα. ταο[illegible] | 3 [illegible]πατρεωοτ-τε η̈γ . . . . . αει αϥταοτο ηειγαχε ηαι ερok ακοτωωητ αλλα τιταρ[κο] | 4 [illegible]γαχε ητaqει αβταοτοοτ ϩ̈[ρ]οκ επει κcοοτη χεοτρωηε εqλοβεηε ηετηηατ ϩαοη ετρ[illegible] | 5 [illegible]χωτη βοηαϩ[5] ηοτ ηηοτττε χεειο ηατοτοη ηγωηε ϩηηαcτωηα επει γαιει ταηροcκτηει ητετ[η] | 6 ατω τιαcπαϫε ητεκιηττχοεις ηηοτ ϩι-τηειϩαι +

[1] Ll. 9, 10 may be a message of greeting from a third person.

[2] ? = ηττη; *cf.* l. 8.

[3] *V.* Krall xci, Crum, *Ostr.* no. 107.

[4] *V.* no. 1022.

[5] As in no. 1197.

1159.

Or. 5899(6).—Papyrus; $2\frac{7}{8} \times 9\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand. Above l. 1 is a cross.

[W. J. Myers.]

Letter from 'the humble' Heracleides to Apa Basil, the *διοικητής*. 'I have received thy honoured letter which thou writest concerning the children of Cosma of Houôr.[1] Be so kind as to release them until my brother the deacon shall come and I speak with him. Whatsoever we shall ascertain to be fitting, that we will do. But the thing most needful[2] is that I greet thy sonship. Farewell in the Lord.'

ϯ αιχι ηηεκϩαι ετρ[a]/ εκϩαι ηαι ετβεηγε ηκοcηα ηζοτωρ ·αρι | 2 ταγαπη καατ εβολ γαητεπαcοη παιακ/ ει ταγαχε ηηηαϥ | 3 πετεγ[λ]ηεηε χεοτcτηφερον[η]ε γαπλαϥ παηαρκαιον | 4 λε ηηαι ϯαcπαϫε ητεκιητ-γηρε οτχαι ϩηηχοεις +

Verso: ϯ ταας ιηηερι[λ] ηηερητ ηγηρε [space] απα βαcιλειος παιοικ/ + ϩηρακλει | -λη πελλα[/].

[1] *V.* Krall cclv.

[2] *V.* Crum, *Ostr.* nos. 178, 248 also ϩωβ ηαηαρκ., *Miss. franç.* iv. 745. *Cf.* the use of *κεφάλαιον*, Crum, *l.l.* no. 104 &c.

60.

Or. 5899(7).—Papyrus; $2\frac{5}{8} \times 13\frac{5}{8}$ in. The text, at right-angles to the fibres, is in an uneven, moderately ligatured hand.

[W. J. Myers.]

Letter from Gounthos,[1] a shepherd, to the *κυριος* Sarapion the *μειζότερος* and the *βοηθοί*, to whom he makes a complaint.

[illegible] + ⲁ[ⲛⲟⲕ] . . . ⲟⲥ . . . . . ⲙⲡⲉⲃⲟ̣ . . [ⲛⲏ]ⲥⲥⲁⲓ ⲛ[ⲡⲁϫⲟ]ⲉⲓⲥ ⲛⲕⲧⲣ/ [ⲥ]ⲁⲣⲁⲡⲓⲱⲛ ⲙⲙⲉⲓⲍⲟⲧⲉⲣ/ ⲉⲙⲣⲟⲥⲕⲩ[ⲛⲉⲓ] | 2 ⲛ[ⲧⲉⲕⲛⲓⲧ]ϫⲟⲉⲓⲥ [ⲙⲙⲛ]ⲁϫⲟ-ⲉⲓⲥ ⲛⲃⲟⲛⲟⲟⲩ ⲉⲡⲉⲓⲁⲓ ⲁⲡⲣⲓⲧ ⲩⲉⲛⲟⲩⲧⲉ ⲙⲙⲟ-ϩⲟⲟⲩ ⲉⲧⲣⲟ ⲙⲣⲏ̣ . . | 3 ⲁ . . ⲁⲩ ⲡⲣⲙⲩ ⲓⲧⲟⲟⲧ ⲉⲙⲁⲣⲁⲁⲩⲉ ⲉⲣⲟⲓ ⲉⲃⲟⲗ ⲁⲧⲙⲉⲥⲩ[2] ⲕⲉⲣ/ ⲁⲩⲱ ⲙⲁⲩⲙⲏⲛⲉ ⲥⲟⲟⲩⲛ ϫⲉ | 4 -ⲙⲁⲣⲉ ⲉⲣⲟⲓ ⲉⲙⲛⲧⲧⲓ ⲁⲧⲙⲉⲥⲩ ⲕⲉⲣ/ ⲁⲉⲓⲥⲓⲥ ⲉⲓϩⲟⲟⲩ ⲙⲁⲩ ⲡⲟⲩⲙⲛⲉ ⲛⲥⲟⲩ ⲙⲙⲉⲫⲁⲛⲉϫⲉ | 5 ⲁⲧ ⲙⲁⲓ ⲡⲁⲣⲡⲉⲩ ⲁⲉⲓⲟⲩ ⲡⲉⲓⲟⲁⲣ-ⲃⲁⲙⲛⲉ[3] ⲙⲙⲉⲛⲁ ⲁⲉⲓⲃⲓ ⲥⲁⲩⲣⲉ ⲛⲕⲉⲣ/ ⲓⲧⲟⲟⲧⲩ | 6 ⲡⲁⲣⲉⲧⲉⲧⲙⲙⲓⲧϩⲟⲟⲥ ⲣⲧⲁⲓⲁⲙⲓ ⲛⲧⲉⲧⲙϩⲓ ⲛⲉ-ⲡⲣⲙⲩ ⲙⲁⲓ ⲧⲁϩ ⲙⲁⲩ ⲛⲉϥⲕⲉⲣⲁⲧⲥⲉ | 7 ⲟ̣ⲩϫⲁⲓ ϩⲙⲛϩⲟⲟⲥ ⲛ ⲁⲣⲓⲁ ⲧⲣⲓⲁⲥ.

Verso: [+ ⲧⲁ]ⲁⲥ ⲙⲙⲁϩⲟⲟⲥ ⲛⲕⲧⲣ/ ⲥⲁⲣⲁⲡⲓⲱⲛ [space] ⲙⲙⲛⲃⲟⲛⲟⲟⲩ ϩⲙⲧⲟⲩⲛⲟⲟⲩ ⲙⲙⲟ-ⲟ[ⲥ]. Below this: ⲁⲧⲱ ⲁⲓⲃⲓ ⲧⲥⲁⲩⲣⲉ ⲛⲕⲉⲣ/ . . ⲟⲩⲧⲉ̣ [illegible]

1161.

Or. 5899(8).—Papyrus; 4½ × 6½ in. The text, at right-angles to the fibres, is in a sometimes ligatured hand.

[W. J. Myers.]

Letter relating to various matters.

[illegible]ⲟⲩⲛⲟⲩ ⲧⲓⲧⲁⲛⲟ ⲁⲉ ⲙⲙⲁⲩⲧⲛ ϫⲉ[illegible] | 2 ⲟⲩⲁⲗⲟⲩⲉ ⲁⲓⲕⲱ ϩⲙⲧ ⲙⲙⲁⲥⲥⲟⲙⲁ ⲁⲓ[illegible] | 3 ⲉⲣⲟⲥ ⲟⲩⲧⲉ ⲙⲙⲟ-ⲩ̣ . ⲩ̣ⲧⲛ ⲥⲧⲟⲟⲃⲉ[illegible] | 4 ⲉⲥ ⲙⲥⲣⲁⲓ ⲙⲉⲡⲁⲥ ⲥⲧⲁⲫⲁⲓ-ⲩⲉ[illegible] | 5 ⲁⲟⲙⲟⲛ ⲁⲙⲁⲣⲩⲉ ⲙⲉⲁϫⲟ ⲕⲁⲗⲟⲥ[4] ϫ[illegible] | 6 ⲙⲧⲙⲉ ⲉⲧⲣⲟ . ⲙϩⲉ ⲟ̣ⲩⲁⲕⲙ ⲟⲗⲁⲁ[illegible] | 7 ⲙⲫⲟ-ⲗⲟⲕⲟⲧⲧⲙ ⲥⲙⲁⲩ ⲧⲙⲕⲱⲣⲩ ⲁⲉ[illegible] | 8 ⲙⲙⲁⲓ ⲙⲡⲧ-ⲙⲟⲟⲩ ⲛⲁⲣⲁⲙ ⲙⲧⲉⲧⲙ[illegible] | 9 ⲛⲁⲓ ⲙⲙⲛⲩⲟⲙⲙⲧ ⲛⲁⲣⲧⲟⲩ ⲙⲙⲟⲧ[illegible] | 10 ⲁⲧⲱ ⲧⲓⲃⲁⲙⲛⲉ ⲙⲙⲟⲩⲧⲉ ϫⲉⲙⲡⲣⲙⲩ[illegible]

1162.

Or. 6128.—Papyrus; 6½ × 7¼ in., complete in width. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter of very obscure purport.

[illegible]ⲟⲓ ⲙⲡⲧⲓ ⲧⲁⲡⲓⲥⲉⲗⲉ | 2 ⲙϩⲟⲩ ⲙϩⲉⲕⲛ . . $\overline{ϫ}$ ⲁⲧⲱ ⲛⲓ ⲧⲉⲫⲧⲟⲩ $\overline{ⲓ}$. ⲉⲙⲉⲧ. | 3 ⲧⲁⲓⲙⲓⲉ[1] ⲡⲉⲥ ⲁⲕⲧⲁⲁⲧ̣ ϩⲁⲣⲟⲩ ⲧⲉⲥⲏ̣ ⲙ . . . ⲁⲉ | 4 ⲙⲁⲕ ⲁⲙⲛⲧⲧⲩ ⲉⲣⲙⲓⲥ ⲙⲟⲙ ϩⲉⲥ ⲙⲡⲉ ⲙⲃⲁⲓⲟ ⲥⲁⲕ | 5 ϫⲟⲁⲧⲁⲁⲩ ⲉ . ⲉ . . ⲙⲉ[illegible] | 6, 7 almost wholly lost | 8 ϫⲉ-ⲡⲉⲙⲧⲁⲕϫⲓⲧⲩ ϩⲁⲧⲉϫⲓⲥ ⲙⲡⲛⲁ . . . ϫⲟⲩⲥ | 9 -ⲟⲩⲩ ⲙⲁⲓ ⲁⲧⲱ [ⲙⲛ]ⲣⲟⲙⲉ ⲙⲁⲧϫⲟⲩⲥ . . ⲙⲙⲁ | 10 ⲓⲟⲩ-ϩⲟⲗⲟⲕⲟⲧⲧⲙ ⲙⲁⲓ ⲧⲟ ⲙⲉϩⲓⲣ ⲙⲙⲉⲟⲩ̣ ⲙⲟⲙ ⲥⲟⲩ-ⲟⲩⲧ[2] | 11 ϫⲉ ⲙⲁⲗⲗⲁⲩ ⲧⲟⲟⲧ ⲁⲧⲱ ⲉⲓⲥ ϩⲙⲡⲧⲉ ⲁⲓⲧⲓ ⲙⲉⲱⲙⲓⲛ ⲧⲙ | 12 -ⲣⲟⲩ ⲙⲉϥⲙ ⲙⲙⲁⲧⲟ ⲁⲧⲱ ⲧⲉⲁⲃⲟ ⲓⲟⲩⲉⲥⲧⲁ ϩⲟⲃ ⲙⲙⲙ | 13 ⲟⲩϫⲁⲓ ϩⲙⲛϩⲟ-ⲉⲓⲥ +

Verso: remains of an account(?).

1163.

Or. 6129.—Papyrus; 5⅝ × 8¾ in., complete in width. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter mentioning the *κυριος* Senouthius and requesting that various purchases may be made, among them, olive oil.

[illegible]ⲁ̣ⲡⲁⲗⲁⲕⲁⲗⲉ ⲙⲙⲟⲕ[illegible] | 2 ϫ̣[ⲟ]ⲩⲥ ⲙⲁⲓ ⲡⲁⲓⲧⲟⲥ ⲟ[illegible] | 3 ⲙⲧⲣⲙⲛϩⲏ ϫⲟⲟⲥ ⲉⲙⲕⲧⲣ/ ⲥⲉⲙⲟⲩⲟⲓ ⲧⲫⲧⲓ ⲙⲁϩⲟⲩⲟ[3] ⲙⲁⲕ | 4 ⲁⲧⲱ ⲧⲁⲁⲥ ⲙⲕⲧⲣ/ ⲧⲫⲙⲧⲥ ⲙⲁⲓ

[1] Perhaps this name, Γοῦνθος, and the title ⲁⲗⲩⲙⲏⲛⲉ point to a Theban *provenance*.

[2] ⲁ- for ⲟ- may point in the same direction; *cf.* no 1172.

[3] ? For ϫⲁⲣ-.

[4] ⲟⲁⲣϫⲟ and ⲥⲁϫⲟ are both difficult to translate here.

[1] *Cf.* a name in no. 1086.

[2] ⲧ is above.

[3] *Sic.* ? ⲙⲁϩⲟⲩⲟ.

χεηχιπιοη πετ̣ηερχρια | 5 πιιοϥ πιπιογτε ερок ιτακαπη ετϩιτπιπητε ϣοπε | 6 ειαπογτε ιι ϩοσοπ[1] ekaϣοπε τκϕορι πιιοс | 7 ϩιπογτοϣ̣ πιπιογτε ealanoλoγτze нак ερεπιογτε | 8 ααπ πιρϣα τ[ιπ]ατ̣ ερок τιcooγτι χεαπαλακαλει πιιοк̣ | 9 ετβεπτερπηcη ηχοcετ πηκϣοπϥ ηαι ητак | 10 . . . . ηει . . . . τιοcε ητ̣ετπιη ααλα και ανοк ек | 11 . . . . ατ̣τ̣ϥ

1164.

Or. 6130.—Papyrus; $4\frac{1}{2} \times 5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter mentioning 'the town,' presumably Shmoun.[2]

+ ετ̣ϥ̣ τειρηιπ нак πηεηcαναι | 2 ναει ετπο^λ̣ ηεαϥ ατταιοι χεη | 3 -τ̣ακη ριττβο[3] χε̣ϣατβοк | 4 [ϭϩ]ητ̣ λοηοη πηεηε̣ϣρηιοс | 5 [α]̣κηατ̣ χεετηαχοк нαϣ ηϩε | 6 .̣ταιτρεχε ειχωк нαι πητιοτ | 7 χεετηαβητε ϩρραι ε̣ηα-πар | 8 . . ατ̣τ̣ηс ηϩρϭ̣τ̣ нαη ειλλοτ|

Verso: parts of 5 lines, ending τειρηιπ нак +

1165.

Or. 6131.—Papyrus; $3\frac{3}{8} \times 10\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from Justus of Migdol[4] to Apa Severus.

+ ϩιπραϣ πιογτε ανοк ιο[ϭc]τε παιρ-λοα ειϩραι παφιλλος[1] | 2 χοεις ιωτ [α]ηα ϭεϥτιρος τειρηιε нак εβοα ϩιτηπιογτε ηϭϭε-ναι | 3 τικορϣ̣ ετϭκηττιοτ κελλ̣ε[2] ηϭϩ̣ϥ̣τ λοληαϭε ηαϭηαϩ | 4 χι ηιϭοορ ηοηη̣ε[3] τα̣πα-η̣ο̣ϭ[4] нак τηροcκηη̣ αγω τιαηϫε | 5 ηοκ̣ ϩιτηπιϭιϩραι.

Verso: + ταλϩ παφιλλος χοεις [space] ιωτ ααπα ϭεϥτιρος + ιογϭτε[5] παιηρλοα. Then, in another hand, disconnected words + κιλϩ βεηε ο'ο'γτο'ϭ ϩοκϭ κα̣ι̣.α ο'λ-ο'γτοη ελϩλϭτ ϣηοοτ ϩ̣ηατκλϩ ϭη ∥ τοηϭϩ.

1166.

Or. 6132.—Papyrus; $3 \times 6\frac{1}{2}$ in. The text, parallel to the fibres, has few ligatures.

From Ashmunain. [Rev. C. Murch.]

Letter with instructions as to the transport of wine, oil &c.

[ι]βαι ειηαγ̣ ηιηρη ετ[| 2 [ι]ω ταλο κϭϭο ηκοτι ηλλϩη[6] ηιηρη | 3 [η]ιηρη ηιηχοι αλλα τηοογϭοτ | 4 ε̣ηαηοτοτ̣ ληοτογοοτηε ηο-ϭκ | 5 ηηοτϫϭ̣τ̣ηε ηηϭϩ̣ αγω ϭϣοηε | 6 ϣακοτϩϩηορα[7] ηοτϩ̣ ο'γκϭλοα . . | 7 ηϭο'γϭητ-τογ̣ ηαη ϭϣοτη + $\bar{\mu}$ επειφ ιϵ ι^{δ}/ ζ.

Verso: same text continued (illegible). Below it, in another hand, an account:

+ ηλοгος ηηϭϩηοτ ηηαρραηος[8]	$\overset{\upsilon}{\pi}$ δ ι^{δ}/ ζ
ϩατϭραϭ̣ϭοτ̣ϭε[9]	$\alpha\rho^{\theta}$ _α
ϩαηϭτ̣ϩοοр̣ η[	$\alpha\rho^{\theta}$[

[1] φίλος; *cf.* no. 1128.

[2] ? κϭλϭτ̣ϭ. The following phrase to me unintelligible.

[3] Instead of η, perhaps ιι.

[4] Instead of η, perhaps χ.

[5] ϭτ written with ϛ.

[6] *Cf.* no. 1129.

[7] Ὀπώρα; written ϩτηοрα in Lagarde, *Aeg.* 210.

[8] ? ? الجاموس.

[9] *Cf.* Crum, *Ostr.* no. 482.

[1] Ἐν ὅσον.

[2] *Cf.* no. 1141.

[3] 'Canalman'?, irrigation officer?

[4] *V.* no. 1031. It may be added that this name survived into later times as طرنوط (De Sacy, *Abd ul-Latif* 697).

1167.

Or. 6133. — Papyrus; $3\frac{1}{2} \times 2\frac{7}{8}$ in. The text, in a small, ligatured hand, is parallel with the fibres. Below it, part of a clay seal.

From Ashmunain. [Rev. C. Murch.]

Order from —— to Severus, son of Bane, to send 3 camels to-morrow to the well of the Amir. Dated, 21st of Phamenoth.

+ ογωϣϥ[1] ητοκ ϭⲉ̣ⲩⲏⲣⲟⲥ ⳋ(?) | 2 ⲃⲁⲛⲉ ⲛⲉⲧⲛ ϩⲟⲩⲏⲧⲉ ⲙⲁⲗⲁⲓⲟ[ⲩⲁ] | 3 ⲥⲛⲓⲁ ⲛⲓⲙⲁ̣ϩⲙⲟⲟⲩ-ⲥⲛⲓⲛ | 4 ⲛⲓⲙⲉϫⲕⲁ/[2] ⲛⲁⲓⲣⲁ | 5 ⲡⲣⲁ̣ⲥⲧⲉ | 6 ⲉⲣⲣ[3] ⲫⲁⲙⲏ[θ] ⲕⲁ × +

1168.

Or. 6134. — Papyrus; $3\frac{1}{2} \times 3\frac{1}{4}$ in. The text, parallel with the fibres, is by the same hand as no. 1167. Below it, an almost perfect clay seal with Cufic inscription.

From Ashmunain. [Rev. C. Murch.]

Order similar to no. 1167, but for the omission of the Amir and the addition of the 29th as the day the camels are to be sent, which is also the date of writing.

⸗ ογωϣϥ ητοκ ϭⲉ̣ⲩⲏⲣⲟⲥ | 2 ⲡⲉⲩⲉ ⲛⲃⲁⲗⲉ ⲛⲉⲧⲛ ϩⲟⲩⲏⲧ | 3 ⲙⲁⲗⲁⲓⲟⲩⲁ ⲙⲛⲟϫⲕⲉ ⲥⲛⲓⲁ | 4 ⲛⲓⲙⲁ̣ϩⲙⲟⲟⲩ ⲛⲥⲟⲩ ϫⲟⲩⲧⲉ | 5 ⲉⲣⲣ ⲫⲁⲙⲏ[θ] ⲕⲑ +

1169.

Or. 6135. — Papyrus; $3\frac{1}{2} \times 3\frac{1}{4}$ in. The text, parallel with the fibres, is in a hand less ligatured than that of nos. 1167, 1168. Below it, the same seal as on no. 1168.

From Ashmunain. [Rev. C. Murch.]

Order similar to no. 1168. Severus is here called 'of Shmoun.' Date illegible.

⸗ ογωϣϥ ητοκ ϭⲉ̣ⲩⲏⲣⲟⲥ | 2 ⲡⲉⲩⲉ ⲛⲃⲁⲗⲉ ⲛⲁⲓⲣⲟⲩⲏ | 3 ⲛⲉⲧⲛ ϩⲟⲩⲏⲧ ⲙⲁⲗⲁⲓⲟⲩⲁ | 4 ⲥⲛⲓⲁ ⲛⲓⲙⲁ̣ϩⲙⲟⲟⲩ ⲛⲣⲁⲥⲧⲉ | 5 ⲉⲧⲣⲉϭⲟⲩ ⲛ[ⲓⲧ . . .]ⲛⲁ̣[ⲣ-ⲙⲟⲩ] | 6 -ⲟⲙⲙⲟ ⲙⲙⲫ

1170.

Or. 6136. — Papyrus; $3\frac{1}{2} \times 6\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a clumsy, semi-uncial hand.

From Ashmunain. [Rev. C. Murch.]

Letter to a woman, the writer of which asks that something may be sent him, saying he has been ill for two weeks (ἑβδομάς).

ⲛⲃⲟⲓⲟⲩ ⲟⲩⲱ ⲁⲣⲓ ⲧⲙⲟⲟⲩ ⲟⲩⲱ ⲛ | 2 -ⲛⲁⲓⲁⲓⲛⲓ ϫⲟⲟⲩ ⲧⲙⲛⲧⲣⲛ̣ⲧⲣⲉ[1] ⲛⲁⲓ | 3 ⲛⲟⲩⲧⲉ ⲡⲣⲟⲩ ⲧⲓ-ϩⲙⲟⲓⲛⲓ ⲉⲓⲥ ϩⲟⲩⲧⲟ | 4 -ⲛⲁⲓ: ⲥⲛⲓⲧⲉ ⲟⲩϫⲁⲓ ⲧⲁ-ⲛⲉⲣⲓⲧ ⲛⲥⲟⲛⲉ | 5 ⲟ ⲁⲣⲓⲁ ⲧⲣⲓⲁⲥ.

1171.

Or. 6137. — Papyrus; $3\frac{3}{8} \times 6\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from a superior to George, in the formula of nos. 1167 &c., ordering the despatch of two horses southward for business relating to taxation.

+ ογωϣϥ ⲡⲉϩⲟⲩ ϩⲧⲟ ⲉ̣ⲙⲁⲩ . . ⲛ̣ⲁ ⲡⲃⲁⲣⲓⲟⲩ ⲛⲙⲙⲁ | 2 -ⲣⲟⲙⲙⲉ ⲉⲩⲃⲱⲕ ⲁⲣⲏⲓⲥ ⲅⲁⲧⲙⲟⲩⲛⲁⲓ[2] | 3 ⲟⲩⲛⲁⲙⲟⲕⲣ[ⲓ]ⲥⲓⲥ ⲙⲙⲁⲛⲁⲙⲛⲟⲥⲓⲟ[ⲛ] ⲉⲅⲣ ⲙ̄ ⲙ̄ ⲓ̄ⲇ̄ +

Verso: + απο/ τω δι[ ]ⲣⲙⲁⲣⲓⲟⲥ +

[1] *Cf.* nos. 619, 621 and Crum, *Ostr.* p. 13, no 511.

[2] Εὐκλέστατος, the usual epithet; *cf.* Revillout, *Actes* 1, Crum *l.l.* p. 69, no. 356.

[3] Abbreviated to ⳋ

[1] Apparently a Greek word. The last ⲧ might be ⲣ.

[2] Tmounahi, a new place-name. *Cf.* ? Μυᾶχις *Pap. Amherst* lxxxviii.

1172.

Or. 5899(9).—Papyrus; $2\frac{1}{8} \times 10$ in. The text, at right-angles to the fibres, is in a neat, ligatureless hand.

[W. J. Myers.]

Letter from John (*or* Joseph) to Apa Noǵ, relating to financial matters. Certain forms seem to differentiate it from the Shmoun texts.[1]

[и]ατοι ϯ̈ϯ̈ϩοοϥ ⲛⲁⲓ ⲉⲣⲟϥⲛ ⲙⲡⲁⲛⲥⲛⲏⲩⲧϥ ⲛⲥⲛⲟϥϥ ⲙⲡⲁⲟⲓϫ ⲕⲁⲧⲁ ⲧⲉⲕⲓⲧⲧⲓⲧⲏ[2] ⲁⲩⲱ ⲡ . . ⲁϥ | 2 [ϯ̈/ . ⲉⲋ ⲕⲁⲓ ⲏ̈ ⲁⲃ̈/ ⲋ ⲥⲁⲧⲣⲟⲙⲛⲉ ⲉⲣⲙⲟⲛⲉ ⲁϥϯ ⲛⲁⲓ ⲛⲁⲕ ⲙⲡⲟⲧⲛ ⲛⲁⲕⲣⲛⲁⲓ ⲧⲙⲣⲟⲩ ⲉⲣⲟϥ | 3 [ⲁ]ⲙⲁⲙⲟⲛⲉ ⲁⲧⲣⲉⲕⲥⲙⲛⲏ ⲛⲉϥⲁⲟⲩⲟⲥ ⲕⲁⲧⲁ ⲡⲁⲟⲩⲟⲥ ⲙⲡⲁⲟⲓϫ ⲛ ⲁⲛⲟⲩ ⲥⲟⲧⲛ ⲛⲁⲛⲁϥ ⲧⲙⲛⲁ[| 4 [ⲉⲓϫⲣⲉⲱⲥⲧⲉⲓ ⲧⲁⲛⲁⲓⲕⲏ ⲁⲉ ⲁⲧⲣⲉϥⲙⲁⲣⲟⲩ ⲁⲩⲱ ⲃⲧⲟ ⲡϫⲏⲟⲟϥ[3] ⲛⲉⲙⲡⲁⲛⲟⲩⲟⲥ ⲉⲃⲓⲕⲧⲱⲣ[

Verso: + ⲧⲁⲁⲥ ⲙⲡⲁⲥ ⲁⲡⲁ ⲡⲟⲟⲩ [space] ⲥⲓⲧⲙⲏⲟ[

1173.

Or. 5899(10).—Papyrus; $4\frac{1}{8} \times 6\frac{1}{2}$ in. The text, parallel to the fibres, is in an uneven, ligatureless hand. Above l. 1 is a cross.

[W. J. Myers.]

Letter to a woman. She is rebuked in an almost homiletic style.

[ⲛⲟⲩⲛⲟⲩⲟⲗⲁⲉⲥⲧ ⲉⲣⲉⲙⲡⲓ̈ⲱ̈ ⲥⲓⲧⲟ[| 2 [ⲉⲙⲡⲓⲙⲏ ⲁⲩⲁⲛⲁⲛⲟⲩ ⲧⲕⲉⲁ[| 3 ⲙⲙⲉⲧⲟⲩⲟⲧⲉ ⲧⲁⲕⲉⲣⲟⲟⲩ ⲥⲓⲙⲉ[| 4 ⲁⲛⲟⲩⲥⲁⲓ ⲩⲟⲟⲩⲉ ⲛⲟⲉ ⲛⲉⲩⲏ ⲉⲧⲣⲉⲡⲟⲩⲙⲉⲧ[4] [| 5 ⲉⲩⲁⲥ ⲉⲧⲟⲩⲥⲟ ⲧⲟⲣⲩⲉ ⲥⲉⲛⲟⲩⲛⲟⲩ ⲛⲉⲛⲟⲩⲟⲩ[| 6 [ⲛⲥⲟⲟⲕⲉⲁⲕ ⲉⲣⲟ ⲥⲓⲧⲛⲟⲩⲟⲣⲛⲓ[5] ⲉⲣⲟⲁ[| 7 [ⲡⲁ]ⲣⲁⲥⲟⲓⲁ ⲛⲉⲥⲥⲟ ⲡⲟⲩⲥⲟⲓⲁ | 8 [ⲧⲁⲓϫⲟⲟⲩ ⲛ[

[1] ⲁⲧⲣⲉⲕ, ⲛⲁⲛⲁϥ.

[2] ? *πτύγμα*, with mistaken gender.

[3] ? Water vessels.

[4] 'Thy husband is withered as the trees, through thy . . .'

[5] *Cf.* no. 1182.

1174.

Or. 6138. — Papyrus; $2\frac{1}{2} \times 10$ in. The text, in a sloping, ligatureless script, is at right-angles to the fibres.

From Ashmunain. [Rev. C. Murch.]

Letter referring to the vintage.

[ⲧⲕⲛⲓⲧⲓⲏⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲉⲡⲓⲉⲓⲁⲛ ⲁⲓⲁⲧⲉⲭⲟⲟⲩ[1] ⲛⲁⲓ ⲙⲡⲟⲟⲩ ⲭⲉ | 2 [ⲁ]ⲡⲁ ⲓⲱⲁⲛⲛⲓⲥ ⲁⲧⲡⲟⲟⲩϥ ⲧⲁⲣⲓⲕⲟ ⲣⲛⲥ ⲭⲓⲧⲉⲫⲣⲱⲛ | 3 [ⲕⲟⲧⲟⲩ ⲟⲩⲣⲧⲟⲩ ⲭⲟⲗⲥⲟⲩ ⲃⲟⲗ ⲕⲁⲗⲟⲥ ⲥⲟⲩⲧⲟⲟⲃⲟⲩ ⲛⲟⲓⲛ ⲉⲣⲱⲁϯ | 4 [ⲁⲃⲁⲧⲟⲛ ⲅⲁⲣ ⲭⲉⲁⲕⲣ ⲛⲉⲟⲁⲛⲟⲩⲁ ⲁⲕⲧⲁⲁϯ ⲉⲙⲧⲟⲟⲩ ⲉⲣⲉ | 2 -ⲛⲉⲥⲃⲏⲧⲉ ⲧⲙⲣⲟⲩ ⲙⲡⲙⲟⲛⲁⲥ-ⲧⲏⲣ° ⲉⲙⲣ ⲉⲃⲟⲗ ⲥⲓⲙⲓⲛⲉ | 3 ⲁⲙⲙⲟⲛ ⲙⲡⲣⲧⲣⲉⲥ-ⲁⲟⲩⲏ ⲛⲁⲕ ⲉⲧⲓ ⲛⲉⲟⲁⲛⲟⲩⲁ ⲛⲕⲉⲁⲁϯ | 4 . . . ⲁ ⲛⲥⲁⲧⲥⲧⲛⲟⲩⲣⲓⲁ [ⲙⲙⲟ]ⲙⲁⲥⲧⲏⲣ° ⲙⲙⲁⲧⲉ[

Verso: + ⲡⲟⲥⲟⲫⲓⲁ ⲙⲙⲏⲣⲉ ⲉⲧⲧ[space]ⲡⲁ-ⲧⲟⲭⲙⲉⲣⲙⲁⲓ ⲉⲙⲟⲕ[v°]/

[a line here.]

1175.

Or. 6139.—Papyrus; 2×6 in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter from an ecclesiastic to a layman, relative to the affairs of a monastery.

+ ⲁⲧⲧⲁⲓⲟⲩ ⲅⲁⲣ ϫⲉⲁⲕⲣ ⲛⲉⲟⲁⲛⲟⲩⲁ ⲁⲕⲧⲁⲁϯ ⲉⲙⲧⲟⲟⲩ ⲉⲣⲉ | 2 -ⲛⲉⲥⲃⲏⲧⲉ ⲧⲙⲣⲟⲩ ⲙⲡⲙⲟⲛⲁⲥ-ⲧⲏⲣ° ⲉⲙⲣ ⲉⲃⲟⲗ ⲥⲓⲙⲓⲛⲉ | 3 ⲁⲙⲙⲟⲛ ⲙⲡⲣⲧⲣⲉⲥ-ⲁⲟⲩⲏ ⲛⲁⲕ ⲉⲧⲓ ⲛⲉⲟⲁⲛⲟⲩⲁ ⲛⲕⲉⲁⲁϯ | 4 . . . ⲁ ⲛⲥⲁⲧⲥⲧⲛⲟⲩⲣⲓⲁ [ⲙⲙⲟ]ⲙⲁⲥⲧⲏⲣ° ⲙⲙⲁⲧⲉ

Verso: + ⲡⲟⲥⲟⲫⲓⲁ ⲙⲙⲏⲣⲉ ⲉⲧⲧ[space]ⲡⲁ-ⲧⲟⲭⲙⲉⲣⲙⲁⲓ ⲉⲙⲟⲕ[v°]/

[a line here.]

1176.

Or. 6140.—Papyrus; 3×8 in. The text, at right-angles to the fibres, is in a small, neat hand. Above it is a cross.

From Ashmunain. [Rev. C. Murch.]

Letter to a superior, wherein the verb *χειρογράφειν* is often used, perhaps in reference to taxation.

[1] Must be for ⲁⲧⲉⲧⲏⲓⲥ-.

[illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7 [illegible] | 8 [illegible]

Verso: in tall, ligatured characters, + *τω εμω δεσπ°, παγριλέ. τοτιω*. At right-angles, part of a list of certain months: *τυβι μεχίρ φαρμουθ τυβί χοιακ φαμενωθ τυβι χοιακ φαμ*, with a numeral and small αγ(ϙ) opposite each.

1177.

Or. 6141.—Papyrus; 6×3 in. The text, parallel with the fibres, is in an upright, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter, the purport of which it is difficult to ascertain.

[illegible] [blank] | 2 [illegible] | 3 [illegible] | 4 [illegible][1] [illegible][2] | 5 [illegible] | 6 [illegible][3] | 8 [illegible] | 9 [illegible] | 10 [illegible] | 11 [illegible] | 12 [illegible] | 13 [illegible] | 14 [illegible] | 15 [illegible] [parts of 3 more lines].

[1] † † from *μάχαιρα*.

[2] Stroke here, and in 9 and 11, = ιι, an abbreviation otherwise known only in literary MSS.

[3] † Longinus.

1178.

Or. 6142.—Papyrus; 2⅝×5 in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter, addressed apparently to a woman.

[illegible] | 2 [illegible] | 3 [illegible] | 4 [illegible][1] | 5 [illegible] | 6 illegible | 7 [illegible][2] | 8 [illegible]

1179.

Or. 6143.—Papyrus; 8¾×4 in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter to a superior, relating to taxation.

[illegible][3] | 2 [illegible] | 3 [illegible] | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7-9 illegible [illegible] | 10 [illegible] | 11 [illegible]

Verso: traces of another text.

1180.

Or. 6144.—Papyrus; 6¼×3 in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

[1] *V.* nos. 1117, 1119, Krall cxxv, cxxvi.

[2] *V.* no. 1116, Krall ccxlix, Rainer *Führer* no. 51, Paris copte 129[13] f. 30. *Cf.* † خميصة (also حميضة) and خميس (ϩⲟⲙⲓⲥ in Zoega 105).

[3] 'The oven for baking earthen-jars.'

Letter from Neereus and Martês to their master, the *διοικητής*, Apa Iane. In accordance with his orders, they have arrested Pamei and his wife and await instructions as to their disposal (*cf.* no. 1156).

[ⲛⲉϥⲟ]ⲩⲟⲛ ⲛⲉⲉⲣⲉⲟⲥ[1] ⲙⲡⲁⲣⲧⲏⲥ ⲛⲉⲣⲥ[ⲁ]ⲓ ⲙⲡⲉ[ⲧ ⲡ]·2 -ϧⲟⲉⲓⲥ ⲙⲛ]ⲧⲣⲣⲓⲥ ⲁⲡⲁ ⲓⲁⲛⲉ[2] ⲡⲁⲓⲟⲙ/ ⲕⲁⲧⲁ ⲟⲩ ⲙⲧⲁⲛⲉⲥϩⲁⲓ (above ⲡⲁ[ⲓ ..]ⲙⲙⲟϥ ⲛ . ⲥ . . ⲣⲟⲥ) | 3 . . . . ⲉⲙⲁⲓⲉⲓ ⲡⲣⲟⲥ ⲧⲉⲛⲉⲕⲁⲗⲉⲓⲥ ⲉⲓⲥ ⲛ[ⲁ]ⲙⲉⲓ | 4 ⲙⲡⲧⲉϥϩⲁⲓⲙⲉ ⲁⲛⲟⲛⲟⲩ ⲉⲓⲥ ϩⲙⲙⲓⲥ ⲙⲙⲟⲟⲧⲛ | 5 ⲟⲩ ⲛⲉⲕⲉⲗⲉⲩⲉ + ⲁⲉⲥⲡ/ +

Verso: + ⲧⲁⲁⲥ ⲙⲙⲁϧⲟⲉⲓⲥ ⲡⲁⲓⲟⲙ/ [space] + ϩⲧⲙⲙⲉⲥ[3]

1181.

Or. 6145. — Papyrus; $3\frac{1}{2} \times 4\frac{1}{8}$ in. The text, beginning at right-angles to the fibres, is in an even, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter, in more than 9 lines on *recto*, with 6 on *verso*. The following lines refer to the celebration of a saint's festival. 3 [ⲙⲙⲉⲛ-ⲥⲟⲩⲧ ⲁⲡⲁ ⲡⲉⲧⲣⲉ ⲡⲁⲣϫ] | 4 ⲁⲛϩⲟⲟⲩⲥ ⲟⲩⲙ ϩⲉⲫⲫⲟⲥⲟⲛ ⲙⲙⲁ[] | 5 ϩⲁⲙⲡⲣⲉⲫⲣⲁ ⲛⲥⲟⲩⲧⲙⲛⲧ ⲉⲧⲉⲧ[] | 6 ⲁⲣⲓ ⲧⲁⲣⲁⲙⲓ ⲟⲩⲙ ⲙⲡϫⲁⲣⲓⲍⲉ ⲙⲁⲓ[] | 7 ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲡⲣⲧⲉⲩⲣⲱⲙ ⲡⲣⲟⲉ[ⲓⲥ] | 8 ⲙⲡϫⲓ ⲛⲉⲥⲛⲟⲩ ⲙⲙⲛⲉⲧⲟⲩⲁⲁⲃ[]

1182.

Or. 6146. — Papyrus; $4\frac{1}{2} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured but ambiguous hand.

From Ashmunain. [Rev. C. Murch.]

From a letter, the dialect of which shows several peculiarities.

[ⲉⲓ ⲉⲣⲓⲥ ⲧⲟⲩⲛⲉⲧⲥⲟⲣⲙ[1] ⲃⲁⲓ[] | 2 [ⲁⲩ ⲉⲃⲟ[2] ϩⲙⲙⲁⲥⲁϫⲟⲕ ⲙⲙⲁ[] | 3 [ⲕⲓ ⲙⲙⲉⲧⲁⲣⲓⲧ ⲙⲟⲛ ⲉⲧ-ⲙⲙⲟ[] | 4 [ⲙⲙⲟ ⲙⲁⲩⲟⲙ ⲁϫⲁⲩ ⲉⲥ ⲟⲟⲩ[] | 5 [] . ⲓⲁⲓ ϩⲉⲛⲉⲥⲕⲁⲩ ϩⲉⲛⲉⲥⲃ[] | 6 [] . ⲙⲙⲁⲛⲁ/ ⲉⲃⲟ[2] ⲁⲣⲓ ⲧⲙⲙⲟ[] | 7 [ⲉⲙ]ⲉⲧⲟⲙⲓ ⲙⲙⲟ ⲉⲣⲓⲥ +

1183.

Or. 6147. — Papyrus; $13 \times 7\frac{3}{4}$ in. The text, at right-angles to the fibres, has few ligatures.

From Ashmunain. [Rev. C. Murch.]

Letter beginning [ⲓⲟⲩⲥⲧⲁ ⲛⲉⲕⲩⲣⲓⲣⲉ ⲩⲙⲙⲉ ⲉⲣⲟⲕ ⲙⲡⲧⲣⲙⲁⲩ ⲓⲥⲁⲕ ⲩⲙⲙⲉ ⲉⲣⲟⲕ ⲙⲙ[]. Greetings are also sent from ϯⲁϩ ⲁⲡⲁ κ̅ⲧ̅ⲣ̅[ⲓ], ⲙⲙⲁ and ⲡⲟⲙⲙⲁ. In l. 3, [ⲧ]ⲥϩⲙⲉ ⲛⲕⲉⲧⲉⲙⲟⲩ ⲉⲓ ⲉⲣⲟⲩⲙ ⲩⲙⲙⲉ ⲛⲥⲁⲧⲥⲃⲟⲥ ⲛⲣⲱⲙⲉ ⲙⲡⲟⲟⲧ. Scarcely anything further is consecutively legible.

1184.

Or. 6148. — Papyrus; $3 \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter relative to the payment of taxes to the village headmen.

[ⲣⲉⲗⲗ[3] ⲙⲙⲉⲣⲟⲙⲛⲟⲧⲧⲛⲟⲥⲉ[4] ⲛⲥⲟⲩⲕⲥⲟ | 2 [ⲉⲧⲁⲙⲛⲟⲥⲓⲟⲛ ⲁⲛⲁⲙⲓⲧ[ⲉ] ⲙⲙⲉⲧⲧⲙⲉ | 3 [ⲙⲉⲧⲙ ⲙⲧⲣ[] | 4 [ⲩⲙⲟⲛⲟⲗⲟⲙⲟⲛ ⲙⲉⲧⲉⲣⲙⲧⲣⲉ ⲙⲙⲁϧⲟⲉⲓⲥ ⲙⲁⲓ[9] + ...[5]

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[1] ? ⲟⲩⲟⲣⲙ; *cf.* no. 1173. There are other indications of Bohairic influence.

[2] ? ⲉⲃⲟⲗ.

[3] ? *παραγγέλλειν*.

[4] A new place-name.

[5] Possibly ⲁⲉⲥⲛⲟⲧⲁ.

[1] ? Νααραῦς or Νεφερώς.

[2] Perhaps the same as in nos. 1131, 1142, 1145.

[3] *σύμμαχος* scarcely possible.

1185.

Or. 6149.—Papyrus; $4\frac{7}{8} \times 4$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter relative to taxation.

[ⲡⲣⲟⲧⲏⲥ ⲥⲱⲙⲉⲛ ϩⲓⲣⲱⲙⲉ | 2 [ⲕ̅ⲩ̅ⲁⲧⲟⲩ ⲏⲑⲓⲁⲛ-
ⲛⲟⲥⲓⲟⲛ | 3 [ʾⲣⲓⲟⲥ ⲁⲟⲩⲓⲁⲕⲓⲟⲥ ⲡⲓⲁⲗ[1] ⲭⲟ | 4
[ⲕⲧⲣ/ ⲥⲉⲧⲏⲣⲟⲥ ⲁⲫⲧⲓ | 5 [ⲉϩⲣⲁⲓ ⲫⲁⲫⲓⲁⲣⲟⲩ | 6
[ⲕⲁ ⲛⲉϥⲣⲱⲙⲉ ⲉⲃⲟⲗ ⲁⲩⲟⲩ] | (blank).

1186.

Or. 6150.—Papyrus; $3\frac{1}{2} \times 3$ in. The text, at right-angles to the fibres, is in a regular, almost ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Letter (8 lines) from Martin ⲡⲁⲣⲧⲏⲛⲓⲟ, the soldier ⲟⲁⲧⲟⲓ, to ⲉⲣⲉⲥⲧⲁⲟⲩ[ⲓⲟⲥ], a superior ⲡⲉϥⲧⲟⲗⲓ[ⲁ], who is asked to send ⲧⲉⲥⲟⲣⲧⲏ ⲙⲟⲣⲕ]. L. 6 ⲛⲥⲟⲩⲧⲧⲟⲕ ⲙⲉⲧⲣⲓⲣ]. Verso: [ⲙⲁ]ⲣⲧⲏⲛⲟ ⲡⲓⲁⲃⲓⲗⲗⲁⲣⲓⲟⲥ[2]]

1187.

Or. 6151.—Papyrus; 3 disconnected fragts., the largest $3\frac{3}{8} \times 6$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter (5 lines) from ʾⲁⲣⲥⲉⲛⲓⲟⲩ[3] to ——, the deacon and ⲡⲭⲁⲣ̣./.[4] It begins + ⲡⲁⲣⲁⲧⲁⲕ-
ⲙⲏⲧⲙⲉⲣⲓ̀ⲧ ⲛⲁⲓⲱⲧ ⲧⲏⲟⲩ ⲭⲟⲓⲣⲁ]. In l. 2 occurs ⲛϩ[ⲏ]ⲣ̀ ⲙⲙⲟⲛⲁⲍ and in 4 [ⲙⲙⲟⲟⲩ ⲣⲱⲙⲉ ⲥⲙⲉⲙⲛⲁϩⲙⲣ ⲁⲛⲟⲟⲩ.

[1] ʾΙλλούστριος.

[2] ? Καβαλλάριος.

[3] Possibly letters lost between ρ and ϲ.

[4] Or χυρ. Χαρτ[ουλάριος] might be expected.

1188.

Or. 6152.—Papyrus; $4\frac{1}{2} \times 5\frac{3}{8}$ in. The text, at right-angles to the fibres, is in an almost ligatureless hand, perhaps that of no. 1134.

From Ashmunain. [Rev. C. Murch.]

Letter from ⲕⲟⲥⲓⲁ, 'your servant' ⲟⲁⲧⲟⲓ, to the *κύρ*[ⲓϲ] ⲏⲑⲓⲁⲧⲓⲟⲥ, the *ἰλλούστριος*. The phrase ⲧⲏⲣⲟⲥⲕⲩⲛⲓ ⲙⲙⲉⲟⲟⲩ ⲙⲧ[ⲟⲧⲛ][1] occurs and ⲫⲓⲗⲟⲑⲉⲟⲥ ⲡⲁⲛⲉ is mentioned.

1189.

Or. 6153.—Papyrus; $6 \times 7\frac{3}{4}$ in. There are remnants of two texts, by the same or very similar hands, both much ligatured and difficult.[2]

From Ashmunain. [Rev. C. Murch.]

Parts of two letters. That parallel to the fibres begins + ⲉⲧⲁ̀ ⲧⲓⲱⲣⲓⲟ ⲙⲙⲏⲧⲛ ⲕⲁⲗⲟⲥ ⲁⲓϩⲁⲓ ⲙⲓϩⲁⲓ ⲙⲙⲏⲧⲛ. It refers to ⲡⲥⲁϫⲟ and is addressed, on the other side, from George to Gabriel. Of the other text, wherein ⲡⲥⲁϫⲟ again occurs, little can be read.

1190.

Or. 5899(11).—Papyrus; $4\frac{1}{2} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[W. J. Myers.]

A letter, very dilapidated, addressed (on *verso*) to ⲉⲧⲧⲫⲁⲛ[ⲟ]ⲣ. It begins ϩⲱⲡⲁⲓ ⲙⲡ[ⲛⲟⲩⲧⲉ]. The writer greets, among others, ⲧⲁⲙⲟⲣⲓⲧ ⲡⲓⲁⲗⲁⲩ ⲉⲧⲧⲫⲁⲛⲟⲩ and ⲡⲁⲓⲱⲧ ⲙⲙⲟⲟⲩ ⲁⲣⲱⲙⲉ.

[1] *Cf.* no. 1145.

[2] The hands of nos. 1135, 1141—1143 &c. are of the same type.

1191.

Or. 5899(12).—Papyrus; $6\frac{3}{4} \times 7\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a moderately ligatured hand.

[W. J. Myers.]

A fragmentary letter. Parts of 14 lines remain. The following occur: ⲁⲩⲱ ⲛⲥⲓⲟⲩⲱϣ ϩⲁⲧⲁⲟⲥⲓⲥ ⲛⲥⲁⲓ̈ ⲓ̅ⲃ̅ ϫⲉⲁⲕⲧⲟⲕϣⲟⲩ[1] ⲥⲃⲟⲗ ⲁⲩⲱ ⲓ̈ ⲓ̅ⲃ̅ ϩⲁⲧⲥⲩ ⲉⲓⲥ ϩⲓⲏⲓⲧⲉ ⲧⲓ, ⲁⲓⲧⲱⲱⲃⲥ ⲧⲉⲓⲥⲡⲓⲥⲧ[ⲟⲗⲏ]

1192.

Or. 5899(13).—Papyrus; two fragts., the larger $6\frac{3}{4} \times 3\frac{1}{2}$ in. The script, at right-angles to the fibres, is even and ligatureless.

[W. J. Myers.]

From a letter in which the phrases ⲁⲡⲓⲟⲩⲧⲉ ⲥⲥϥⲧⲱⲧ ⲧⲉⲕϩⲓⲏ, ⲧⲁⲁϥ ⲉϥⲟⲗ occur and ⲡⲏⲏ ⲙⲫⲏⲟⲩⲉ is mentioned.

1193.

Or. 6154.—Papyrus; $9\frac{1}{2} \times 6\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a small, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter of 19 + 6 (*verso*) lines, almost wholly illegible. The phrase (l. 6) ⲉⲡⲟⲩⲥⲓⲣⲉ ⲙⲧⲁⲁⲕⲱ ⲙⲉⲥⲧⲁⲕⲏⲁ is visible.

1194.

Or. 6155.—Papyrus; $2\frac{1}{4} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Fragt. of a letter, beginning ϯ ϩ[ⲁⲟⲏ ⲏ]ⲡⲩ[ⲁϫ]ⲉ ⲧⲁ[ⲥⲡⲁϫ.ⲉ]. It relates to the vintage, asks that Zacharias may be sent and contains the phrase [ϫⲉⲟⲥⲟⲗⲉ ϩⲓⲧⲃⲁⲕⲉ ⲙⲡⲥⲁ]. Verso: end of address [ϩⲓⲧ[ⲙⲡⲉ]ϥ-ⲥⲟⲏ] +

1195.

Or. 6156.—Papyrus; $2\frac{1}{2} \times 5\frac{1}{2}$ in.

From Ashmunain. [Rev. C. Murch.]

a. At right-angles to the fibres, in a seldom ligatured script.

Beginning of a letter: + ⲥⲧⲱ̈ ⲧⲓⲣⲏⲏⲓ ⲙⲁⲕ ⲥⲃⲟⲗ ϩⲓⲧⲏⲏⲙⲟⲩⲧ[ⲉ] | 2 ⲁⲡⲁϩⲓⲧ ϩⲓⲥⲉ ⲙⲧⲁⲩ-ⲭⲏⲙⲟⲩⲓ ⲭⲉ &c.

b. Parallel to the fibres, in another hand.

Beginning of another letter: ⲧⲓⲁⲥⲡⲁ[ϫ.ⲉ], and, in the margin, [ⲙⲡⲓϩⲓⲧ̈ ⲁⲃⲓ ⲙⲁⲕ ⲧⲓ ⲕ̀ ⲙⲁⲃ ⲧⲉⲕⲩⲕⲟ̈ⲃ ⲃⲟⲁ ⲡⲓⲱ ⲁⲛⲟⲕ ⲁⲛⲟⲩⲫ ⲉⲓⲥⲧⲏϫⲉ ⲁⲩⲱ ⲙⲡⲉⲣⲧⲓⲗⲟⲟⲩⲉ ⲙⲁⲃ.

1196.

Or. 6157.—Papyrus; $7 \times 3\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

From a letter in which occur ⲁⲓⲃⲟⲩⲗⲗⲓ.ⲉ and ⲉϩⲏⲧ ⲉⲃⲁⲃⲩⲗⲱⲛ and at the bottom of which is a clay seal, showing the figure of a man.

1197.

Or. 6158.—Papyrus; $4\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

[1] An unknown word. Reading certain.

Fragment of a letter in which occur the phrases [ⲁⲛⲟ ⲃⲟⲏⲁⲥ ⲙⲟⲓ ⲛⲭⲟⲉⲓⲥ], [ⲉⲣ]ⲭⲉⲣⲓⲁ ⲛⲧⲁⲁϥ ⲉⲡⲉⲥⲁⲛⲏⲧⲥⲓⲣ[1].

1198.

Or. 6159. — Papyrus; $7\frac{1}{8} \times 5\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an uneven, ligatured hand.

From Ashmunain. [Rev. C. Murch.]

From a letter in more than 6 lines. L. 2 [ⲛⲣⲱⲙⲉ ⲉⲡⲉⲓⲙⲁⲛⲟⲩⲏ ⲧⲓⲉⲡⲓⲥⲧⲟⲗⲏ | 3 [ⲛⲟⲉ ⲉⲛⲓⲥ ⲃⲱ ⲛⲁⲛⲟⲟⲩⲓⲁ ⲉⲡⲛⲟⲩⲧⲉ.

1199.

Or. 6160. — Papyrus; $4\frac{5}{8} \times 5\frac{7}{8}$ in. The text, at right-angles to the fibres, is in an irregular, seldom ligatured hand, much like that of no. 1145.

From Ashmunain. [Rev. C. Murch.]

From a letter of more than 7 lines, wherein the name ⲡⲁⲛⲟⲥⲱ[2] occurs thrice.

1200.

Or. 6161.—Papyrus; $4\frac{1}{8} \times 7\frac{1}{2}$. The text, at right-angles to the fibres, is in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

From a letter (3 lines), of which the address on the *verso* is *αββ⁻ σευηρω εν⁴ ελλο⁷/ + μουσαιο⁷ ϩ[λα]ˣ . . ο αιλιανων*[3] +. The writer has a request to make regarding money.

[1] *V.* no. 1114 and Krall ccxlv.

[2] *V. Aeg. Zeitschr.* xl. 61.

[3] ? a place.

1201.

Or. 6162.—Papyrus; $7\frac{3}{4} \times 5$ in. The text, at right-angles to the fibres, is in a small moderately ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Letter in 22 + 10 (*verso*) lines. On the *recto* little is legible, on the *verso* somewhat more; on neither is there anything remarkable. Begins: ⲁⲓⲭⲓ [ⲛⲉ]ⲥⲥⲁⲓ ⲛⲧⲉⲕⲙⲏⲧ[ⲥⲟⲩ]. Ends: ⲧⲓⲁⲥⲏⲁⲩ,ⲉ ⲛⲧⲉⲕⲙⲏⲧⲥⲟⲩ ⲥⲓⲧⲙⲏⲉⲓⲥⲥⲁⲓ.

1202.

Or. 6163.—Papyrus; $3 \times 7\frac{1}{2}$ in. The text, parallel to the fibres, is in a rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

From a letter, mostly illegible, in which occurs [ⲟⲣⲡⲟⲟⲩⲉ ⲙⲙⲏⲧⲟⲟⲩ ⲛⲕⲟⲙⲙⲁ ⲙⲡⲛⲉ.

1203.

Or. 6164.—Papyrus; $4\frac{3}{4} \times 5\frac{1}{4}$ in. There are two texts: (*a*) that at right-angles to the fibres in a large, ligatured hand; (*b*) the other in a small, irregular hand.

From Ashmunain. [Rev. C. Murch.]

a. From a letter in which occur ⲧⲥⲁⲙⲏ ⲙⲧ[, ⲟⲣⲕⲁⲯ ⲭⲟⲩ ⲙⲧ[, ⲥⲓⲁⲟⲙ ⲁⲧⲥⲱ ⲙⲙ[.

b. From a letter containing nothing of note.

1204.

Or. 6165. — Papyrus; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

From a letter, the first legible words of which are ⲡⲁⲣⲕⲉⲉⲓⲩ[1] ⲉⲓ ⲉⲍⲏⲧ. It mentions ⲧⲏⲟⲟ ⲙⲡⲏⲥⲧⲓⲁ, presumably Easter.

1205.

Or. 6166. — Papyrus; $5\frac{7}{8}\times5\frac{3}{4}$ in. The text is at right-angles to the fibres, in a ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Parts of 8 lines, referring to money (ⲛⲟⲩⲙ ⲕⲁⲡⲓⲧⲱⲗⲓⲛⲁⲣⲓⲟⲛ, ⲥⲟⲟⲩ ⲙⲡⲟⲗⲟⲕ/) to Babylon and mentioning ⲟⲩⲕⲁⲓ[2] ⲉⲧⲉⲍⲁⲣⲱⲟⲩⲧ.

1206.

Or. 6167. — Papyrus; $8\frac{1}{2}\times8\frac{3}{4}$ in. The text, moderately ligatured, is at right-angles to the fibres. Very dilapidated.

From Ashmunain. [Rev. C. Murch.]

18 lines, of which little is consecutively legible. L. 12 ⲟⲩⲧⲣⲓⲙⲓⲥⲓ ⲙⲁⲣⲓⲕⲓ[3] ⲙⲧⲓⲃⲓⲥ[?] ⲛⲉⲥⲙⲁⲩ ⲙⲡⲟ ⲥⲙⲁⲛⲟⲩⲟⲩ ⲟⲩⲃⲁⲣⲟⲩ ⲙⲉⲓⲱ ⲙⲟⲉ ⲙⲡⲱⲟⲕ ⲁⲩⲱ ⲙⲁⲣ[illegible]. L. 18 ends with a date: μ̄ φαρ$^{\theta}$ ⲓ̈α ι$^{\delta}$/

1207.

Or. 6168. — Papyrus; $3\frac{3}{4}\times11\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a clumsy, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

8 lines, scarcely a word of which is legible. The person addressed is called ⲧⲉⲕⲁⲣⲉⲧⲏ. There occurs the phrase ⲁⲣⲓ ⲙⲏⲟⲟ ⲙⲡⲱⲟⲩ.[4]

[1] *Cf.* ⲡⲁⲗⲕⲉⲉⲓⲩ, Crum, *Coptic MSS.* p. 42 and Krall lxvi.

[2] *V.* no. 1135.

[3] *Cf.* ? no. 1096.

[4] *V.* no. 1131.

1208.

Or. 6169. — Papyrus; $5\frac{1}{4}\times6\frac{3}{4}$ in. The text, at right-angles to the fibres, is in an uneven, rarely ligatured hand.

From Ashmunain. [Rev. C. Murch.]

Parts of 10 lines. There occur ⲛⲁⲙⲏⲧⲉ ⲙⲡⲓⲕⲩⲣⲓⲥ ⲉⲧⲭ[illegible], ⲁⲭⲓⲥ ⲭⲉⲗⲗⲏⲛⲓⲟⲩ.

1209.

Or. 6170. — Papyrus; $2\frac{3}{4}\times5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in an even, ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Parts of 4 lines, addressed to 'thy dear lord brothership.' It shows the Greek verb ⲥⲓⲁⲙⲉⲥⲥⲟⲁⲓ(*sic*).

1210.

Or. 6171. — Papyrus; $2\frac{5}{8}\times4\frac{5}{8}$ in. The text, at right-angles to the fibres, is in a clumsy ligatureless hand.

From Ashmunain. [Rev. C. Murch.]

Part of a letter, addressed to ⲡⲕⲩⲣⲟ (κύριϛ) ⲧⲟⲩⲣⲟⲟⲩ and mentioning a tremision of honey.

1211.

Or. 5895.—Papyrus; a large number of fragts., mostly too small to be catalogued. Many are Greek. The pieces here described are those among the Coptic fragts. which seem to merit separate notice.

[A. P. Graves.]

A. — In two pieces, each 3 × 6 in. (complete in height). Written at right-angles to the fibres, in an uneven, rarely ligatured hand.

Letter from Ananias, the ⲗⲁⲯⲁⲛⲉ, to Rufus.

ⲡ ϩⲁⲟⲩ ⲛⲉⲙ ⲛϩⲱⲃ ⲙⲙⲁ ⲧⲡⲣⲟⲥⲕⲩⲛⲉ[ι . . . . . ⲭⲟⲉⲓⲥ ⲁⲙⲛϩⲏⲕⲉ ⲉⲓ ⲙⲁⲓ ⲁⲧⲉⲟⲩⲛⲉ ⲙ̄ⲡ̄ⲗⲗⲟ | 2 ⲙⲡⲁⲣⲓⲕⲧⲉ ⲟⲩⲭⲟ ⲙⲙⲟⲥ ⲭⲁⲗⲏ̀ . . . . . ⲛ]ⲓⲟⲕ ϩⲓⲙⲏⲕⲙⲉ ⲁⲧⲃⲉⲡⲁⲗⲗⲟ ⲁⲩⲱ ⲥⲟⲩⲟ ⲙⲙⲟⲥ | 3 ⲭⲁⲗⲁⲕⲓ ⲧⲡⲁⲣⲁⲕⲁⲗⲓⲥⲓⲥ ⲛⲉϩⲟⲩ ⲭⲁ . . . . . ⲁⲟⲩ ⲉⲓⲥ ⲣⲟⲙⲉ ⲛⲉⲫⲯⲧⲱⲣⲉ ⲉⲧⲟⲩ ⲙⲙⲉⲫⲥⲟⲛⲁ | 4 ϩⲁⲙⲟⲩ ⲙⲙⲁ ⲟⲩⲁϣⲙⲉ ⲛⲥⲟϥ ⲛ . . . . . ⲓ ⲧⲙⲟⲩ ⲉϣⲟⲙⲉ ⲁⲗⲓ ⲧⲡⲁⲣⲁⲕⲁⲗⲓⲥⲓⲥ ⲉⲓⲉ ⲥϩⲏ̀ ⲙⲁⲓ | 5 ⲛⲥⲟⲩ ⲛⲣⲟⲙⲉ ⲛⲧⲁⲗⲓ ⲛⲉⲫⲯⲧⲱⲣⲉ . . . . . ⲟⲕ ⲛⲟⲩⲕⲁϥ ⲁⲃⲱⲗ ⲉⲕϣⲁⲗⲓⲕⲁϥ ⲁⲃⲱⲗ ⲧⲙⲁⲧⲣ | 6 -ⲉⲣⲣⲓⲥⲏ̀ⲗ ⲙⲙⲁⲕ ⲛⲥⲁ-ⲥⲁⲙⲓ ⲉⲓⲥ ⲫⲟⲗⲟⲕ/ . . . . ⲛⲥⲁⲭⲉⲟⲩⲥ ⲁⲓⲧⲙⲛⲟⲟⲩϥ ⲙⲙⲁⲕ ⲛⲧⲟⲧⲉ̀ ⲙⲙⲁⲩⲁⲗ[ⲉ] | 7 ⲡⲁⲣⲟⲧⲉⲕⲙⲓⲧⲭⲟⲉⲓⲥ ⲕⲟⲗⲁⲥⲧⲏ ⲙⲁⲓ ⲙⲡ . . . . ⲏ ⲙⲡⲁⲓⲟⲩ ⲛⲥⲟⲗⲟⲕ/ ⲧⲙⲁ-ⲧⲙⲛⲟⲟⲩ ⲛϩⲟⲩⲧ | 8 ⲡⲁⲓⲕⲓⲙ ⲛⲥⲁⲩⲧ ⲙⲙⲁⲕ ϩⲓⲟⲩ-ⲕⲟⲙⲓ ⲉⲓⲥ ⲡⲁ[ⲧⲟⲟⲙ]ⲁ̀ⲓⲕⲟⲛ[1] ⲛⲟⲉ ⲁⲙⲁⲡⲣⲟⲩ ⲙⲙⲟϥ ⲡⲁⲣⲁ ⲥⲛⲟ̀ⲩ ⲛⲥⲟⲗⲟⲕ/ ⲧⲙⲁⲭⲓⲧⲟⲩ ⲡⲣⲓⲥⲧⲉ ⲟⲛ ⲛⲧⲁⲧⲙⲛⲟ̀ⲩ[ⲥⲟⲩ] ⲙⲙⲁⲕ ⲟⲛ ⲟⲩⲥⲧⲙ ϩⲓⲙⲏⲕⲟⲉⲓⲥ.

Verso: (something obliterated) [space] ϩⲣⲟⲩⲫⲟⲥ ϩⲓⲧⲙⲁⲙⲙⲁⲥ ⲡⲁⲗⲗⲁⲙⲉ.

Many of the fragts. show addresses; among these Rufus occurs: *P]ουφω αποκρ/ Ερμων°/*, ⲡ]ⲕⲣⲟⲥ ⲣⲟⲩⲫⲟⲥ ⲡⲁⲓ[ⲟⲕⲣ/, + *τω καθοσιωμ'/ Ρου[φω*, ⲡⲁ]ⲙⲉⲣⲓⲧ ⲛⲉⲙⲟⲧ ⲣⲟⲩ-ⲫⲟⲥ[. Hermonthis is mentioned here so often that we may assume these papyri to have come from that neighbourhood.[2]

B. — $4\frac{1}{4} \times 4\frac{1}{2}$ in. Written in a ligatureless hand, at right-angles to the fibres.

A letter beginning ⲁ[ϩ]ⲱⲃ ⲙⲙⲁ ⲧⲡⲣⲟⲥⲕⲩⲛⲉ ⲛⲧⲟⲕ and containing the phrase ⲁ̀ⲓⲭⲓⲧⲟⲟⲧⲕ ⲁⲧⲃⲟⲛϩⲱⲃ ⲙⲙⲟ

C. — $2\frac{1}{2} \times 4\frac{1}{4}$ in. In a sloping, ligatureless hand, at right-angles to the fibres.

A letter. [ⲡⲣⲟ]ⲥ ⲟⲩ ⲧⲕⲕⲉⲗⲉⲩⲉ ⲡⲁⲓⲛⲉ ⲛ | 2 [ⲁⲙ]ⲁⲣⲕⲁⲩⲉ ⲙⲙⲟⲓ ⲙⲙⲛⲁ | 3 [ⲛⲟⲩ ⲛ(above ⲛⲉⲓ)ϩⲱⲃ ⲛⲥⲟⲩⲛⲁ ⲟⲩⲁⲃⲟⲗ | 4 [ⲙⲡⲧⲥⲟⲟⲩ ⲟⲩϫⲁⲓ ϩⲙⲡⲭⲟⲉⲓⲥ.

D. — $3 \times 3\frac{1}{2}$ in. In a sloping hand, at right-angles to the fibres.

End of a letter, of interest only as showing the *compendium* for ⲛⲟⲩⲧⲉ frequently found in literary MSS.: ⲛ̄ⲧ̄ⲉ.

E. — $2\frac{1}{8} \times 3$ in. In a square uncial hand (*cf.* Zoega, cl. 1), very unusual in private documents.

F. — $1\frac{3}{8} \times 4\frac{3}{8}$ in. Beginning at right-angles to the fibres, in a ligatureless hand.

A letter. [ⲧⲟⲧ]ⲙⲙⲏⲧⲉⲙⲟⲩ ⲥⲧⲣⲉ̀ⲧⲟⲧⲏ̀] | 2 [ⲡⲉⲥⲧⲏⲟⲩⲟⲥ ⲙⲧⲙⲙⲉⲩⲧⲏ] | 3 [ⲉⲙϩⲱⲃ ⲙⲙⲁⲕ-ⲕⲁⲓⲥⲓⲁ ⲙⲧ̀] Verso: [ⲉⲧⲟⲩⲁⲁ]ⲃ ⲁⲙⲁ ⲡⲉⲥⲏ-ⲧⲉ ⲛ] | 2 [ⲥⲁ]ⲛⲟⲩⲧⲁ ⲛⲁⲣⲉⲥⲃ/ [| 3 [ⲛ]ⲉ-ⲥⲧⲏⲟⲩⲟⲥ ⲡⲁⲣⲭⲓⲣⲉⲥⲃ/ ⲙⲙⲛⲁ] Considering the probable *provenance* of these fragments, it is not impossible that the addressee, Apa Pesente, should be the famous bishop of Coptos.

1212.

Or. 5078(1).—Papyrus; a fragt.; $4\frac{1}{2} \times 2\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a fine, small uncial hand of Zoega's 2nd class (*cf.* the observations on no. 1101).

From Siût. [Col. T. L. Fraser.[1]]

Part of a letter from —— (plur.) to a superior. It refers to the harvest (l. 6) and to the price of corn (l. 11).

[ⲧⲙ]ⲛⲧ ⲟⲩⲥⲥϫⲁⲓ ⲙⲙⲉⲩⲙⲉⲣ[ⲓⲧ] | 2 [ⲧⲣⲉ̀ ϩⲓⲙⲏⲕⲟⲉⲓⲥ ⲭⲁⲓⲣⲉ ⲁ̀] | 3 [ⲉⲩ]ⲙⲉ ⲟⲣⲟⲕ ⲙⲛⲁⲧⲣⲉ

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[1] τὸ αὐθεντικόν, the original document.

[2] Besides the Theban title ⲗⲁⲯⲁⲛⲉ, several features of the dialect point to the same district (*cf.* Crum, *Ostraca* p. xxi). Other titles to be read in the addresses referred to are: καγκ(ελλάριος), νοτάρ(ιος), πριμικ(ήριος), τοποτ(ηρητής), σιγγ(ουλάριος), σκρινιάρ(ιος); and among the names: Abramius, Apa Dios, Phoebammon, Marcianus, Petrus, Senuthius.

[1] *Cf.* no. 155 *above*.

ⲡⲛⲁ. | 4 [illegible] | 5 [illegible] | 6 [illegible] | 7 [illegible] | 8 [illegible] | 9 [illegible] | 10 [illegible] | 11 [illegible] | 12 [illegible] | 13 [illegible] | 14 [illegible] | 15 [illegible] | 16 [illegible] (blank).

1213.

Or. 5078(2). — Papyrus, broken through below; $6\frac{1}{4} \times 5\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a clumsy, almost ligatureless hand of a relatively early type (*cf.* Rainer *Führer* 1894, Taf. VII). The date upon the *verso* cannot be that of the letter itself and is doubtless by a later hand.

From Siût. [Col. T. L. Fraser.]

Letter from 'the humble' priest, Dioscorus, to his pious (θεοσεβής) father, Apa Hamoi,[1] 'who is truly worthy of the name of priest.' He greets his sister (? sisters) and all the brethren. The text is incomplete.

The date (=A.D. 959) is doubtful only as regards the Indiction.

ⲇⲓⲟⲥⲕⲟⲣⲟⲥ ⲡⲉⲗⲁⲭⲓⲥⲧ[ⲟⲥ ⲙⲡ]ⲣⲉⲥ- | 2 ⲃⲩⲧⲉⲣⲟⲥ ⲛⲉⲧⲥⲁⲓ ⲉⲩ[ⲯⲩ]ⲭⲏ | 3 ⲉⲛⲉϥⲟⲉⲟⲥⲉⲃⲏⲥ ⲙⲙⲟ[ⲧ ⲁ]ⲙⲁ | 4 ϩⲁⲙⲟⲓ ⲡⲉⲛⲣⲉⲥⲃⲩⲧⲉⲣ[ⲟⲥ ⲛⲁ]- | 5 ⲧⲙⲛⲧⲣⲁ ⲙⲡⲣⲁⲛ ⲛⲁⲙ̄ ϫ[ⲉ]- | 6 ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲧⲯⲓⲛⲉ ⲉⲣⲟⲕ | 7 ⲧⲟⲛⲟⲩ ϩⲙⲡⲭ̄ⲥ̄ ⲧⲯⲓⲛⲉ [ⲉⲧ]ⲉⲕ- | 8 ⲥⲟⲛⲉ ⲙⲙⲛⲉⲥⲏⲓⲧ ⲧ[ⲙ]ⲣⲟⲩ | 9 ⲉⲧⲙⲙⲁⲁⲕ ⲕⲁⲧⲁ ⲙⲉⲩ[ⲣ]ⲁⲙ | 10 ⲙⲙⲩⲟⲩⲟⲓ ⲙⲟⲩⲣⲙⲟ[ⲙ]ⲉ ⲙ.. | 11 ⲧⲁϩⲉ ⲉϥⲁϫⲉ ⲉⲧⲉⲕⲙⲏⲧ | 12 -ⲙⲁⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ϧⲉⲛⲙⲩⲓ | 13 ⲁⲩⲱ ⲙⲙⲏⲧⲟⲩ ⲙⲧⲉⲕⲓⲣⲏⲙⲏ | 14 ⲁⲣⲓ ⲁⲡⲁⲧⲟⲟⲧⲕ ⲩⲙⲛⲁ ⲉϫⲟⲓ

Verso: ⲧⲁⲁⲥ ⲛⲁⲛⲁ ϩⲁⲙⲟⲓ ⲡⲉⲛⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ | ϩⲓⲧⲛⲇⲓⲟⲥⲕⲟⲣⲟⲥ |

ⲫⲁⲣⲙⲟⲩⲧⲓ $\bar{ϛ}$ ⲙⲏ$^{\delta}$/ ⲓ $\overline{ⲓⲣ}$/ $\overline{ⲭⲟⲅ}$

[1] *Cf.* Cairo no. 8595 and Krall lxiii ϩⲁⲙⲁⲓ; also Boh. ⲁⲙⲟⲓ, Zoega 116.

1214.

Or. 4720(97).—Papyrus; $10\frac{1}{2} \times 5$ in. (complete in width). The text, which begins at right-angles to the fibres, is in an irregular, much ligatured and peculiarly difficult hand, similar to that of no. 533 *above*.

[Graf.]

Letter of over 16 lines on the *recto* and 11 on the *verso*. I am unable to read more than a few disconnected words. The recipient is addressed as ⲡⲁⲥⲟⲛ. In ll. 6, 11 and *vo.* 3 the words ⲡⲁⲓⲛⲓ ⲡⲁⲥⲟⲛ (or *om.*) ⲥⲛⲟⲩ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ are repeated.

MISCELLANEOUS.

1215.

Or. 4721(25).—Papyrus; a fragt., paged $\overline{ⲕⲅ}$, $\overline{ⲕⲉ}$; $4\frac{1}{2} \times 3\frac{1}{8}$ in. The text is upon both sides in a thick hand of Zoega's 3rd class.

[Graf.]

From a Syllabary.[1] On p. $\overline{ⲕⲅ}$ are syllables beginning with ⲧ and ending with ⲥ, ⲧ, [*lacuna*], ⲧ and ⲩ respectively; on p. $\overline{ⲕⲉ}$ are those beginning with ⲩ and ending with ⲓ, ⲕ, [*lacuna*], ⲍ, ⲛ, [*lacuna*], ⲣ respectively. Each group is provided with the 7 vowels in turn, thus: ⲩⲁⲕ, ⲩⲉⲕ, ⲩⲓⲕ, ⲩⲏⲕ, ⲩⲟⲕ, ⲩⲩⲕ, ⲩⲱⲕ. On ⲧⲁⲧ &c. follow ⲧⲁⲩ &c., showing that no series ending (nor presumably, from the estimated size of the original leaf, beginning) with ⲱ was given.

[1] *Cf. Mitth. Rainer* iv. 129 and Newberry, *Beni Hasan* ii, pl. xxv.

1216.

Add. 31,291.—Paper; a bound volume of 210 leaves of various dimensions, being copies made by C. W. Goodwin from different sources.

[Mrs. A. A. Goodwin.]

Foll. 1—79. Copies of Ostraca, chiefly in the Department of Oriental Antiquities in the British Museum, but also from some in the Louvre (fol. 89 ff.) and in private hands. These are followed by various lists and vocabularies (fol. 112 ff.).

1217.

Add. 31,290.—Paper; a bound volume of 324 leaves of various dimensions, being copies made by C. W. Goodwin from various sources.

[Mrs. A. A. Goodwin.]

Foll. 8—67, Copy of Papyrus V (*v.* nos. 325, 338 *above*).

Foll. 68—246, 261—285, 288—291. Copies of the Jême legal papyri in the British Museum (*r.* no. 375 ff.) and elsewhere.

Foll. 247—259. Copies of various Bohairic texts.

Foll. 292—300. Description and copies of Bohairic fragments in possession of the Royal Society of Literature.[1]

For foll. 300 ff., *r.* no. 980.

1218.

Or. 5297(7).—Papyrus; four fragts., the largest $3\frac{1}{4} \times 2$ in. The text is upon both sides. Their value lies in the unique coloured ornamentation of the enlarged initials and accompanying scrolls. The script resembles that common in parchment MSS. of the 9th to 11th centuries, more particularly the type Ciasca, tab. xii; while the decoration is exactly similar to that used *e.g.* in Ciasca tab. xiii. The colours employed are red, yellow and green(?).

From the Fayyûm. [Flinders Petrie.]

The text of 3 fragts. is in Greek and probably liturgical. On one (paged $\bar{\text{α}}$, $\bar{\text{β}}$ and headed apparently [$\bar{\text{μ}}$]$\overline{\text{κα}}$) the following can be read

Recto : an ornamental heading; then,

[ⲁⲥⲥⲟⲛⲟⲛ]
[. ⲛⲥⲟ]

Verso : ⲟⲩ ⲥⲟⲩ ⲕⲩⲣⲓ[ⲟ]
ⲥⲩⲛⲉⲁⲥⲥⲟⲩ[ⲉⲓ]
———
ⲟⲩⲥⲉⲁⲛⲟⲛⲟⲟ[ⲥⲁⲓ]
ⲕⲩⲣⲓⲉ ⲕⲁⲧⲁ
———
. . ⲛⲥⲟⲩⲭⲟⲩ
. . . ⲛⲁⲭⲓⲥⲓ

The text of the 4th fragt. was Coptic.[1] In the margin is a coloured scroll somewhat like those in Hyvernat, pl. viii. 1, 2.

1219.

Or. 4719(4).—Papyrus; a fragt.; $3\frac{1}{4} \times 5\frac{1}{2}$ in. Too little of the text, which was in the Sa'idic dialect, remains to allow of description. It is included here on account of the script,[2] which is of interest as being closely similar to a type very common in parchment MSS. (*e.g.* Ciasca, Tab. i).

[Graf.]

1220.

Or. 4926(4).—Parchment; six small strips, used in the bindings of papyrus MSS. and preserved for palaeographical reasons; mostly about $4 \times \frac{3}{4}$ in. The scripts are all of a fine, even, uncial type.

From Akhmîm. [Grenfell.]

[1] But for fol. 299 (Sa'id.), *v.* no. 486.

[1] ϣ, ϥ can be seen. [2] *Cf.* script of no. 278 *above*.

AḤMÎMIC AND MIDDLE EGYPTIAN MANUSCRIPTS.

1221.

Or. 4717(21).—Papyrus; a fragt.; 5×11 in. There are two texts: that at right-angles to the fibres (*α*) in a thin, sloping, ligatureless hand, much like that of no. 634(1) *above*; that on the other side (*β*) in a hand of the same type, though larger and more flowing.

[Graf.]

α. Numbers v. 15—18.

[illegible] | 2 ϩⲛⲁⲓ ⲉⲭⲱ . ⁝ ⲟ̈ⲩ̈ . . . ⲉⲫⲉⲧ[ⲙ ⲡⲟ]ⲩ̈ⲁⲓⲃⲁⲏ[ⲟⲥ] . . ⲙ . . ⁝ ⲉⲭⲱⲟⲩ̈ ⲭ̈[ⲉ]ⲟⲩ | 3 [-ⲟ]ⲙⲉⲓⲁ ⁝ ⲙⲡⲉ ⲛⲕⲱⲥⲧⲉ ⁝ ⲁⲩⲱ ⁝ ⲟⲩⲟⲛⲓⲥⲓⲁ ⁝ ⲛⲁⲙⲙⲓⲟⲩ ⁝ ⲛⲁⲃⲓⲁⲥ ⁝ ⲉⲫⲉⲙ[ⲓ | 4 ⲙ]ⲙⲓⲥⲓⲙ ⁝ ⲉⲧⲥⲙ ⁝ ⲙⲁⲩ ⁝ ⲙⲡⲉ ⲛⲟⲩⲧⲉⲃ ⁝ ⲉⲫⲉⲧⲁⲥⲥⲉ ⲉⲁⲉⲧⲉ ⲙⲛ-ⲉⲙ[ⲧ]ⲁ ⲉⲃⲁⲗ | 5 ⲙⲛ̄ⲧ̄ⲥ ⲫⲏ ⁝ ⲉⲁⲉⲛⲟⲩⲧⲉⲃ ⁝ ⲉⲃⲉⲭⲓ ⲙⲙⲁⲩ ⲙⲉⲁⲗⲗⲓ ⁝ ⲉⲫⲉⲧⲉⲙⲓ ⁝ ⲉⲟⲩⲁⲣⲣⲱⲛ ⁝ ⲛⲃⲁⲗⲉ ⲉⲫⲉⲭⲓ ⲙ | 6 [-ⲙ]ⲟⲩⲕⲉⲥⲓ ⲙ̈ⲥ̈[ⲟⲩ]ⲙ ⁝ ⲉⲙⲙⲉ ⁝ ⲉⲧⲟⲩⲧⲉⲃ ⲙⲡⲉ ⲛⲟⲩ̄ⲥ̄ ⲫⲏ ⲉⲫⲉⲥⲉⲓⲧⲉ ⲙⲙⲁⲕⲉⲥⲓ ⲉⲥⲙⲏ ⲙ̈ⲙ̈ⲁⲩ ⲙ̈ⲉⲁⲗⲗⲓ | 7 ⲉⲫⲉⲧⲁⲥ[ⲁ ⲙ]ⲧⲉⲥⲥⲏⲙⲓ ⲉⲁⲉⲧⲉ ⲙⲭⲉ ⲡⲟⲩⲧⲉⲃ ⁝ ⲉⲁⲉⲧⲉⲫⲁⲡⲏ ⁝ ⲟⲩⲁⲗⲗ ⲉⲃⲁⲗ ⁝ ⲙⲙⲉ-ⲙⲧⲁ ⲉⲃ[ⲁⲗ ⲙ]ⲛⲟⲩ̄ⲥ̄ | 8 ⲫⲏ ⲙⲥⲟⲩ[ⲙ ⲉ]ⲙⲙⲉ ⲉⲧⲟⲩ-ⲉⲃ ⁝ ⲉⲁⲉⲛⲟⲩⲧⲉⲃ ⁝ ⲉⲫⲉ[illegible]

β. A homiletic(?) text, prophetic of famine and disturbance, and referring (ll. 3, 4) to Isaiah xix. 2 and (l. 5) Lev. xxvi. 26.

[illegible]ⲉⲧⲙⲙⲓⲥⲉ ⁝ ⲧⲱⲟⲧⲉ ⲕⲙⲉⲟⲩⲁⲃⲏ[1] ϩⲙⲙⲉⲕϩⲙⲧ ⲙ-. . . ⲓ | 2 ⲭⲉⲟⲩ . . ⲩⲟⲩⲁ ⲙⲙⲁⲓ ϩⲙⲥⲱⲃⲓ ⲙⲙⲁ ⁝ ⲧⲙⲙⲉⲧⲉ ⲙⲟⲥⲓ | 3 -ⲕⲁ ϩⲙ[ⲙ]ⲉⲕⲙⲟⲩⲓⲥ ⲧⲙⲁⲟⲩ ⲉⲁⲉⲧⲙⲟⲩⲓⲥ ⲉⲥⲉⲉⲓ ⲉϩⲁⲙ | 4 ⲉⲩⲙⲟ[ⲩⲓⲥ] ⲁⲩⲱ ⲟⲩⲧⲁⲩ ⲉϩⲁⲙ ⲉⲟⲩⲧⲁⲩ ⲉⲩⲕⲱⲧⲓ ⲉⲥⲁ | 5 -ⲁⲓⲕ ⲡⲉⲛⲉ ⲓ̄ ϩⲙⲙ ⲟⲩⲁ-ⲁⲓⲕ[2] ⁝ ⲉⲩⲧⲣⲓⲁ ⲙⲙⲧⲉ . . . ⲙ | 6 [ⲁ]ⲓⲕ ⁝ ⲉⲓⲉⲧⲉⲓⲕ ⲙⲉⲧⲉⲙ ⁝ ϩⲙⲙⲟⲩⲧⲉⲓⲛ ⲙⲧⲉ ⲙⲧⲉⲙⲟⲩⲧⲙ | 7 ⲁⲓ ⲉⲙⲙⲉ ⁝ ⲉⲃⲁⲗ ϫⲉⲁⲧⲉⲧⲉⲙ[ⲓ]: ⲙⲉⲕⲉⲉⲧ ⲙⲥⲱⲧⲉⲙ | 8 ⲙⲉϫⲉ ⲙⲟⲥ ⲉⲩⲱⲟⲙ ϩ[illegible] | 9, 10, only a few letters visible.

1222.

Or. 5297(6).—Papyrus; three fragts., (A) 5×4, (B) $6\frac{1}{4}\times5$, (C) $1\frac{3}{4}\times8\frac{1}{2}$ in. The text, on both sides, is in a very uneven hand. *Published* in Crum, *Coptic MSS.* p. 10.

From the Fayyûm. [Flinders Petrie.]

Metrical Hymns;[3] *cf.* nos. 519 and 972. The verses on the *rectos* of A, B refer (lines 1—11) to the martyr Claudius, whose sister apparently relates a dream, visits him in

[1] ? ⲟⲩⲓⲃⲉ.

[2] For ⲧⲁⲟⲩⲁⲓⲕ.

[3] In published text of A *recto*, l. 8, read ⲙⲙⲏⲓⲥⲉ.

prison and accosts the persecutor, Arian.[1] The rest (12—17) treats perhaps of the same. The *recto* of C relates to Abraham sacrificing Isaac. The *versos* of B A, (lines 1—9) refer to orthodoxy, heresy and salvation; the remainder is obscure. At the head of B *verso* is the abbreviated name of the melody ⲟⲉⲱⲟⲥ, not found in Möller's list.[2]

1223.

Or. 6172.—Papyrus; a leaf torn in two, with a vertical *lacuna* from top to bottom, the width of which can be judged from ll. 11, 12; 10×6 in. (complete in height). It had been many times folded. The text, at right-angles to the fibres, is in an uneven and clumsy hand of considerable antiquity.

[Rev. C. Murch.]

A charm, directed by (a woman) —— against Tnoute,[3] another woman. *Cf.* that in *Aeg. Z.* xxxiv. 85.

'I, the poor, wretched sinner [, I] cry unto the Lord God Almighty, that thou do justice for me with Tnoute [; for she hath] parted my son from me and he hath despised me. Hear her not, God, [ ] nor when she crieth unto thee. Make her without hope in this world; smite(?) thou her womb [and] make her barren; cause her to devour the fruit of her womb. Bring a demon upon her [who shall cast] her into a heavy sickness and great distress. Bring a fever[4] upon her and a [and a] cold [ ] and a —— of heart[5] and an itching, when thou bringest upon her the two [ ] a worm come forth from her and blood, all the days of her life [ ] take them; let her not live, let her come to death (?). Do thou ——[1] her. (Thou) that sittest upon the chariot of [ ], ye Cherubim and Seraphim, do ye justice for me with Tnoute. Michael, do thou justice for me, Gabriel, [ ]el, Tremouel, Abraxiel, Emmanuel, do ye justice for me with Tnoute, swiftly. The 24 Elders[2] and the 4 Beasts, which bear the Father's throne, do ye justice for me. Thou who doest justice for the oppressed, do thou justice for me swiftly.' Here follow groups of alphabetical letters.

The dialect is Aḫmîmic, with a few Sa'idicisms: ⲙⲛⲟⲓ, ⲥⲛⲟϥ, ⲟⲩⲟⲓⲥ. The form ϩⲟϥ/ seems fantastic.

Ⲫ ⲁⲛⲟⲕ ϯⲥⲃⲱⲛⲓ ⲛⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲡⲣⲉϥⲣⲙⲛⲁⲃ[ⲱⲟ]ⲩ ⲁϩⲣⲏⲓ ⲁⲛϩⲟⲟⲓⲥ ⲙⲛⲟⲩⲧⲉ ⲡⲁⲓ | 2 -ⲧⲟⲕⲣⲁⲧⲱⲣ ⲁⲧⲙⲏⲣⲙⲁϩϥ/ ⲙⲡⲉⲧⲛⲟⲩⲧⲉ[ⲛ]ⲟⲩⲟⲣϧ ⲡⲁ-ⲙⲏⲣⲉ ⲁⲣⲟⲓ ⲁⲧϥ[3] | 3 -ⲕⲁⲧⲁⲫⲣⲟⲛⲓ ⲙⲛⲟⲓ ⲙⲛⲁ-ⲥⲱⲧⲙ ⲁⲣⲟⲥ ⲙⲙ[ⲟⲩⲧⲉ . .]ⲏ ⲟⲥⲙⲁⲟⲩ ⲁϩⲣⲏⲓ ⲁⲣⲁⲕ ⲁⲕⲁⲟⲥ | 4 ⲙⲏⲁⲟⲥⲙⲓⲥ ϩⲙⲛⲁⲕⲟⲥⲙⲟⲥ ⲁⲕⲁ-ⲣⲓⲟⲧϩⲙⲧⲉ [. . ⲁⲕⲁⲟ]ⲥ ⲛⲁⲧⲟⲣⲙⲏ ⲁⲕⲁⲧⲁⲥⲟⲩⲧⲟⲙ ⲥⲁⲓ | 5 -ⲕⲁⲣⲡⲟⲥ ⲛϩⲙⲧⲉ ⲁⲕ[ⲁ]ⲧⲟⲟⲩⲁⲁⲙⲟⲛ ⲙ ⲁϩⲣⲏⲓ ⲁⲛ[ⲟⲟⲥ] ⲧⲉ ⲁϩⲣⲏⲓ ⲁⲧⲙⲛⲟⲙⲓ ⲥⲁϩⲁⲥⲁ ⲙⲙⲟⲗⲁⲧⲓⲥ | 6 ⲙⲁⲁⲩⲛⲟⲥ ⲁⲕⲁⲙⲏⲛ ⲙⲙⲟϩⲙⲁ ⲁϩⲣⲏⲓ ⲁⲛⲟⲟⲥ ⲙⲙⲟ[ⲟ]ⲩⲣⲁⲩ ⲙⲙⲟⲩⲛⲟⲩⲧⲉ ⲛϩⲙⲧ ⲙⲙⲟⲩ | 7 -ϩⲱⲥ ϩⲟⲙⲙ ⲁϩⲣⲏⲓ ⲁⲛⲟⲟⲥ ⲙⲧⲙⲛⲧ-ⲥⲛⲁⲩⲥⲁ ⲙ[ⲟⲩϩⲙⲧ ⲩⲟⲩⲟ ⲟⲃⲟⲗ ⲙⲙⲟⲥ ⲙⲙ | 8 -ⲟⲩⲥⲛⲟϥ ⲙⲙⲉϩⲟⲟⲩⲉ ⲧⲙⲟⲩ ⲙⲙⲓⲥⲟⲙ ϩ-ⲙ[ⲟⲥ ⲫⲧⲟⲩ ⲙⲁⲥⲟⲙ ϩ-ⲁⲥⲉⲓ ⲙⲙⲟⲩ | 9 ⲁⲕⲁⲥⲣⲙⲣⲟⲥⲓ ⲛⲉⲧⲥⲙⲟⲟⲥ ⲁⲭⲙⲓⲥⲁⲣⲙⲁ ⲙ[ⲛ ⲭⲟⲣⲟⲧⲃ]ⲙ ⲙⲙⲓⲙⲉⲁⲣⲁ-

[1] *Cf.* Amélineau, *Contes* II. 27, 39, 40.

[2] *Aeg. Z.* xxxix. 109.

[3] A strange name. I know no analogous form.

[4] ϩⲙⲁ for ϩⲙⲁⲓ, ϩⲙⲟⲩ.

[5] ⲙⲟⲩⲧⲉϩ for ϯ ⲙⲟⲩⲧⲉⲩⲥ.

[1] 'Cause her mouth to err,' or read ⲥⲣⲙⲣⲟⲩⲥ, though following ⲙ may forbid this.

[2] It may here be noted that the alphabetic names in no. 1007, f.*b* are those of the elders (as stated in the Homily Clar. Press 42; *cf.* also De Morgan's *Catal. des Mons. et des Inscr.* I, 1894, p. 135).

[3] Sa'id. ⲉⲧⲣⲉϥ-. The preceding ⲁⲧⲙⲕ- = Sa'id. ⲉⲧⲣⲉⲕ-.

ϕιι ατϩτιαρπαϩϣϕ/ | 10 ιιιτιιοϣτϩ ιι[χ]αιιλ ακαρπαϩϣϕ/ ϩαϐριιλ[ ][ι]λ τρϣιοϣτιλ αϐρα-ϧιιλ ϭιιιλιιοϣτιλ | 11 ατϩτιαρπαϩϣϕ/ ιιιιτ-ιιοϣτϩ ϩιοϣτοϭιιιι ιιχ[οϣτϭϥτϩ] ιιπρϣϐϣτϩρος ιιιιιϭϥτλϩ | 12 ιιϫωοιι ϩτϥι ϩϩριιι ϩαιϭϣρο-ιιος ιιιϣιωοϯ ατ[ϩτιρπλ]ϩϣϕ/ ιιϩτϣιρϩ ιιιϊϣϕ/ ιιιιϣχιιϯ | 13 ιιοϣοιιϩ ακαϭιρϩ ιιλϩϣϕ/ ϩιοϣτοϭ-ιιιι ΔΔΔ ϐϐϐ ΓΓ[Γ[ ][* * * ϩ ϩ ϩ | 14 ϭϭϭ ϫϫϫ. ιιιιιι ιιι ϞϞϞϞϞ ϩϯϐρλ ϩ ϩ [ϩ τλϫ]ιι τλϫιι. Verso, in 4 separate groups: ΠΛΗ (*ter*) ΤΑΧΤ, ΤΑΧΤ ΤΑΧΤ, ΑΛΩΘΙ * * *, ϮϮϮ.

1224.

Or. 5986. — Papyrus; 13×7⅞ in. The text of 30 irregular lines, parallel to the fibres, is written in an uneven hand with rare ligatures and probably of some antiquity.

[Rev. C. Murch.]

A charm, wherein God, the Archangels, Cherubim, Trinity &c. are invoked to destroy "all who oppose" the writer (or owner), especially Victor, Hatre, Papnoute and David his son. It begins with a curse on any unauthorized opener of the roll: "God of heaven and earth! Whoso shall open this papyrus (χάρτης) and read what is written therein(?), may all that is written therein come upon him, O God of heaven and earth!" The dialect is a specimen of a sa'idicized Aḫmîmic, wherein the peculiar *h* is replaced by the ordinary ϩ.[1]

ιιιιοϣτϩ ιιτϩϭ ιιιιιϩαϩ ϩϭτιλϐϣολ λϐλλ ιιιι-χαρτιϩ ϐϣϣ ιιϭτϣιϩ αραϥ[2] ατλϥι λϩριι λχωϥ τιροϯ ιιοϯ ιιϭτϣιϩ αραϥ λϭιϭ ιιιοϣτϩ ιιτϩϭ ιιιιιϩαϩ Ϯ Ϯ ιχλϭιϭ ιιτλϩ ϭτϣοοϣτιι λιϭτϩιιι ιιιιιϭτοτιιιϩ ιιιοϣτϩ | 5 ιιτλϩ ϭτιλ-ϭιρπλϩϭϩ ιιιιιϭτϮοτϐιιϭι τιροϯ ϩλιϣοϯ ιιϫλιιλ ϩλιϣοϯ ϭιτλϣιλι ϭι ϭιτλϣιλι ιιιϫλϭιϭ ϭλϐλϣοο ιιιιιϭτ-λϯτλϣο ιιοϣρϭιι τιροϯ[1] λϩριι ιιϫωϥ ϭτϣοοϣτιι ιιιιοϣτϩ ιιτϩϭ ιιιιιϩαϩ τλιιο[2] ϐικτωρ ϩατρϭ ιι πιοϣτϩϯ[3] ϭιο ιιιλϥ ϭϥϭιρϭ ιιιλϥ ιιλιιω-ιιιοιι πιοϣτϩ ακλοιο τλτϭιλ ιϭϥ | 10 ϩιιρϭ τλιιο αραϥ ϭϥϭιλτρϣιιϭ[4] ϩιιιϭιϣκιοιι[5] ιιοϭ ϭτ . . ρρϭ ϩοϣτιτ ιιοϭ ϭτιχτιιο ιιϫλχϭ ϭιϩλτϭ ιιοϭ ϭτιχτιιο ιιϫλχϭ ϭιϩλτϭ ιιιιιϭτϭλϩοϯ ιιιιλι τιροϯ ιιιοϣτϩ ιι . . .[8] ϭ]τ-ιιλϭιρπλϩϭϩ ιιιιιϭτ τιροϯ ιιχοϭιϭ ιιιοϣτϩ ακλοιο[οϯ τ]ιροϯ ιιιιιϭτλϯ[?] . . | 15 τιροϯ ιιλι ιιχοϭιϭ ιιιιοραϥϫκ[9] λιι[λ . . . .] ιιιιλ-ϭοιιϭιι χϭλ[τ]χι ιιιλι ιιοϫλιιϭ ακλοι[οοϯ][?] χ[ι]-ιοϣτϩοοϣτι ιιοϭ ϭτοτϭιρϭ ιιιλϥ ιιλι τιροϯ ταρϭκλιο . ααϭ ιιοϣτϣιρϭ ϩοϯ ιιοϯ λιϭ[10] ιιχλϭιϭ ϭλϐλϣοο ιιιιοραϐϫκ αραϭι ιιχϭροτϐιιι ιιϭαρα-φιι ιιτϐλ ιιλττϭλοϭ ϩιαρχιλττϭλοϭ | 20 ατϭτ-ιιλϭιιιλ λϩριι ιιιιιοϣτϩϯ ιιτιιϭ ιιιιιϩαϩ λτιο λϥλϭιρϭ ιιιλϩϭιι ιιιοτοιι ιιιι ϭτϮοτϐιιϭι οτοιι ιιιι ϭϥϭλϩοϯ ιιιλϭι ακλοιοϥ ϭϭϥ ιιτϭιιιοιιιοιι λϭιϭ ϥοτιρ ιιιιϭ ιιιϭριτ λϭι[11] τριλϭ ιιϩοιιοτ-ϭιοϭ λιλιιο ϐικτωρ ϩατρϭ ιιιλλτϭιλ ιιϭϥιιιρϭ λϭιιιο λραϥ ϭτχιιιιιιλ ιιιπκοϭιιοϭ | 25 ακλϭιιϭ λϩριι λχωοϯ ιιιϩϩιϭϭ ιιιοϐ τιροϯ ιιιοϣτϩτϭ ακλοιο ιλιιιοϣτϩτϭ ϭϥϭ ιιλϭιιιοιι χιιιϭϥτωο-

[1] *Cf.* the dialect of Schmidt's *Acta Pauli*.

[2] ? read αραϥ.

[1] = ϭιιιϭ; *v.* l. 20.

[2] *V.* Crum, *Copt. Ostraca* no. 133.

[3] Are Hatre and Papnoute (*sic*, *v. below*) names of one person?

[4] ? for ϭϥο ιλτ-.

[5] ? *σίγνον*. Perhaps David was on military service.

[6] Or ϭιϩλτ 'true words.' The phrase is obscure.

[7] for ταρκο.

[8] Not ιιτϩϭ.

[9] for ιιπροϐϫκ. Later on, ϐϩκ. For ιιπωρ *v.* Crum, *l.l.* no. 271.

[10] ? for ϩαϭιο; but the preceding words might be divided otherwise.

[11] ? for ϩαϭιο.

ⲟⲩⲁⲓ ⲁⲕⲁⲁⲛⲟⲩ ⲙⲙⲟⲩⲁⲁⲥ ⲥⲙⲛⲧⲥⲟⲟⲩ ⲙⲛⲥⲏⲓ ⲁⲕⲁ-
ⲧⲙⲛⲧⲟⲙⲟⲩ ⲙⲙⲛⲉⲙⲧⲁⲩⲭⲟⲥ ϫⲉⲛⲉϥⲥⲟⲙⲟⲩ ⲛϥⲓϫⲓ-
ⲙⲙⲓ[1] ⲅⲁⲥⲡⲏ ⲁⲥⲟⲩⲧⲉ ⲙⲡⲥⲱⲙⲁ ⲁⲕⲁⲧⲙⲧⲟⲙⲟⲩ
ⲙⲙⲁⲕⲁⲓ ⲉⲧⲁⲩⲥⲟⲧⲃⲉ ⲁⲃⲁ ⲡⲉⲥⲟⲩ.

1225.

Or. 4719(3). — Papyrus; a dilapidated fragt.; 8×4¼ in. The text, almost wholly upon one side, is in one(?) column, in a regular hand of Zoega's 2nd class. Parts of 25 lines are visible.

[Graf.]

Upon the other side are the remains of a remarkable painting. What is preserved represents the pointed ears, head, neck and forelegs of a fox or jackal, running from left to right, with open mouth. Below his outstretched head a bird, something like a dove, flies in the same direction. Below his feet are the hindlegs and tail of another, apparently similar animal, likewise running, but drawn in the reversed position to that above (*i.e.* upside-down). A bird like the other is flying apparently from below this animal's tail.[2] The two animals are outlined in black and coloured saffron yellow with shadings indicated in darker yellow; the birds are outlined similarly and coloured a greyish green, but with breast, neck and the lower side of the wings white. Both drawing and colouring are in a style much freer and less conventional than that usual in the marginal ornamentation of Coptic parchment MSS.

Of the text, in the Mid. Egyptian dialect, a few letters only are visible.

(l. 7) ⲉⲥⲁⲓ[
ⲅⲁⲁⲥ[
ⲁⲧⲱ ⲏ[
ⲟⲩⲧⲧ ⲏ[
ⲫⲁⲁⲩ ⲅ[
ⲏⲥⲥⲧ . . ⲉⲧⲛ[
ⲥⲟⲟⲩⲧⲟⲩⲥ ϫⲓϫⲓ[
ⲏⲧⲉⲧⲏⲟⲩ ⲁⲥ[
. . ⲫⲁⲁⲩ ⲏⲥⲥⲧ[
ⲙⲙⲏⲛⲕⲱⲙ . . ⲏ[
ⲛⲉⲥⲁⲩ ⲏⲁⲧ . ⲁⲕ[
ⲉⲭⲉⲙⲏⲓⲥⲧⲟⲩⲉ . [

ⲁⲩⲧ ⲧⲉϥⲁⲓⲏ ⲏⲁⲁ[
ⲏⲓⲟⲩ ⲙⲙⲉⲭ̅ⲣ̅ⲥ̅[
ⲁⲩⲧ ⲏⲉϥⲧⲉ[ⲛⲥ[
. ⲧⲟⲩ . ⲁⲣⲣⲁ[
[ⲁⲩ]ⲧ ⲏⲉϥⲉⲓⲏ[

1226.

Or. 4721(27). — Papyrus; 8×7 in. The text, at right-angles to the fibres, is mainly in a sloping, ligatureless hand, but lines 6—8 and 12—14 are in other hands.

[Graf.]

From a legal document.

L. 1 was apparently the first and had a cross above it. L. 2, containing the date, A.M. 461=A.D. 745, gives the fragment its importance; while 3 and 4 show formulae but give no clue to the purport of the text. Lines 5—14 consist in witnesses' signatures.

[ⲥ]ⲁⲧⲁⲥ ϫⲉⲙⲏⲓϫⲓ . ⲍ[1] ⲥⲟⲩ ⲙⲙⲉ̅ ϩⲁⲧⲟⲁ | 2 [ⲓ̅. ϫⲉⲙⲏⲓⲥⲧⲉϩ̅ⲁ̅ ⲙⲡⲓⲟⲕⲁⲏⲧⲏⲁ[ⲛⲟⲥ] | 3 [. ⲧⲭⲧⲁⲓ ⲙⲉⲣⲣⲁ ⲙⲥⲣⲁⲓ ⲟⲩⲟⲏ ⲅⲁⲅⲏⲟⲥ ⲥ[ⲁⲙⲏⲏ] | 4 [(space) ⲏⲁⲧⲁⲁⲟⲩⲓ ⲏⲁⲧⲁⲫⲓⲃⲟⲗⲏⲁ + | 5 [ⲫⲉⲙⲏⲟⲩⲧⲓ ⲙⲡⲙ ⲙⲙⲏⲁ ⲧⲓⲥⲧⲓϫⲏ + | 6 [ⲏⲁ ⲧⲓⲥⲧⲓϫⲏ + + δαμ̄ πρ̣ φοιβ̄ π̣[| 7 [ⲥⲧⲓϫⲓ + ευπρεπι πρ̣ δαμ̄[|

[1] for ϫⲓϫⲏⲟⲩ or ϫⲓϫⲏⲙⲙⲟⲛⲁⲭⲟⲥ.

[2] Prof. Strzygowski suggests the fox feigning sleep and so catching birds, as the explanation. But the text of the *Physiologus* does not appear at all to resemble the Coptic.

[1] A place. ⲏⲟⲩⲥⲉ might be read; *cf.* Krall cxxxvii.

8 [ⲁⲛⲁⲕ ⲡⲁⲕⲟ[1] ⲥⲁⲓ . [| 9 [ⲁ ⲡⲁⲓ . . ⲩⲙⲛⲟⲩⲧⲓ ⲛⲩⲧⲁⲓ ⲙ̄ⲡ[| 10 [ⲧⲓⲟⲓ ⲙⲡⲉⲧⲣⲏ̄ ⲉⲡⲉⲓϩⲟⲟⲩⲉ + | 11 [ⲩⲙⲛⲟⲩⲧⲓ ⲙ̄ⲡⲩⲏ ⲙⲡⲁⲛⲁ ⲟⲩⲟⲛ[| 12 [ϯ μακ̄/ ιωσηφ μαρ[τ] + + πά . . . ι πρ̄ ν . . ϕ[| 13 [ⲁⲛⲁⲕ ⲡⲉϩⲱⲧⲩ ⲙⲡⲏ ⲙⲛⲓⲧⲁⲥ ⲧⲓ̄ⲉ ⲙⲉⲧ[ⲣⲉ +] | 14 [ⲁⲓ ⲧⲓ̄ⲉ ⲙⲉⲧⲣ[ⲉ +].

1227.

Or. 5899(14).—Papyrus; $6\frac{7}{8} \times 15\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a frequently ligatured hand.

[W. J. Myers.]

Legal document (*ἀσφάλεια*) wherein the *κοινόν* of Thmoui[2] acknowledges the receipt of tax money from George. The idiom is difficult and details therefore obscure.

[+ ⲥⲙ]ⲡⲣⲁⲓ ⲉϕ̄ⲧ ⲩⲟⲣⲡ ⲉⲙⲥⲟⲛ ⲙⲙⲉⲓ ⲁⲙⲟⲛ ⲙⲛⲟⲙⲟⲛ ⲧⲙⲣⲉ̄ⲕ [ⲙ]ⲧⲉ ⲟⲙⲟⲧⲛ ⲉⲙⲉⲁⲓ̈ ⲉⲙⲣⲉⲱⲣⲓⲧ ⲙϩⲁⲙⲉⲣⲧⲉⲕⲓ[3] ⲙⲟⲩⲁⲟⲩⲧⲕⲟϫⲓ | 2 [ⲉⲙⲉⲙⲏⲧⲉⲁⲓ ⲧⲁⲕ-ⲉⲓ ⲉⲧⲟⲧⲉⲛ ⲙⲧⲉ ⲡⲓⲁⲙⲙⲟⲥⲓ ⲙⲧⲉⲧⲓⲁⲥⲡ̄[4] ⲕⲉ ⲉⲙⲛⲁ ⲉⲣⲟⲥ ⲧⲉⲙⲙⲟⲙ ⲙⲟⲕ ⲁⲙ ⲡⲁⲟⲓⲟⲥ ⲉⲙϕ̄ⲧ ⲉⲧⲉ̄ⲧ-ⲧⲟⲟⲙ | 3 [ⲙ̄ⲡⲁⲕ ⲥ ⲁⲙⲉⲣⲧⲉⲕⲓ ⲙⲟⲥ ⲁⲛⲧⲓ [ⲟ]ⲩⲧⲣⲓ-ⲙⲛⲥⲓ ⲡⲁⲟⲓⲟⲥ ⲉⲙⲡⲓⲣⲁⲁⲡⲉⲣⲓⲧⲉⲃⲟⲕ[5] ⲉⲧⲣⲉⲙⲛⲥⲓ ⲙⲧⲁϥⲥⲟⲗ ⲉⲧⲟⲧ ⲁⲃⲣⲁⲁⲙ | 4 [ⲙ̄ⲡⲓ ⲉⲙϩⲟⲩⲁ ⲉⲧⲓ ⲡⲟⲩⲏ[6] ⲛⲓ ⲉⲃⲟⲗ ⲉⲁⲣⲧⲟⲟⲩ ⲉⲙⲕⲁⲥ ⲙⲧⲁⲩϩⲟⲗ ⲉⲧⲟⲧ ⲥⲓⲉⲧⲉⲃⲟⲕ ⲉⲁⲣⲧⲟⲟⲩ ⲙⲧⲁⲩϩⲟⲗ ⲉⲧⲟⲧ ⲡⲉⲉⲧⲙ | 5 [. ⲙⲁⲓ ⲡϩⲟⲕ ⲣⲟ ⲉⲧⲓⲗⲟⲩⲧⲕⲟϫⲓ ⲥ ⲁⲙⲥⲓⲧ[7] ⲡⲁⲓ-ϫⲟⲙ ⲙⲁⲕ ⲛⲁⲧⲁⲓⲫⲓⲃⲁⲗⲗⲓ + + | 6 [ⲙⲟ]ⲥⲓϕ ⲟⲥⲟⲫⲓⲗⲟⲩ ⲥⲧⲟⲓϫⲉⲓ ⲙⲟⲓ + + ⲟⲥⲟⲗⲟⲣⲟⲥ ⲣⲉⲱⲣⲓⲟⲩ [ⲙⲁⲣ]ⲧⲣⲟ̄ + + ⲁⲙⲛⲟ̄ⲥ ⲗⲁⲕ/ ⲥⲧⲟⲓϫⲉⲓ ⲙⲟⲓ + | 7 [ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲣⲉⲱⲣⲓ[8] ⲥⲧⲙ-ϫⲉⲓ ⲙⲟⲓ + ⲥⲧⲗⲟⲓⲟⲥ . . . . . [ⲥⲧ]ⲟⲓϫⲉⲓ ⲙⲟⲓ + + ⲥⲧⲉⲫⲁⲛ . . . ⲥⲙⲟⲩ[ⲉ] ⲙⲁⲣⲧ + | 8 [ⲁ]ⲛⲟⲕ ⲟⲥⲟⲗ[ⲟ]ⲣⲁⲕⲓ ⲗⲓⲥⲁⲓ ⲉⲃⲟⲗ ⲉⲙⲣⲱϥ[1] ⲉⲙⲙⲓⲣⲱⲙⲟⲛⲟⲩ[2] ⲙⲉⲣⲙⲉⲧⲣⲉ +

Verso: + ⲧⲉⲓⲧⲉ ⲧⲁⲥⲫⲁⲗⲓ ⲙ̄ⲡⲟⲧⲓ [space] ⲉⲧⲟⲟⲩⲉⲓ +

1228.

Or. 4927(20).—Papyrus; two fragts.; the larger, $3\frac{1}{8} \times 4$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand.

[Grenfell.]

From a deed, relating to hired labourers and their wages and mentioning the bishop. *Cf.* Krall cxl.

[ⲩⲙⲏ] [ⲥⲁⲛⲕⲟⲩⲧ ⲁⲥⲁ ⲡⲓⲗⲁⲟ ⲛⲁ | 2 -ⲛⲁ ⲙⲟⲩⲧⲓ ⲙⲏ[[ⲙⲉⲓϩⲁⲓⲥ ⲙⲟⲧ ⲁⲡⲁ ⲥⲓⲙⲟⲛ | 3 ⲙⲉ-ⲙⲓⲥⲕ/[π] ϫ[[ⲙⲉⲓⲥⲓⲙⲧ ⲁⲃⲧⲟⲧ ⲙⲉⲙⲉⲕ | 4 ⲁⲙⲧⲓ ⲙⲉⲓⲗⲟ[[ⲙⲧⲉⲡⲉ ⲙⲧⲓ ⲙⲉⲕⲁⲥⲃⲉⲕⲧ | 5 ⲙⲟⲩⲁⲗⲙⲓⲛ ⲛ[ⲥⲁⲟ]ⲧ ⲥⲁⲙⲉⲃⲉⲕⲧ ⲥⲧⲉⲛⲥⲙⲓⲉ | 6 ⲩⲙⲛⲟⲩⲧⲓ[2] ⲡⲩ[ⲉ [ⲙⲁⲕ/[

Verso: remains of a Greek account.

1229.

Or. 5301(17).—Papyrus; a fragt.; $3\frac{1}{2} \times 4\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a rarely ligatured hand. *Published* by Crum, *Copt. MSS.*, p. 56.

From the Fayyûm. [F. Petrie.]

From a document regarding payment (or repayment) of money and addressed to a religious superior ('thy holiness' *ἁγιωσύνη*). It bore an Indiction date.

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[1] *V.* Crum, *Ostraca* p. 53, no. 120.

[2] *Cf.* ? Krall iv. 10, cxxxvii.

[3] *δέχεσθαι*; *cf.* Crum, *Copt. MSS.* p. 48.

[4] Possibly ⲁⲥⲡ.

[5] First ⲣ might be ⲥ or ⲓ; ⲗ might be ⲕ.

[6] ⲧ might be ⲫ.

[7] *Cf.* nos. 580, 599, 617 *above*.

[1] ⲫ could scarcely be ⲧ.

[2] Before this name—presumably the first of a list—a cross or mark.

1230.

Or. 4719(2).—Papyrus. Described *above* as no. 519. This is the text mentioned there as (3). It is parallel to the fibres, in an irregular, ligatureless hand.

Account (λόγος) relating to building operations and a series of dates. Details are obscure.

+ ϩⲙⲛⲁⲥⲓ ⲙⲛⲟⲩⲧⲉ ⲡⲁⲓ̈ⲣ̈ⲟⲥ ⲟ̈ⲧ̈ . . . | 2 ⲕⲱⲧ ⲟⲧⲟⲟ ⲛⲁϩⲓ ⲙⲉϩϩⲟⲩⲟ̈ ⲛϩⲁⲟⲩ | 3 $\bar{\beta}$ ⲗⲁⲗⲁⲣⲁⲓ[1] ⲙⲛⲁϩ$\bar{\beta}$ ϩⲁⲟⲩ $\bar{\beta}$ ⲛⲁ | 4 -ⲗⲁⲣⲁⲓ ⲁϩⲁ ⲕⲟⲩⲇ ⲁϩⲁ ⲟⲩ̈ ϩⲁⲟⲩ | 5 $\bar{\beta}$ ⲗⲁⲗⲁⲣⲁⲓ ⲁ ⲟⲩϩⲙⲛϕ̈ⲁⲥⲓ ⲁ | 6 ⲟⲩⲧⲁⲗⲁ ⲛⲁⲩ ⲙⲛⲁϩⲁⲓ̈ ⲡ̈ⲩⲁⲣⲟⲙ ϩⲁⲟⲩ | 7 ⲕⲱⲧ ⲡⲁⲛⲁ ϩⲁⲛⲟⲃ̈ⲩⲙⲁⲓ ⲁϥ ⲁϩⲁ ⲡⲁⲛⲁ̈ | 8 ⲙⲉⲕⲱⲧ ⲙⲛⲁ$\bar{\bar{\beta}}$ ϩⲁⲟⲩ ⲁϩ ⲡⲁⲛⲁ γ ϩ̈[ⲁⲟⲩ] | 9 ⲁϩ ⲙⲟⲣⲕⲁⲧⲟⲥ ⲟⲛⲛⲁ ⲙⲉⲕⲟⲩ ⲡ̈ⲩⲁⲣ[ⲟⲙ] | 10 ϩⲁⲟⲩ $\bar{\beta}$ ⲗⲁⲗⲁⲣⲁⲓ ⲁϩⲁ ϩ̈ ⲙⲟⲩⲛϩⲁⲃ/ ⲙⲛⲁϩβ | 11 ϩⲁⲟⲩ $\bar{\beta}$ ⲗⲁⲗⲁⲣⲁⲓ ⲁϩⲁ ⲁⲥⲟⲩⲧⲉ ⲁϩⲁ ⲕⲟⲩⲇ | 12 ⲙⲛⲁ$\bar{\gamma}$ ϩⲁⲟⲩ $\bar{\beta}$ ⲗⲁⲗⲁⲣⲁⲓ ⲁϩⲁ ⲫⲉⲓⲧⲟⲩⲣⲱⲙⲓ̈ | 13 ⲙⲉⲙⲟ ⲟⲛⲛⲁ ⲙⲙⲉϩⲙⲁⲩ (above ϩ̈ ⲙⲟⲩⲛϩⲁⲃ) ⲡ̈ⲩⲁⲣⲟⲙ ϩⲁⲟⲩ | 14 [ⲁϩ]ⲁ ⲙⲛⲁϩⲩ

1231.

Or. 5301(15).—Papyrus; complete; $5\frac{1}{2} \times 9\frac{1}{4}$ in. The fibres are parallel with the text, which is in a sloping hand (*cf.* Hyvernat, *Album*, pl. x for the type).

From the Fayyûm. [F. Petrie.]

An account.

+ ϩ̈ⲓⲁ . ⲓ̈ⲧ ⲟⲩⲧⲱⲣⲓ[2] : ⲡⲉⲧⲣⲟⲥ ⲟⲩⲧⲱⲣⲓ : ⲛⲁⲥⲟⲣ[3] [above ⲧⲁⲧ̈ⲣⲁ] ⲟⲩⲧⲱⲣⲓ | 2 ϫⲁⲛⲁ ⲟⲩⲧⲱⲣⲓ : ⲁⲡⲧⲉⲗⲓⲟⲩⲧⲏ[4] ⲟⲩⲧⲱⲣⲓ : ⲡⲟⲥⲏⲫ ⲟⲩⲧⲱⲣⲓ | 3 ⲁⲛⲁ ⲁⲡⲧⲉⲗⲗ/[5] ⲟⲩⲧⲱⲣⲓ. Here a large blank.

[1] Clearly Arabic, presumably from عرب. Possibly here 'carts.'

[2] ? 'Willow' (ⲱⲱⲣⲓ) or 'spade' (ⲧⲱⲣⲱ).

[3] نصر.

[4] ? عبد المؤمن.

[5] عبد الله.

ⲡ̈ⲉⲫⲓⲁ[1] : $\bar{\gamma}$ ϩⲁϩⲁⲗ : [above ⲗⲓⲱ̈[2]] ⲡⲉⲧⲣⲟⲥ ⲫⲓⲁ ⲁ :[3] ⲛⲁⲥⲟⲣ : ⲫⲓⲁ ⲁ | ⲁⲡⲧⲉⲗⲓⲟⲩⲧⲏ ⲫⲓⲁ ⲁ : ⲁⲛⲁ ⲁⲡⲧⲉⲗⲗⲁⲓ ⲫⲓⲁ ⲁ : ⲕⲟⲩⲧⲏ ⲫⲓⲁ ⲁ.

On the other side, Arabic.

1232.

Or. 4720(20).—Papyrus. Described *above* as no. 579. This is the text there mentioned as (2). The script is ligatureless.

From an account or list.

ϕ̈ⲉⲧ[illegible]
ⲡⲉϥⲥⲟ̈ⲣ · ⲡⲉⲙⲥⲟⲣⲁ[illegible]
ⲡⲉⲕⲁⲗⲁⲃⲓ · ⲧⲟⲣⲥⲱ[illegible]
ⲡ̈ⲟⲩⲃⲉⲥⲧⲓ · ⲡⲉⲙⲙⲟⲩⲏ[illegible]
ⲧⲃⲱ [ⲛⲁ]ⲗⲁⲗⲁⲓ · ⲡⲥⲁⲣⲙⲟⲩⲏ[4] [illegible]
ⲧⲁ[illegible] · ⲕⲙⲁ · ⲟⲁⲙϩⲁⲓ[illegible]
[illegible]ⲙ · ⲡⲉⲥⲃⲓⲣ · ⲡⲟⲣϫ[illegible]
[illegible]ⲙ [illegible]

1233.

Or. 5301(18).—Papyrus; a very dilapidated fragment; about $7 \times 7\frac{1}{2}$ in. The text, at right-angles to the fibres, is in a seldom ligatured hand, that on the other side in one similar but much smaller.

From the Fayyûm. [F. Petrie.]

The text at right-angles is an account, kept in the 1st pers. singular. The following lines are legible:

[illegible]ⲁⲁ ⲧⲣⲁⲙⲙⲓ̈[illegible]
ⲟⲛⲧⲓ ⲙⲉⲟⲩⲧⲙⲉⲉⲣ[5] : ⲉⲙⲁⲙⲟⲥⲉ̈ⲉ̈ⲓ ⲙ̈ⲩⲁⲣⲉ[6] ⲁⲣ[9] ·ⲙ

[1] Obscure.

[2] Erased ?

[3] In the original ⲫⲓⲁ here and elsewhere is above the ⲁ.

[4] Here a blank; beyond it traces of letters.

[5] زُبَير.

[6] *V.* no. 576 *above*.

ϵιτι ιφιλο[θ] ϩαρρι ϩιτιοτϥι [1] ·ιγϛ
ϵιτι ιμπϵρϩατικ ϵχιϭατϩ . . ▮
lower down:
ϵιτι ϩαϭϵιιιι▮ ·ϛ
ϵιτι ϩαοτϵρ[γ] ϵιοτϣοϩ . ιπακϫ . ϵι ·ζϛ
[ϵι]τι ϩαϭοτϩ ϵϩοτϥι ιιιι ϩαϩϵικ ·θ
ϵιϣαϩ ϭοτϩ : ιϵρϩατικ ? ▮

Verso: at top + ϵτϥ̊ τϵϭικ ιπαϭαιι παρκοϲ [space] ϩιτϵιιιτο[λ] [2] ϵπιτρο[π] ἀπμη . ϵπιϲτάτ.[3] After a long blank, a letter, hardly anything in which is legible.

1234.

Or. 5301(16).—Papyrus; 6×3½ in. The text *a*, parallel with the fibres, is in regular uncials; *β*, upon the other side, in a less regular hand.

From the Fayyûm. [F. Petrie.]

a. "Account (λόγος) of the wine in the ship of Phoebamon the Busirite: 1759 *kour*" ⲗⲟⲅⲟⲥ ⲙⲡⲣⲡ ⲉⲧϩⲙⲡⲭⲟⲓ ⲫϥⲟⲓⲃⲁⲙⲱⲛ ⲡⲁϭⲙⲟⲧⲥⲓⲣⲓ ⲕⲟⲩⲣ/ ⲁ ϯ ⲙ ⲑ

β. Incomplete account. ▮ⲙⲡⲉⲁⲟⲩⲉⲥⲟⲟ[ⲕ.][4] Remains of other 6 lines repeat the words ▮ⲫⲟⲣⲁ ⲕⲟⲩⲣ/ ⲣ. On this side are the remains of a large Arabic 'protocol,' in brown ink.

1235.

Or. 6173.—Papyrus; 10×4 in. The text, parallel to the fibres, is in a clumsy, ligatureless hand to l. 20; thence to l. 30, in another, sometimes ligatured.

[Rev. C. Murch.]

An account: ⲡⲁⲱⲕⲟⲥ ⲙⲉⲥⲁⲟⲩ ⲙⲡⲁⲗⲁⲗⲁⲓ. It consists of a column of names with figures opposite them. Among them are ⲙⲡⲁⲡⲁ ⲁⲡⲁ ⲓⲟⲩⲁⲓ, ⲫⲓⲃⲁⲙⲟⲩ, ⲓⲥⲓ, ⲁⲓⲁⲁⲙⲟⲩ, ⲟⲩⲥⲙⲁⲃⲁⲓ, ⲙⲟ ⲡⲁⲟⲩⲁⲓ, ⲙⲁⲕⲟⲩ ⲁⲡⲁ ⲓⲟⲩⲁⲓ, ⲫⲓⲃ, ⲡⲁⲣⲥⲟⲩ, ⲁⲗⲗⲁ-ⲟⲩⲙⲓ ⲡⲕⲁⲥⲧⲣⲟⲩ.

1236.

Or. 5301(19).—Papyrus; a fragt.; 7½×3 in. The text, at right-angles to the fibres, is in a ligatureless hand. *Published* by Crum, *l.l.*, p. 76.

From the Fayyûm. [F. Petrie.]

A list of various articles in metal.

1237.

Or. 5300(31).—Papyrus; 7¾×6 in. The text, parallel to the fibres, is in good semi-uncials (*cf.* Hyvernat, pl. x).

From the Fayyûm. [F. Petrie.]

Letter with many Bohairic forms,[1] but substituting ϫ for ⳓ.

▮ⲥⲃⲱⲗ ⲁⲛⲉϫⲱⲟⲩ ⲁⲙⲙⲱϥ | 2 ⲙⲡⲭⲓⲥⲓ ⲫⲛⲁⲩϫⲟⲟ-ⲧⲟⲩ ⲙⲁⲕ | 3 ⲁⲙ ⲥ ⲁⲛⲉⲣϩⲁⲙⲙⲱϥ ⲙⲁⲱⲟⲩ | 4 ⲙⲉ-ⲙⲥⲁⲗⲕ ⲙⲡⲣⲓⲧⲟⲩ ϫⲁⲧⲉ | 5 -ϕϯ ϩⲓⲧⲟ | 6 ⲥⲁⲃⲱⲗ ⲙⲙⲟⲟⲩ ⲥ ϯ | 7 -ⲧⲁⲓⲟ ⲙⲙⲟⲕ ϫⲉⲥⲟⲃⲉⲙⲙ | 8 ⲭⲙ-ⲧⲁⲓⲟⲟⲕ ⲥⲁⲃⲱⲗ ⲙⲙⲙ | 9 -ⲁⲛⲉϫⲱⲟⲩⲙ ⲁⲣⲁ[2] ⲧⲁⲗⲟⲓ | 10 ϯⲕⲁⲧⲟ ⲁⲓϣⲱⲗ ⲉⲭⲙ | 11 -ⲧ ⲡⲁⲙⲟⲧϥ[3] ⲭⲉ | 12 -ⲙⲟⲧⲉⲙⲙ ⲡⲁϣⲙⲙ ⲉⲥ ϫⲉⲙ | 13 -ⲧⲁⲓⲥⲥⲙⲟⲧ ⲉⲃⲱⲗ ϫⲉⲉⲓ | 14 -ⲃⲟⲧϥ ⲉⲙⲧⲁⲓ[4] ⲉⲣⲙⲙⲓⲧ ⲙⲁ | 15 ⲧⲁϣⲱⲗ ⲉⲙⲁⲙⲟⲧϥ ⲗⲟⲙⲟⲩ | 16 ϯ ⲡⲉⲕⲟⲩⲟⲩ ⲕⲁⲗⲟⲥ ⲁⲙⲟⲧ | 17 ⲉⲙⲣⲱⲟⲩ ⲧⲉⲙϣⲱⲗ ⲉⲙⲁⲱⲁ▮. Ll. 5, 6, 10, 11 are interrupted by parts of an earlier Arabic text which covers the other side.

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[1] *V.* Krall exl.

[2] Πτολεμαῖος; *cf.* no. 685 *above* and the martyr of the 11th Kihak.

[3] Ἐπιστάτης would be rare in Coptic documents.

[4] *V.* Krall ccxxv.

[1] *Cf.* Crum, *Copt. MSS.* nos. xiii, xxvii.

[2] ⲧⲁ erased.

[3] *Cf.* l. 15. Apparently a place; perhaps ⲡⲁⲙⲟⲧϥ ⲣⲏⲥ, Menouf.

[4] ⲉ erased?

1238.

Or. 5300(32).—Papyrus; $4\frac{3}{4} \times 4$ in. The text is parallel to the fibres, in an irregular, ligatureless hand.

From the Fayyûm. [F. Petrie.]

Letter from 'the humble' —— to Chael, the deacon. It is valuable on account of being dated.

ⲥⲧⲱ ⲁⲛⲁⲕ ⲡⲁⲗⲁϭⲉⲥ | 2 -ⲧⲟⲥ ⲧⲓⲣⲱⲙⲓ ⲡⲁⲛⲁ | 3 (above ⲙⲟⲧ) ϫⲁⲛⲁ ⲡⲓⲧⲛⲁⲕ/ ϫⲉⲧⲁⲟⲩⲉⲛⲉϭⲱⲙⲓ | 4 ⲡⲁⲟⲩ̈ ⲁⲓⲥⲁϥⲟⲩⲃ | 5 $\bar{\beta}$ ⲗⲏⲟⲛ ⲧⲁⲟϥ | 6 ⲗⲟⲓⲟ-ⲧⲉⲣ ⲛⲉⲛⲁ | 7 ⲛⲁⲥⲙⲏⲁⲟⲩ ⲧⲁ | 8 -ⲟⲩⲉⲛⲉϭⲱⲙⲓ ⲁⲣⲁ | 9 ⲁⲣⲓ ⲡⲁⲓⲟ . ⲡⲁ̈ ⲛⲥⲟⲣ | 10 -ⲡⲁⲗⲉⲱⲓ[1] ⲁⲣⲁ ⲫⲱⲟⲩ | 11 ϥⲟⲟⲩ ⲧⲓⲛⲉⲥⲧⲁⲓ | 12 ϫⲟⲕⲁ . . . ⲭⲉ | 13 ⲡⲁⲓⲟⲩ̈ ⲧⲁ . . . . ⲣⲓ | 14 -ⲙ (in margin) ⲙⲁⲓ ⲁⲣⲣⲱⲙ ⲥⲁⲃ̈ⲕⲁⲗⲟⲥ ⲕⲁⲗⲟⲥ ⲟⲩⲣⲱⲙ ⲛⲉⲕ ⲡⲟⲧϫⲱ ⲡⲟⲥ̄.

Verso: ⲙⲁⲗⲉⲥⲧⲓ ⲙⲡⲣⲟⲥⲟ[2] ⲫⲁⲛⲟⲩ. In the other direction, a short Arabic text, dated جمادي الاخرة سنة ثلثة وثلثين ومائة *i.e.* A.D. 750.

1239.

Or. 6174.—Papyrus; $4 \times 8\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatureless hand.

[Rev. C. Murch.]

Letter without names.

† ⲁⲟⲩ ⲛⲉⲓ ⲟⲩ ⲛⲓⲃⲓ ⲧⲙⲛⲧⲣⲟⲥⲕⲩⲛⲓ ⲛⲉⲕⲟⲩϫⲱ ⲟⲧⲟⲩⲟⲃ ⲟⲙⲁⲩ | 2 ⲟ̈ⲗⲁⲛⲧⲁⲕⲧⲁⲟⲩⲁⲟⲩ ⲛⲉⲓ ⲛⲉⲓ̈-ⲛⲓⲟ̈ . . ⲛⲓⲟⲩⲧ ϩⲁⲧⲁⲃⲧ . ⲕⲁⲓⲧ̈ ⲁⲟⲩⲱⲟ | 3 ⲁⲓⲧⲓ ⲧⲉ-ⲛⲓⲥⲧⲟⲗⲏ ⲡⲁ̈ⲃ ⲁⲟⲩⲱⲟ ⲁⲓϫⲁⲥ ⲛⲉⲃ ϫⲁⲓⲟⲩⲧ ⲡⲓⲟⲩⲧ ⲉⲣⲱⲟ | 4 ⲭⲏ ⲁⲟⲩⲱⲟ ⲁⲃϫⲁⲥ ⲛⲉⲓ ϫⲉⲣⲙⲁⲓⲟⲩⲧ ⲟⲩⲣⲟⲥ ⲧⲓⲕⲟⲧⲣⲓⲁⲕⲏ ⲁⲟⲩⲱⲟ | 5 ⲁⲓϫⲁⲥ ⲛⲉⲃ ϫⲉⲣⲭⲟⲛⲟ ⲛⲉⲕⲙⲟⲩⲧ ⲉ̈ⲣ̈ⲱⲟ̈ⲁ̈ⲥ̈ ⲡⲣⲟⲥ ⲧⲓⲕⲟⲧⲣⲓⲁ | 6 -ⲕⲏ . . ⲧⲓ-ⲛⲟⲥ̈ . . ⲉⲏ̈ ⲟⲃⲟⲁ ⲁⲟⲩⲱⲟ [ⲁⲫ]ϫⲁⲥ ⲛⲉⲓ ϫⲉⲛⲁⲗⲗⲁⲃ-ⲛⲁⲃⲃⲁ | 7 [6 or 7 let.] ⲕⲟⲧⲣⲓⲁⲕⲏ ⲁⲟⲩⲱⲟ ⲧⲁⲕ-†[ⲁⲟ]ⲥⲁⲟⲩ ⲛⲉⲓ . ⲟⲛⲟⲧ ⲟⲛⲓⲟ

[1] = ⲣⲁϫⲱⲟ; *cf. Mitth. Rainer*, v. 33.

[2] ⲥⲟ is written below ⲟⲩ. For ⲫⲁⲛⲟⲩ *v.* Crum, *Ostr.* no. 471.

1240.

Or. 4927(19).—Papyrus; $2\frac{3}{4} \times 8\frac{1}{4}$ in. The text, at right-angles to the fibres, is in a sloping, ligatureless hand. The lowest part of the fragt. appears to have been stuck subsequently on to the upper.

[Grenfell.]

The beginning of a letter to a superior, named on the *verso* Jacob.

[ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲛⲓⲙⲁⲁⲗⲗⲟⲩϫ ⲛⲓⲁⲱⲃ̄ ⲛⲓⲟⲩⲧ ⲥⲧⲧⲁⲓⲟ[ⲩⲧ] | 2 [ⲍⲧⲛⲛ̈ⲓⲕⲁⲣⲟⲩⲥ ⲛⲓⲛⲛ̈[ⲏ] . ⲟⲩⲕⲟⲩϩⲁⲓ[1] ⲛⲧⲛⲓ ⲕ] | 3 [ⲥⲁⲗⲁⲍⲉⲧⲁⲓ ⲅⲁⲣ ⲛⲧⲁⲗⲏⲑⲟⲩⲧ ⲛⲉ] | 4 apparently not by the same hand. Verso: in a small, cursive hand, [*θεοτηρητ*/ *ευλογημ*ε *μ*ν *δεσπ*ο *s πατρὸ* ? *εγ-νευ* . *ργ*ε[2] [space] *κυρω ιακκω*[*βω*]]

1241.

Or. 5899(15).—Papyrus; $3\frac{3}{4} \times 10\frac{1}{4}$ in. The text, at right-angles to the fibres, is in an unskilled, ligatureless hand.

[W. J. Myers.]

Letter from —— to the *κύρις* Mena, upon whom secrecy on the subject of the letter is enjoined. The rest is obscure.

[ⲥⲱ]ϥ ⲛⲓⲃⲓ ⲧⲓⲣⲱⲙⲓ ⲛⲉⲕⲓⲟⲩϫⲱ ⲥⲉⲓ ⲟⲩⲥⲩⲛⲏⲃ-ⲧⲓ . . . . . ⲁⲛⲁⲕ | 2 [ⲛⲟⲩⲥⲩⲟⲩⲱ ⲁⲟⲩ̈ ϫⲁϫⲉ-ⲛⲟⲩϫⲱⲟⲩ . . ⲉ̈ⲥⲁⲓⲥⲟⲗⲁ . ⲉ̈] | 3 [ⲟⲩⲟⲩⲥⲩⲛ ⲁⲓϫⲁⲗⲁⲥ ⲡⲁⲧⲟ̈ⲩϥ ⲁϥϫⲁⲥ ⲛⲉⲓ ϫⲁⲓ | 4 [ⲁⲛⲁ . . ⲟⲗⲁϥ ϫⲟⲓⲛⲉⲛⲧⲁⲛⲁ ⲁⲟⲩⲱ ⲟⲩⲉⲓⲥⲟϥ | 5 [ⲉⲓ ϫⲟⲓⲛⲉⲗⲁⲕⲉ ⲗⲁⲟⲩⲥⲩ ⲛⲉⲕ ϫⲁⲓⲥⲟϥ | 6 [ⲕⲁⲗⲟⲥ ⲗⲟⲩⲱⲟ ⲩⲁⲗⲁⲃⲁ-ⲕⲟⲥ ⲛⲧⲟⲩⲥⲩⲛⲉ̈ⲥⲁⲓ ⲙⲡⲣⲟⲩⲱⲟ | 7 [ⲁⲟⲩⲱ ⲛⲓⲓ ⲟⲩⲟⲩⲥⲟϥ +

Verso: + ⲧⲟⲓⲥ ⲛ̈ⲓⲙⲓⲣⲡⲣⲟ ⲛⲓⲙⲁ ⲡⲓⲗⲁⲕⲟ̈ⲩ ϫⲏ . . . . . .

[1] *V.* Crum, *Copt. MSS.* p. 32.

[2] All uncertain after *s*.

1242.

Or. 5300(33). — Papyrus; 3×6 in. The text, at right-angles to the fibres, is in an even, ligatureless hand.

From the Fayyûm. [F. Petrie.]

From a letter. It is interesting only for the phrase ϩ̄ α ⲛⲥⲛⲟⲩϭ̈ ϩ̄ μ ⲥⲁⲡⲁ[illegible]. Ends ⲟⲩⲁⲁⲓ ⲥⲙⲛⲟⲥ.

1243.

Or. 5300(34).—Papyrus; a fragt.; $3 \times 5\frac{3}{4}$ in. The text, at right-angles to the fibres, is in a ligatureless hand. *Published* by Crum, *Copt. MSS.* p. 55.

From the Fayyûm. [F. Petrie.]

Letter relating to financial matters. In l. 5 read ⲙⲡⲉⲣ$^{\gamma}$ (ἐργάτης).

1244.

Or. 6175 *a*, *b*, *c*.—Papyrus. A number of fragts. from the Rev. C. Murch's uncial MSS. (nos. 944 &c.). They are too small for separate descriptions and are therefore preserved in a box: *a* are from Sa'idic, *b*, *c* from Middle Egyptian MSS.

BOHAIRIC MANUSCRIPTS.

1245.

Or. 4721(26).—Papyrus; two disconnected fragments; each about $3\frac{1}{2} \times 2\frac{1}{2}$ in. The text is upon both sides. The script is an uneven semi-uncial (*cf.* Hyvernat, *Album*, pll. x, xxviii), written across the page in one column, divided into paragraphs.

[Graf.]

The text is from S. John's Gospel xvii, giving parts of *verr.* 7—21. What its purpose is it is not easy to decide. It may have served as an amulet. No example of the Gospels or of a Lectionary in such a form is known to me.

1246.

Or. 5639*b*.—Paper; a complete leaf, paged (on *verso*) $\overline{\text{ιη}}$; $6\frac{3}{8} \times 5\frac{1}{4}$ in. The text, in one column of 15 lines with Arabic opposite it, is in a regular hand (*cf.* Hyvernat, pl. liii. 1). Initials, stops &c. are in red.

From Nitria. [Middlemass.]

The Apocalypse vii. 11—14.

1247.

Add. 5997.—Paper; a bound volume; 313 foll., paged on *versos*; $13\frac{3}{8} \times 9\frac{3}{4}$ in. The text, in one column of some 25 lines with Arabic opposite, is written in a large, regular hand (*cf.* Hyvernat, pl. lv, 1). Head-lines, initials generally, stops, the letters ⲫ, ⲯ, are in red; larger initials with accompanying scrolls, birds &c. in red, green and two yellows. Gilding is occasionally used, *e.g.* on foll. 31, 285, 303. Foll. 2—6 are supplied by a later hand.

From Nitria. [Maj.-General Turner.]

A Lectionary for Palm Sunday ⲧⲕⲩⲣⲓⲁⲕⲏ ⲙⲡⲉ ⲡⲉⲥⲭⲁ ⲙⲡⲓⲛⲟⲩⲧⲉ, Holy Week and Easter, with liturgical rubrics and a few prayers &c., called "The book of the Holy Pascha" كتاب البصخة المقدسة. Lessons are given for the canonical hours[1] of the night of (*i.e.* preceding) each day and then for those of the day itself. Those for Monday night begin on fol. 24, those for Tuesday night on 49*b*, for Wednesday on 91*b*, for Thursday on 126*b*, for Good Friday (*παρασκευή*) on 172*b*, for "very early on the Sabbath morning" on 272, for the night of Easter Sunday on 287*b* and for the morning on 302. The lessons for Monday morning are headed "The Canon of the Holy Pascha" (f. 31). After the 9th hour of Tuesday follows the liturgy of the *λακάνη* قصرية[2] in full (f. 149), the actual Foot-washing being directed on f. 165. The following Mass (f. 167) is to be without kiss or *ἀσπασμός*.[3] There are several other interesting rubrics (ff. 4, 39, 51, 159, 169, 264, 272, 285, 289, 302, 313*b*), in some of which the Arabic differs considerably from the Coptic. They relate chiefly to the lessons, and not the ritual. The lessons themselves appear to correspond generally to those on p. 49 ff. of

[1] *I.e.* morning ⲯⲟⲣⲡ and 3rd, 6th, 9th, 11th hours; on Good Friday, the 12th also (f. 260).

[2] On f. 163*b* القان.

[3] *Cf.* no. 775, to the rubric of which the Arabic of that on f. 285 corresponds, while the Coptic differs.

Ḥabashî's tables (*v.* no. 767). Besides the majority, taken from the Pentateuch, Prophets and New Testament, there are some of special interest from Wisdom (ff. 100*b*, 214, 298*b*) and Eccli. (ff. 108, 113*b*, 139*b*), *published* by Bouriant (*Recueil de Trav.* vii. 85 ff.). These texts differ markedly from the LXX, as do those of the Mosaic books from the text of Lagarde.[1] Others are indeed mere paraphrases, *e.g.* that from Joshua, f. 152*b*.

The MS. is dated (f. 313*b*) 22nd Toth, A.M. 990 = A.D. 1274. The scribe ⲡⲟⲗⲁⲣⲁⲝ ابو الفرج has written his name on ff. 65*b*, 206*b*.

1248.

Or. 5644(11).—Paper; 10 leaves, paged (on *versos*) in cursive figures κ—κθ; $7\frac{3}{4} \times 5\frac{1}{2}$ in. The text, in one column of 17 lines with Arabic opposite it, is in a regular hand (*cf.* Hyvernat, pl. lv. 2). The usual features are in red. On p. 27*b* is a circular ornament coloured red, yellow and green(?). The headlines &c. on p. 28*a* are also in these colours.

From Nitria. [Middlemass.]

From the Theotokia, *cf.* Tuki, pp. ī—κ̄ā, though the verses from the Psalter here selected are fewer and differ somewhat from those printed. On p. κ̄ηa the title corresponding to Tuki's ⲥⲟⲃⲉⲧⲁⲅⲓⲁⲥⲧⲁⲥⲓⲥ is قانون لاجل القيامة المقدسة.

1249.

Or. 5507.—Paper; two not consecutive leaves, paged (on *versos*) ῑ̈, —; $5\frac{3}{4} \times 4$ in. The text, in one column of 17 lines, is in a neat, small hand (*cf.* Hyvernat, pl. liii. 1). Initials, stops, head-lines and the letters ⲫ, ⲃ are in red.

From Nitria. [Middlemass.]

[1] *Cf.* nos. 713, 787.

From a liturgical book. On fol. 1*a* is a prayer for mercy and salvation. It is followed by a hymn: ⲧⲣⲟⲡⲁⲣⲓ ⲙⲡⲁⲁⲭⲏ ϥ̄, which begins ⲥⲟ ⲫⲏ ⲉⲧⲃⲏⲙⲡⲉϩⲣⲟⲟⲩ ⲙⲡⲁⲣϥ̄ ϧⲉⲛⲧⲁⲁⲭⲏ ϥ̄ ⲁⲩⲧ ⲓⲇⲧ ⲛⲁⲕ ⲥⲓⲭⲉⲙⲡⲓⲥϯⲥ ⲥⲟⲃⲉⲫⲏⲟⲃⲓ ⲉⲧⲁⲫⲉⲣⲧⲟⲗⲙⲁⲓ ⲉⲣⲟϥ ⲙⲁⲥ ⲁⲗⲗⲁ ϧⲉⲛⲙⲡⲁⲣⲁⲗⲗⲓⲥⲟⲥ ϫⲟⲓ̈ ⲙⲡⲓⲥϧⲓ ⲛⲓⲁⲓⲝ ⲙⲡⲥ ⲛⲉⲙⲏⲟⲃⲓ ⲥⲟ ⲡⲭ̄ⲥ ⲡⲉⲙⲏⲟⲩⲧ ⲟⲩⲟⲥ ⲙⲁⲣⲱⲙⲉⲓ, *i.e.* the same text as on p. ρⲓⲏ of no. 836. The next lines (ending the page), headed ⲥⲧⲓⲭⲟⲥ, are ⲁⲛⲟⲕ ⲁⲥ ⲁⲓⲱⲱⲩ ⲉⲙⲙⲟⲓ ϩⲁϥⲧ ⲟⲩⲟⲥ ⲁⲡⲟⲥ ⲥⲱⲧⲉⲙ. Fol. 2*a* is from a hymn to the Virgin: ⲧⲉⲙⲡⲟⲥ ⲉⲣⲟ ⲑⲉⲟⲗⲟⲕⲟⲥ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟⲥ ⲥⲟⲙⲥ ⲙⲡⲟⲟⲩ &c. Fol. *b* is headed ⲕⲁⲛⲱⲛ and begins ⲙⲁⲣⲉⲛⲩⲉⲛϩⲙⲟⲧ ⲙⲧⲟⲟⲧⲕ ⲙⲫⲧ &c. Then ⲁⲟϫⲁ, followed by ⲙⲁⲣⲉⲙⲑⲣⲟ ⲉⲙⲭ̄ⲥ ⲉⲙⲙⲁⲛⲟⲩⲏⲗ &c.

1250.

Or. 441. — Paper; 177 foll.; $6\frac{1}{4} \times 4\frac{1}{4}$ in. Script: foll. 1—134, *cf.* Hyvernat lv. 2; the rest, quite modern[1] (dated A.D. 1813).

[Tattam.]

Grammars and Vocabularies. Fol. 1 (p. ā) = no. 920, 27*b*, fol. 123*a* = *ib.* 135*b*, fol. 130*b* = *ib.* 128*a inf.* Fol. 135 to end, a grammatical introduction, differing from those published or in the MSS. *above* and called كتاب قلادة التحرير وعلم التفسير الاحق.

1251.

Or. 5300(35).—Papyrus; $2\frac{1}{2} \times 8$ in. The text is upon both sides, in fine, sloping uncials (*cf.* Hyvernat, pl. xxvii). *Published* by Crum, *Copt. MSS.* p. 57.

From the Fayyûm. [F. Petrie.]

Initial phrases as used in letters. Probably a writing exercise.

[1] Written by Ibrahîm Abû Ṭabl (Lagarde, *Aeg.* 238) for Joasaph b. al-Birmâwî (*v.* no. 724 and Curzon 148, f. ρⲁ).

ADDENDUM.

(MIDDLE EGYPTIAN.)

1252.

Or. 6176.—Papyrus; a fragt.; $11\frac{1}{2} \times 4\frac{3}{4}$ in. The text, which begins parallel with the fibres, was in two (or more) columns, separated by a ruled line. The script is a coarse, angular uncial of early type. The ⲯ is of a quite peculiar form, with tail uncurved and third (right) tooth omitted, while the ⲟ is inverted as in no. 498 *above*.

[Rev. C. Murch.]

A list of names, sheep, donkeys, pigs, with figures (rarely preserved) opposite them. L. 4 should indicate a Fayyûmic *provenance*.

Recto, col. 1.

ⲟⲩ[1] [ⲙⲛⲁ]ⲣⲟⲩⲧ ⲙ . . .

ϩⲙⲛ . . ⲟⲛⲟⲥ[2] ⲙ . ⲥⲟⲩ

ⲕⲁⲣⲟⲙⲓ ⲁⲁϩⲙⲟⲩ .

ⲧⲁⲛⲁⲁⲓ [ⲟ]ⲥⲁⲩ ⲕⲁⲙ[ⲟ]

ⲥⲙⲟ[3] ⲕⲁⲓ. [ⲙ]ⲁ[ⲁ][4]

ⲙⲛⲛⲁ ⲙ . ⲁⲟⲩⲙ . ⲙⲟ

ⲕⲟⲥⲁⲩ ⲙ[ⲁ]ⲙⲁ

ⲡⲁϥⲣ . . ⲁⲙⲟⲙ

ⲥⲱⲥⲁⲛⲁ ⲁⲙⲟⲩⲁ[ⲓ] . ⲥⲕⲓⲟ

ⲁⲧⲟⲣⲓ ⲁⲃⲣⲁⲁ[ⲙ] . . ⲁ

ⲥⲱⲫⲓⲁ ϯⲁⲕⲟ[5] ⲧⲁ ?

ⲁⲙⲁⲁⲟ ⲡⲁ . ⲁ

ϩⲱⲙ ⲕⲉⲣⲟⲙⲓ[6] ⲟⲩⲙ ?

ⲕⲟⲥⲁⲩ ⲙⲁⲁ . . .

ϩⲁⲙ . ⲥⲱⲟⲛ .

ⲟⲕⲁ . ⲥⲁⲩⲓ . . . . .

ⲓⲥⲓⲧⲟⲩϩ . . . . . .

ⲙⲟⲥⲙϥ ⲁⲟⲩⲁⲓ

ⲧⲁⲙⲥⲓ ⲙⲟⲁⲙⲙⲉ . . ϧ

ⲡⲁⲧⲣⲟⲙⲁ ⲁⲙⲁ ϩⲱⲁ . .

ⲥⲙⲟ[ⲙ] ⲡⲁⲣⲥⲁⲉ . . . . .

ϩⲣⲁⲓ ⲧⲁⲩⲣⲓ . . . . . .

ⲡⲁⲧ . . ⲕⲁⲣⲓ . . ⲟ .

ⲥⲟⲙϥ ⲕⲉⲙ ⲙⲁⲁ

ⲁⲙⲙ ⲟⲩⲁⲁⲧⲟⲩ . . ⲧⲙⲉ

ⲕⲟⲩ ⲙⲁⲁ ?

ⲁⲁⲁⲙⲟⲩ ⲙⲉⲣ[ⲙ]

ϩⲁⲙⲧⲟⲩⲥ ⲕⲉⲣⲙⲟⲙⲓ ?

ⲙⲁⲧⲣ ⲁϩⲁ ⲙⲉⲣⲥⲁⲙ ?

ⲕⲱⲣⲙⲓ ⲕ . . ⲟⲩⲟⲩ . ⲁ

ⲁⲙⲁ . ⲱⲁⲟ . . ⲥⲟⲩⲟⲩ

ⲟⲩⲙⲉⲥⲙⲟ ⲕⲟⲥⲁⲩ ⲙⲁⲁ

ⲕⲟ . ⲭⲟⲩⲧⲥ . ⲩⲙ[1] ?

ⲕⲟⲁ ⲙⲉⲩⲟ[ⲩ]

ϕⲓⲃ ⲟⲩⲁⲓ ⲟⲩⲙⲉⲥⲙⲟ

ⲕⲟⲟ ⲙⲙⲟⲩⲟⲩ

ⲙⲉⲣⲙⲟⲙⲁⲧ ⲁϩⲁ ⲭⲟⲩⲧⲙ

ⲁⲙⲙ ⲟⲩⲁⲕⲟⲩⲙϧ . . . ?

ϕⲓⲃ ⲙⲁϩⲟⲙ (*sic*) . .

ⲁⲙⲙ ⲟⲩⲙⲁⲣⲣ

ⲕⲟⲙⲉⲥⲙⲟ . .

ⲙⲁⲙⲉⲓ . . ⲟⲩ . .

ⲕⲟⲙⲉⲥⲙⲟ . .

ⲙ . ⲱ . ϕⲓⲃⲁⲙⲟ

ⲟ . . ⲭⲟⲙⲟ[2]

Col. 2. Scarcely anything remains.

ⲕⲱⲙ[ⲉⲥⲙⲟ], ⲙⲉⲥⲙⲟ, ⲕⲟⲩⲙⲧ are legible.

Verso. Scarcely anything legible.

ⲕⲱⲣⲙⲓ, ⲥⲱⲫⲓⲁ, ϫⲁⲟⲩⲟⲩ, ϕⲓⲃⲁⲙⲟⲩⲟⲩⲥ occur.

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[1] ⲙ very doubtful; presumably ⲙⲁⲟⲩⲟⲥ.

[2] Not ⲙⲧⲟⲙⲟⲥ.

[3] 'Young donkey'; *cf.* ⲙⲉⲥⲙⲟⲣϧ.

[4] = pip.

[5] *Cf.* ⲧⲥⲱⲁⲩⲟⲩ, p. 194 *above*.

[6] Recurs at Bawit; *v.* Strzygowski, *Kopt. Kunst* (Cairo Catal.), p. 118.

[1] Perhaps ⲭⲟⲩⲧⲥ.

[2] Perhaps ⲩ for ⲭ.

ADDITIONS AND CORRECTIONS.

The letters *a*, *b* refer to the columns.

P. 4*a*, No. 10 from same MS. as 2 foll. from the Myers collection, now at Eton College.
8*b*, No. 20. *For* 210 *read* 219.
12*a*, 16. *Read* ριιθ.
13*a*, 12. *For* iv *read* vi.
16*b*, No. 64 from same MS. as Zoega xlii (Balestri Tab. 5).
17*b*, No. 70 from same MS. as Zoega xlv (Balestri Tab. 7).
18*a*, Nos. 72, 73 by same scribe; also Cairo no. 8003.
— , No. 75 from same MS. as Zoega xxxix (Balestri Tab. 3).
—*b*, No. 78 probably same MS. as Zoega lxvii (Balestri Tab. 23).
19*a*, 1. *Read* ii. 2.
— , No. 80 from same MS. as Zoega lvii (Balestri Tab. 14).
—*b*, No. 82 from same MS. as Paris 129[21] (*V.* no. 94).
20*a*, No. 85 from same MS. as Zoega lxxiv (Balestri Tab. 29).
— , No. 86 from same MS. as Zoega lx (Balestri Tab. 17).
21*b*, No. 95. Ps. cxliii, 5—10, Vars. from Budge's text: 6 ϩωωωϲ ⲙⲡⲉⲕⲥⲃⲣⲛⲟⲩ ⲧⲙⲛⲧⲟⲩϲ ⲙⲡⲉⲕϫⲟⲧⲃ — 7. ⲛⲁⲧⲟⲩϫⲟⲓ ⲉⲃⲟⲗ ϩⲓϩⲱⲛⲛⲟⲩϲ — 9. ⲛⲁⲛⲟⲩⲧⲉ.
22*a*, No. 98 from same MS. as Zoega lix (Balestri Tab. 16).
23*b*, No. 109 from same MS. as Zoega lxxv (Balestri Tab. 30).
27*b*, 5. The Bodleian lectionary Hunt. 3, ριιθ, 3rd Sabbath in Mechir, has heading: ⲟϫⲱⲙⲕⲧⲣⲓⲕⲱⲛ ⲉⲧⲉⲙⲕⲟⲩⲓ ⲙⲙⲟⲩⲣ ⲉϩⲟⲩⲛⲙⲉ. *V.* also Crum, *Ostraca* p. 7.
— , 12. Mr. Kenyon's book is *Our Bible and the ancient Manuscripts*.
— , No. 134 from same MS. as Zoega lxxxv (Balestri Tab. 35).
29*a*, No. 142 is photographed in Kenyon: *Handb. of Textual Crit. of N. T.*, 160.
32 , 6 from bottom. *Read* ⲧⲉⲫⲁⲣⲭⲏ.
— , note 1. The title of the Psalm is ⲧⲙⲉϩⲣⲟⲙⲧⲉ ⲙⲡⲥⲁⲗⲙⲟⲥ ⲙⲛⲟⲙϩⲕ ⲛⲥⲁⲃⲃⲁⲧⲟⲛ ⲛⲉⲙⲡⲣⲟⲕⲓⲙⲉⲛⲟⲛ. ριϛ[ⲣ].
42 , fol. *a*, 6 from bottom. *Read* ⲕⲁⲓⲭⲁⲣⲓⲧⲟⲙⲉⲛⲏ[ⲙ ⲟⲉ].
43 , note. *V.* also Berlin *Kopt. Urk.*, Bd. 1, Nr. 186.
46 , 15. ⲉⲓⲧⲉ ⲁⲫ = οἴδατε.
54*b*, No. 167 since *published* by Riedel and Crum for *Text and Transl. Soc.*, 1904. The sequence of leaves as here given needs rectification.
— , 21. *For Add. and Corr. read Supplement.*

P. 57*a*, 14. *For* tapers *read* grave-clothes, κειρία (*v.* von Lemm in *Bull. de l'Acad. Imp.* xiii, 81, Crum, *Copt. Ostr.* no. 68).

57*b*, 12 from bottom. *Erase* (*v.* — Catalogue).

— , No. 169 from same MS. as Zoega clxxxiv, Paris 129^{12}. 3, 130^{3}. 1—16, Berlin Kgl. Bibl. or. 1611, f. 5.

65*a*, 19. *Read* ⲥⲓⲧⲏⲛⲉⲡⲓⲁ.

— , note 3. *Read* ⲉⲓⲧⲁⲫⲟⲥ.

—*b*, 30. *Read* ⲡⲣⲱⲙⲉ ⲙⲧⲉⲙⲙⲉ ⲟⲩⲱ ⲡⲃⲟⲗ.

66*a*, 1. *Read* ⲧⲉⲥⲥⲉⲣⲁⲕⲟⲥⲧⲏ.

— , 2 from bottom. *Read* ⲁⲃⲟⲗ.

—*b*, 6. *Read* ⲉϩⲛⲁ-.

— , 20. *Read* ⲉⲡⲣⲁⲩⲉ ⲉⲧⲥⲙⲛ̄ⲧⲣⲉ ⲉⲧⲥⲱⲧⲙ ϫⲉⲃⲱⲕ ⲉϩⲟⲧⲙ ⲉⲡⲣⲁⲩⲉ.

67*a*, note 2. *Read* 2 Cor.

— , No. 174 from same MS. as Leyden no. 75.

68*a*, No. 175 from same MS. as Zoega cxcvi.

69*a*, No. 177 from same MS. as Zoega cclii and Leyden no. 59.

—*b*, 19. *Cf.* the *Malke'a Mâryâm* in Dillmann, *Chrest. Aethiop.* 137.

— , No. 179. From a collection of doctrinal dialogues in which Theophilus, Cyril, Horsiesius and others take part. Other copies in Paris and in the Phillipps library. Stephen is merely an orthodox enquirer.

72*a*, No. 181. Leyden no. 78 is from the Ἀσκητικόν of Esaias.

— , No. 182. Leyden no. 83 is by the same scribe.

73*b*, 23. *For* 255 *read* 25.

74*a*, 23. Probus might be the nephew of Anastasius (*v.* Zachar. Rhet., *ed.* Ahrens-Krüger, 349).

—*b*, No. 186 from same MS. as Zoega cxxxviii, Leyden no. 87. Text reprinted by Crum, *Journ. Theol. Stud.* iv. 391.

75*a*, note 1. *Read* ⲥⲥϩ[ⲡⲫ], and in same line ⲉⲡⲓⲥⲕⲟⲡⲟⲩ.

—*b*, No. 188 from same MS. as Zoega cclxii, ccxcviii(1), ccxcix.

77*b*, 5. Other fragts. of this are Paris 131^{6}, foll. 11 (ⲥ̄ⲟ̄ⲉ̄, ⲥ̄ⲟ̄ⲋ̄), 12 (ⲥⲡⲁ̄, ⲥⲡⲃ̄), 41 (ⲥⲡⲅ̄, ⲥⲡⲁ̄) and probably 7.

78*a*, No. 193 from same MS. as Leyden no. 65.

79*b*, No. 195 from same MS. as Zoega cciii.

81*a*, 22. *Read* ⲉ[ⲫ]ⲭⲓⲟⲩⲉ.

—*b*, No. 197 from same MS. as Zoega ccxiii*.

— , 13. Curzon MS. perhaps by same scribe, but not from same MS.

— , 21. *Read* ⲡⲣⲱⲙⲉ.

82*a*, 6 ff. This refers to Ps. l, 7. *Cf.* the Leipzig Psalter, *ed.* Heinrici 1904, also Rossi, *Pap. di Torino* ii, iii, 60 (Shenoute) and p. 404*a* note, *below*.

— , No. 198 from same MS. as Leyden no. 67.

—*b*, 19. *Erase*.

83*a*, No. 199 from same MS. as Zoega ccii.

P. 83*b*, No. 200 from same MS. as Zoega ccxii, Leyden nos. 58, 79.

85*b*, No. 202 from same MS. as Zoega cxciv, cccviii(2) and by same scribe as Leyden no. 80.

— , 5. *Before* 76 *insert* 75 with its title (Shenoute).

86*a*, No. 203 from same MS. as Zoega cclxxxiii(1), Leyden no. 61.

87*a*, No. 204 from same MS. as Zoega ccxiii, cclxxvii(1).

— , 15. *For* 71 *read* 54, 67, Vol. 131[6], fol. 52.

—*b*, No. 205 from same MS. as Zoega cxcviii.

89*b*, No. 207 from same MS. as Zoega ccxxxiii*.

—*b*, 14 from bottom. *Read* [ⲙ]ⲧⲣⲉⲓⲣⲉ.

90*a*, No. 208 from same MS. as Zoega ccx.

91*a*, note 2. No scriptural error but the word ⲁⲉⲓⲏⲉ, 'See how great a blessing'; *cf. Aeg. Zeitschr.* xl, 136.

92*b*, No. 211 perhaps from same MS. as Leyden no. 60.

93*a*, No. 212 from same MS. as Zoega cxci.

—*b*, 7. *Read* ⲭⲁⲟⲙ.

94*a*, 11. *Cf.* Paris 131[1], fol. 40, colophon from a vol. of hortatory sermons or epistles named 'this Canon of the holy Apa John' (same MS. as Curzon no. 110).

96*b*, 19. *For* ⲕⲓ *read* ⲕⲟⲩⲓ.

97*a*, 8 from bottom. *For* ⲥⲓⲏ *read* ⲥⲓⲉ.

101*b*, No. 224 *should be* Or. 3581A (51*).

103*a*, No. 228 by same scribe as Zoega cxxxv.

104*a*, No. 230 from same MS. as Berlin Kgl. Bibl., or. 1611, f. 4, and perhaps as Zoega ccxi, ccxxxiii, ccxciii.

109*b*, 9, 10. *Read* ⲡ[ⲟⲩⲓ]ⲧⲓⲁ.

— , No. 246 *should be* Or. 3581A (72*).

110*a*, No. 247 is by Esaias of Scete (on whom *v.* Zachar. Rhet., *ed.* Ahrens-Krüger, p. 385); fol. 5 is from Oration xxi (*Patr. Gr.* 40, 1164 A—C 'petendum sit'), foll. 1—4 from xxv (*ib.* 1174 D — 1177 C 'intellexisti frater'). The text on p. ⲏ corresponds to no. 181, f. 2*b above*. From same MS. as Paris 129[13], foll. 36, 53, 131[5], fol. 48, and Leyden no. 66.

111*a*, 2. On this word *cf.* C. Schmidt, *Gnost. Schr.* 227, 279, von Lemm, *Bull. de l'Acad. Imp.* xiii. 77. *Cf.* also Rossi, *I Papiri* i, ii. 58, ⲡⲕⲁⲑⲓⲕⲟⲛ ⲙⲡⲛⲟⲩⲧⲉ.

113*a*, No. 255 from same MS. as Zoega cclxxx (*cf.* the note).

—*b*, No. 256 from same MS. as Zoega ccxxvi.

117*a*, No. 263 from same MS. as Zoega clxxxvi and probably as Leyden no. 64.

—*b*, No. 264 *should be* Or. 4918(1).

118*b*, No. 265 *should be* Or. 4918(2).

123*b*, No. 285. Two small fragts. of this are Bodleian, MS. gr. th., f. 2(P); *v. Rev. Et. Gr.* xv, 431.

127*b*, No. 290 from same MS. as Berlin Kgl. Bibl. or. 1611, f. 2.

135*b*, No. 307 from same MS. as Berlin Kgl. Bibl. or. 1611, f. 1.

P.136*a*, note 1. *Cf.* p. 409*b*, note.

137*a*, note. *Cf.* also Revillout in the *Patrologia Orientalis* (1904) ii, II. 147.

139*a*, 11. *For* (ἀνομία) *read* (ἀπόνοια).

— *b*, 17. *Read* ⲡⲓⲟⲩⲧⲉ[1 or 2 let.]ⲉ ⲉⲧⲉⲟⲟⲩ.

140*a*, 16. *Read* ⲩⲟⲛⲉ.

— *b*, No. 316 *should be* Or. 4919(3).

141*a*, 9. *Add* and an ostracon in St. Petersburg, *ed.* Turaief, *Bull. de l'Acad. Imp.* 1899, 436.

142*a*, note. Eventually published by von Lemm, *Der Alexanderroman*, 1903. *V.* also Pietschmann in *Beiträge . . . A. Wilmanns gewidmet*, 1903.

—*b*, 1. *Read* ⲉⲫⲕⲏⲃ[. . . . ⲉ]ⲧⲃⲉ.

144*a*, note. On Apollo *v. Aeg. Zeitschr.* xl, 60.

147*b*, note 1. *Cf.* Sendiûn, between Rosetta and Fuwa.

148*a*, note 3. Perhaps the title of a hymn, appropriate when this was read as a lesson.

151*b*, No. 331. *V.* von Lemm in *Mém. de l'Ac. Imp.*, 8. sér., iv, no. 6.

152 , note. *Cf.* von Lemm in *Bull. de l'Acad. Imp.* x. 408.

156*b*, No. 340 *should be* Or. 4919(4). Greek of the text since *ed.* Pomialowski, *Jitie . . . Paisia Velikago* &c., St. Petersburg, 1900.

157*b*, 19. *Erase and read* also Zoega clxxi and perhaps cccviii(1).

158*a*, 23. *Read* ⲡⲁⲥⲡⲉⲣⲙⲁ.

160*a*, 5. *For* 355 *read* 356.

—*b*, 21. *Read* ⲙⲟⲭⲟⲩ.

162*a*, 13. The saint's body preserved at Busîr Banâ (Abû Ṣâliḥ f. 69*a*, reading بجوش).

163*a*, 23. *Read* ⲉⲡⲓⲧⲁⲕⲟ.

—*b*, No. 349. Ethiopic text being edited by E. J. Goodspeed for the *Patrologia Orientalis*.

— , last but 1. Ethiop. indicates reading ⲣⲉⲫⲣⲁ ⲙⲁ[ⲙ ⲙⲟⲩ ⲥⲉⲧ]ⲙⲣⲟⲥ.

164*b*, 14 from bottom. Arabic version p. 320 corresponds to this.

165*a*, 7 from bottom. *Cf. Aeg. Zeitschr.* xl, 131.

166*b*, 2 from bottom. *Before* 18 *add* 11.

170*a*, note 1. *Παράθου* similarly in Clugnet: *Vie de l'Abbé Daniel* (1901), p. 32₃.

173*a*, No. 366. *V.* Griffith in *Aeg. Zeitschr.* xxxviii, 71ff.

174*b*, note. The problem is solved by comparing nos. 687 and 696 (identical texts), whence it appears that ⲡⲓⲁⲕⲟⲩ simply stands for ⲡⲓⲁⲓⲁⲕⲟⲩ, 'the deacon.' *Cf.* also p. 274*b*, note.

183 , No. 393 (also 443) is now in the Museum of the University of Sidney (*v.* Nicholson, *Aegyptiaca*, pp. 69, 70).

184 , No. 394 (also no. 442) is now in the National Museum of Antiquities, Edinburgh.

— , No. 395. On bishop Abraham *v.* Crum, *Copt. Ostraca*, p. xiii.

209 , 22. *For* xxii *read* xxi.

216 , 6 from bottom. *Read* ⲡⲁⲉⲓⲱⲧⲏⲥ.

P. 219 , 9. *Read* ⲡⲭⲟⲓ.
220 , 2. *Read* ⲧⲉⲓⲭⲣ[ⲉⲱ]ⲥⲧⲟ.
221 , note 5. Not *ποτήριον*; *v.* p. 422*b*, note 4.
222*a*, 22. *Read* ⲧⲓⲁⲥⲡⲁⲓ.
— , note 4. *For φιλόθεος read θεοφιλέστατος.*
223*a*, No. 466. 1, since published by Revillout, *Rev. Égyptol.* ix. 156, no. 21.
— , *ib.* 2 = *l.l.*, no. 43.
—*b*, 15. Oramius recurs *l.l.*, p. 158, as ϩⲟⲣⲁⲙⲓⲟ bishop of Edfu, contemporary with Pesynthius.
228*b*, note 1. Many of these papyri since published by Revillout, *Rev. Égyptol.*, *l.l.*
231*a*, 14. Paul was still in office in 1124; *v. Journ. Theol. St.* v. 557.
— , 17. Pichôsh and Matthew probably same as those employed 'in the library' (ⲧⲃⲓⲃⲗⲓⲟⲑⲏⲕⲏ ⲙⲡⲓⲛⲓⲧⲣⲁⲫⲉⲩⲥ) in 1091 (Paris 132[1], f. 66).
232*a*, 6. *For* ⲭⲟⲩ *read* ⲕⲟⲓ.
—*b*, 13. *Read* ⲙⲁⲓ ⲙⲡⲓ-.
— , 27. *Read* ϫⲱⲣⲁⲣⲟⲩ[ⲟⲩ]ⲟⲙⲉⲩ [ⲉ]ⲙⲙⲟ; *v. Journ. Theol. Stud.* v. 562.
233*a*, No. 490. Dated originally ϫⲙⲃ = A.D. 936, altered later to ϯⲙⲃ.
235*a*, 3. *For* ⲁ *read* ⲁ.
238*a*, 18. *Read* 5297(4).
—*b*, No. 497 *should be* Or. 5299(2*).
240*b*, 3. *Read* ⲫⲣⲏⲗⲁⲥ ⲉϫⲁⲓⲏ.
241*b*, 5. *Read* ⲗⲁⲫⲩⲗⲟⲩⲧⲟⲩ.
246*b*, No. 512 *should be* Or. 4717(18).
251*a*, 8. *Read* ⲟϫⲟⲩⲥⲓⲁ.
— , No. 522 *should be* Or. 4926(1).
252*a*, No. 523 *should be* Or. 4926(2). For this text *v.* Griffith, *PSBA.* xxii, 163.
255*b*, No. 527 *should be* Or. 4926(3).
262*b*, 15. *Read* ⲡⲁⲓⲁⲕⲟⲩ.
263*b*, 6. *For* 15½ *read* 5½.
276*a*, 25. *Read* from Severus(?)[3] to Thomas.
289*a*, 4 from bottom. *Read* ⲩⲁⲛⲁⲣ[ⲙⲟⲩ]ⲧⲓ.
290*b*, 16. *For* script *read* text.
298*a*, 2. *For* 2¾×6 *read* 4¼×7.
—*b*, 12. *Read* ϩⲟⲩⲥⲁⲓ.
300*a*, 13. *Read* 2¾×7⅛.
305*b*, 26. For the name [ⲡⲣⲟⲙ]ⲕⲟⲩⲙⲓⲧ *cf. Mission franç.* iv. 702.
307*b*, No. 687 another copy of same text as no. 696.
310*a*, 19. *Before* δι" *insert* ⊘ (*cf.* p. 447*b*, note 3).
312*b*, note 1. *Erase* But *to* (Peyr.).
315*b*, note 1. *Add Journ. Asiat. Soc. Bengal* xl, 257.
316*a*. Text republished *PSBA.* xxv, 99.
317*b*, 4 from bottom. *Probably read* ⲁⲩⲓ.

P. 319*a*, 16. *Cf.* no. 1250 *below*.

—*b*, 21. *Cf.* Amélineau, *Géogr.* 577, ⲧⲣⲁⲃⲓ.

335*b*, note 6. The liturgical meaning of سَنَوِى is simply 'annual,' so 'usual,' opposed to 'peculiar,' 'proper' (*v.* the Jacobite *Euchologion*, Cairo 1904, p. ١٣١).

336*b*, 12. *Read* للانجيل.

344*a*, No. 807 *should be* Or. 1242(9*).

345*a*, No. 812. *For* 5612 *read* 5642.

353*b*, 16. *V.* the Arabic Catalogue (1846), p. 478.

355*b*, 16. *Cf.* Renaudot, *Lit. Or. Coll.* (1847) i. 193.

— , 20. *Read* مختصر.

356*a*, No. 847. The 'Mystagogia' occurs also in the *Test. Domini*, i. 28.

358*b*, 20. *For* 862 *read* 812. The identity is not complete.

359*b*, No. 855 *should be* Or. 1241(26*).

369*a*, 3. *For* جب *read* حب.

—*b*, 10. These names are in alphabetical sequence.

371*a*, note 1. *For* ال؟د *read* العيد.

375*a*, No. 907 *should be* Or. 1242(33).

380*a*, 4. *Read* ⲛⲉⲓⲱⲧ.

381*a*, 12. *Rev. de l'Or. Chr.* ix. 310.

382*a*, No. 918 also from Life of Severus; *v.* p. 520, at 163*b*.

404*a*, note 1. *Cf.* also the Leipzig Psalter, *ed.* C. F. G. Heinrici, 1904.

406*a*, No. 977 *should be* Or. 3580A(17*).

409*b*, 16. *Read* lxvi. 1.

— , note. *Cf.* also the Syriac form Ariston, for Arethusa (Payne-Smith 396, E. W. Brooks, *Letters of Severus* p. 522), now Er-Restân.

415*a*, 10. *Read* ⲡⲓⲟⲩⲧⲣⲟ.

416*a*, note. On crucifixion *cf. Miss. franç.* iv. 330.

417*b*, 2. ἀθλητής rather than αὐλητής.

424*b*, Nos. 1016, 1017 *should be* Or. 5992* and 5993*.

425*b*, 7 from bottom. The name doubtless ⲡⲁⲃⲉⲣϩⲟ Νεφερώς. *Cf.* ⲡⲁⲣϩⲟ, *Acad. des Inscr., CRs.* 1904, 525.

426*a*, note 3. *Read* Ashmunain.

433 , 434, Nos. 1041, 1042, 1043 *should be* Or. 6017*, 6018*, 6019*.

435*b*, 3 from bottom. *For* ⲛⲥϩⲁ *read* ⲛⲥϩⲁⲓ.

437*a*, note 6. κωμηκάτοικος occurs in a Leipzig papyrus to be published by Prof. Mitteis.

440*b*, 14. *Read* ⲡⲙⲟⲩ.

453*a*, 7. *Read* γεωργ(ος).

455*b*, No. 1083 *should be* Or. 6008*.

488*a*, last but 1. *For* $8\frac{1}{2}$ *read* $2\frac{1}{2}$.

501*a*, note 2 (also 491*a*, note), ⲗⲁϫⲁⲙⲉ is not, it appears, an exclusively Theban title. The papyri Or. 6201 ff. (acquired since the completion of this volume) have several instances of it and come from a district N. of Siut.

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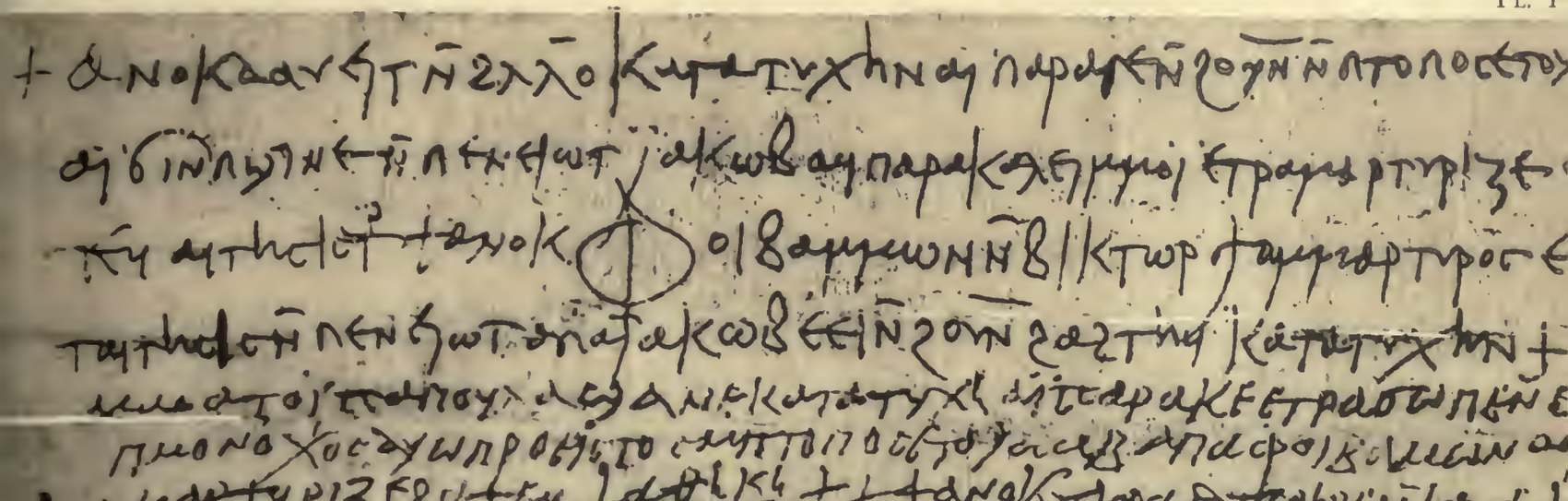

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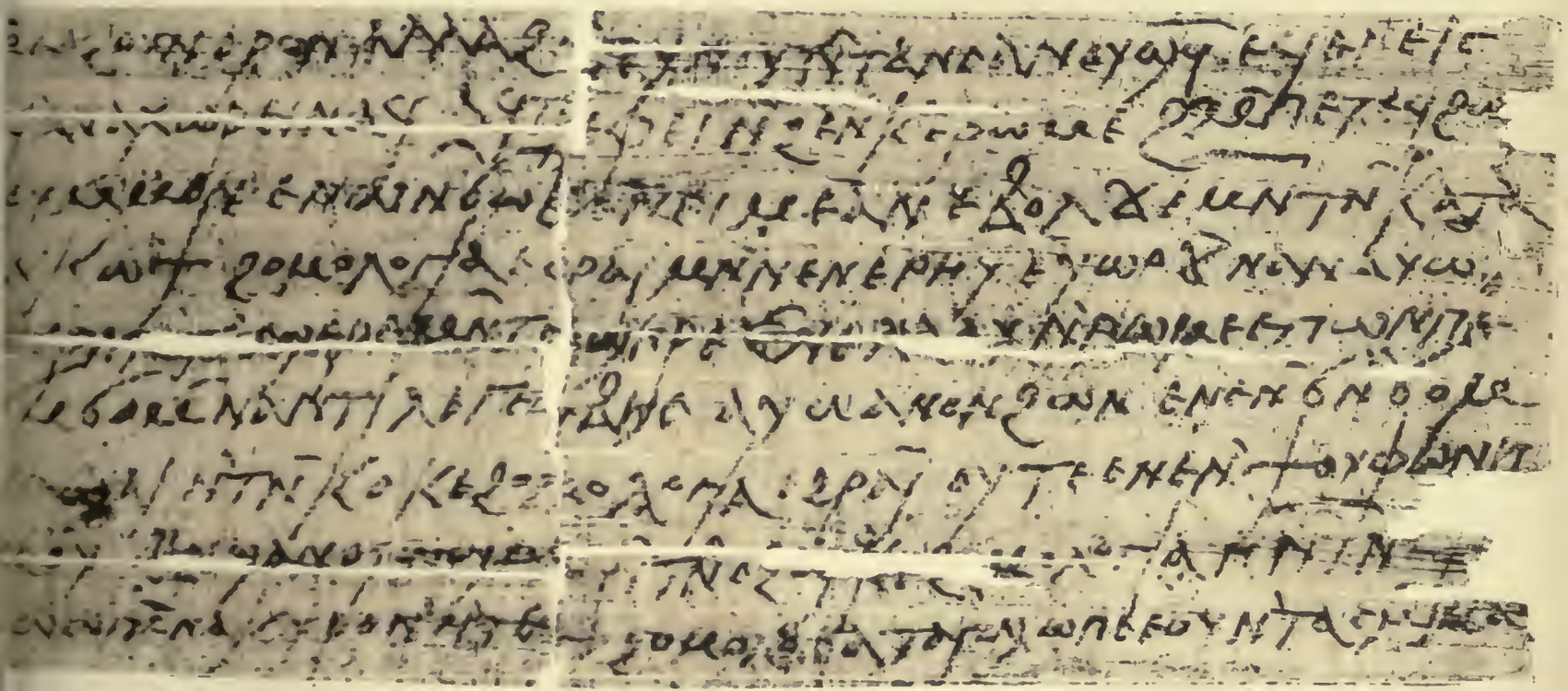

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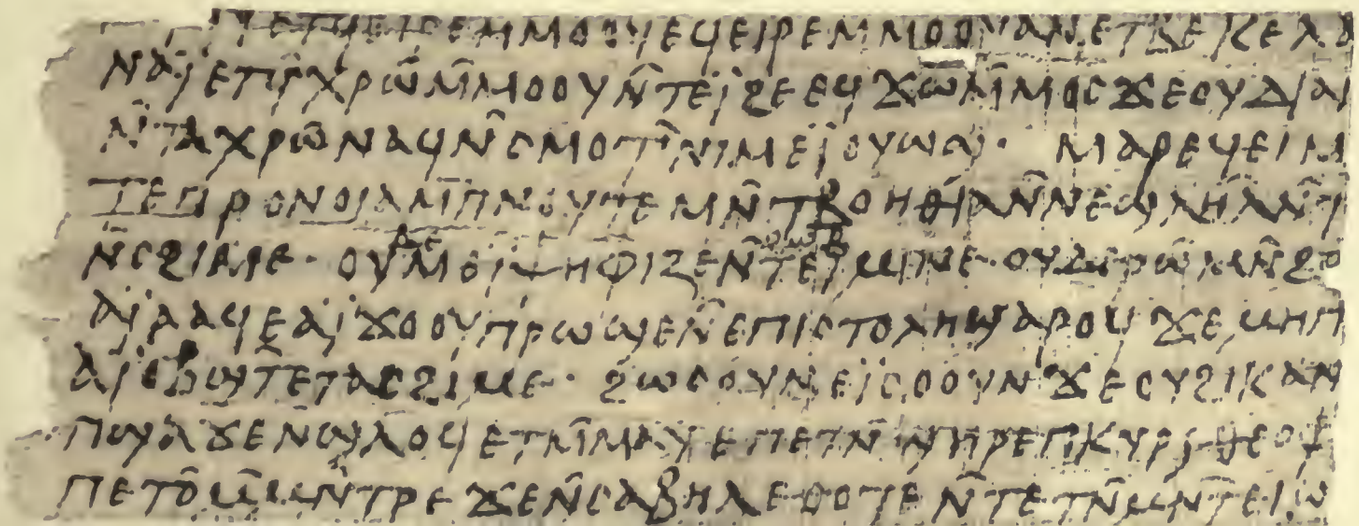

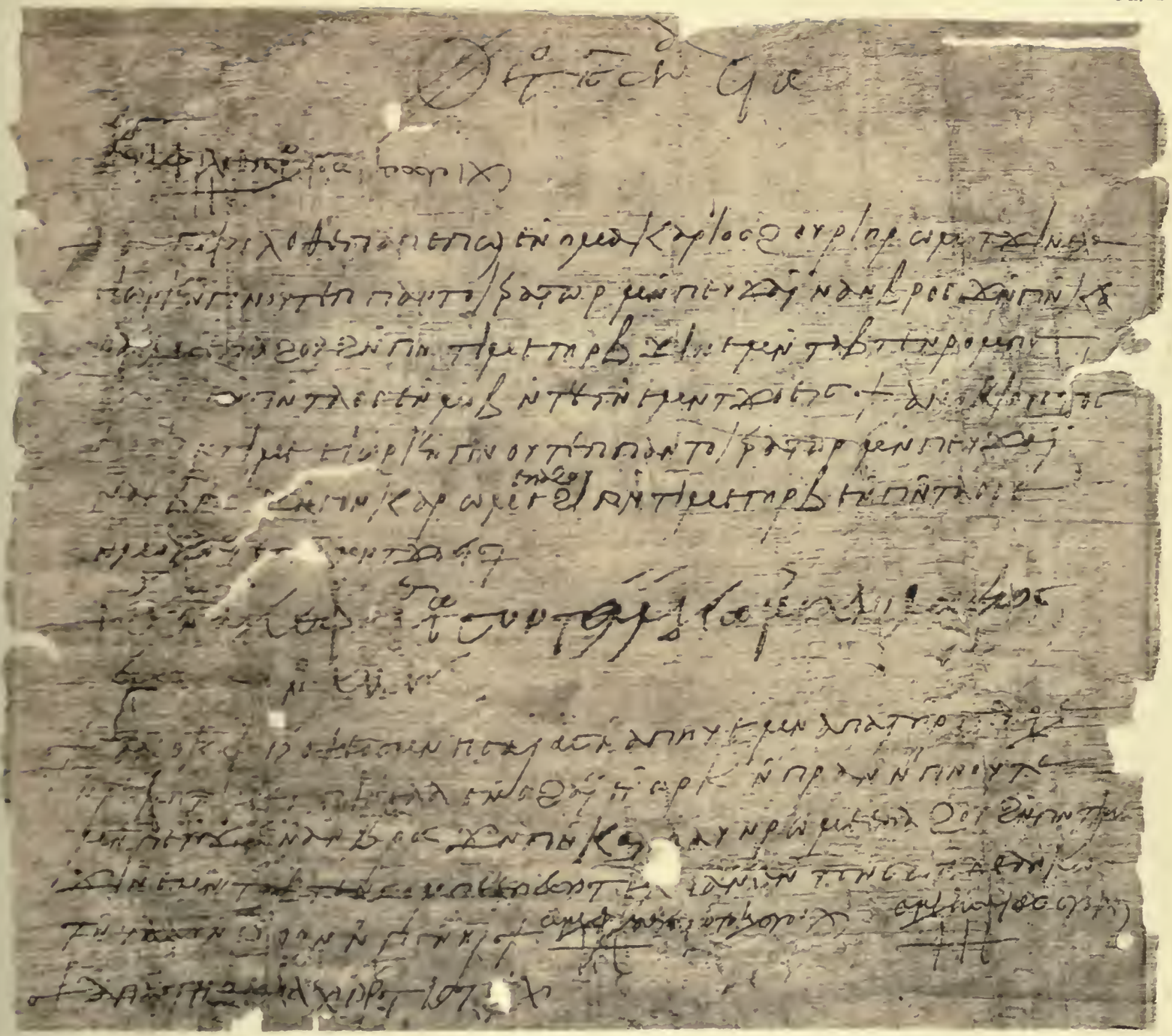

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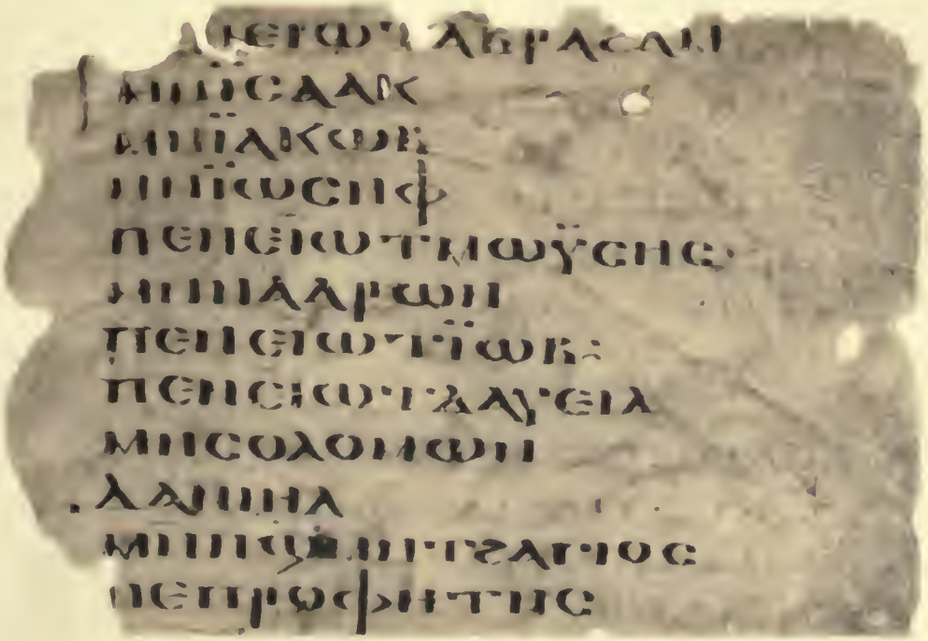

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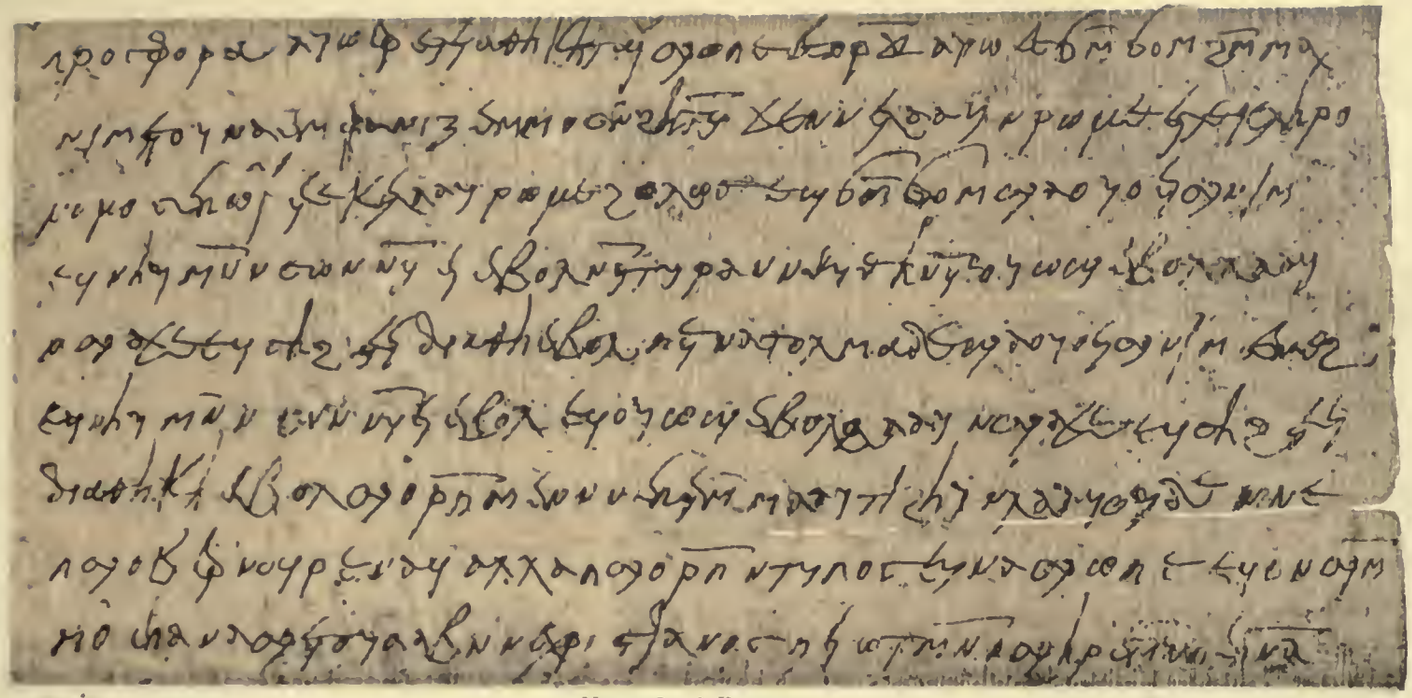

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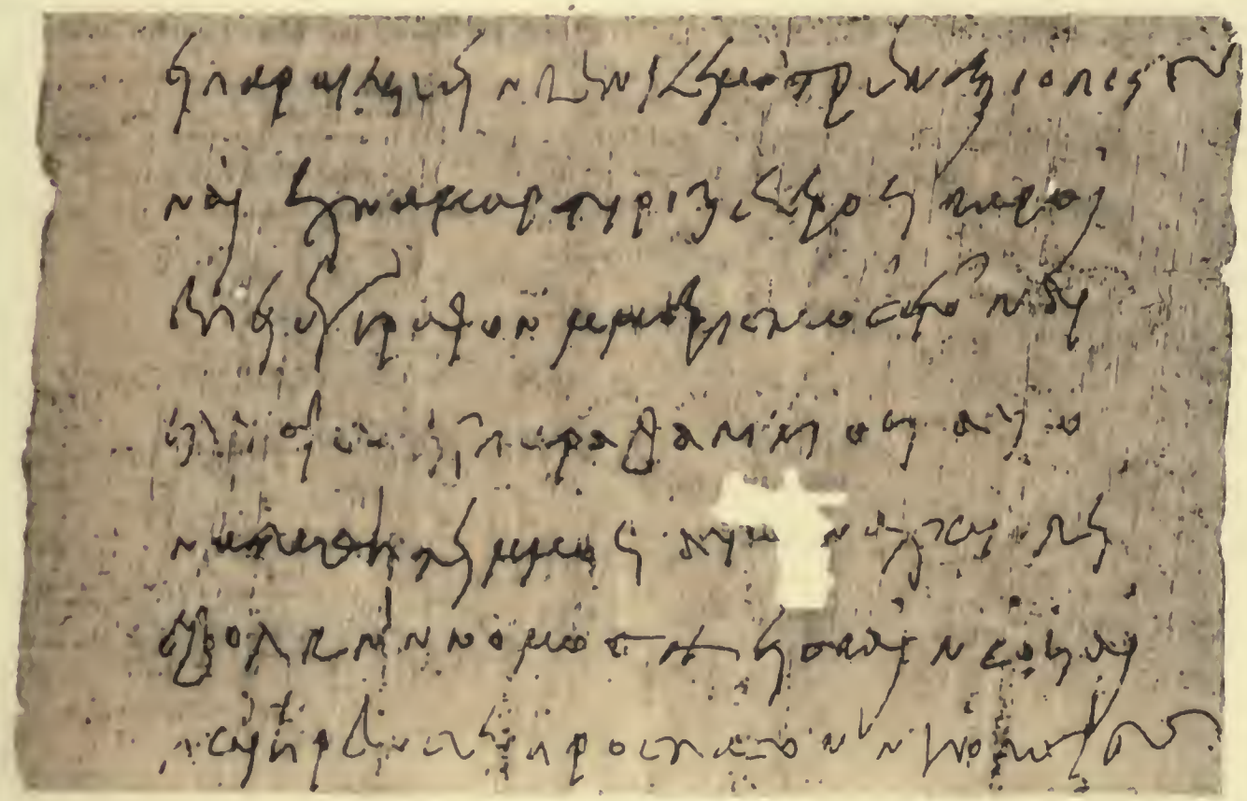

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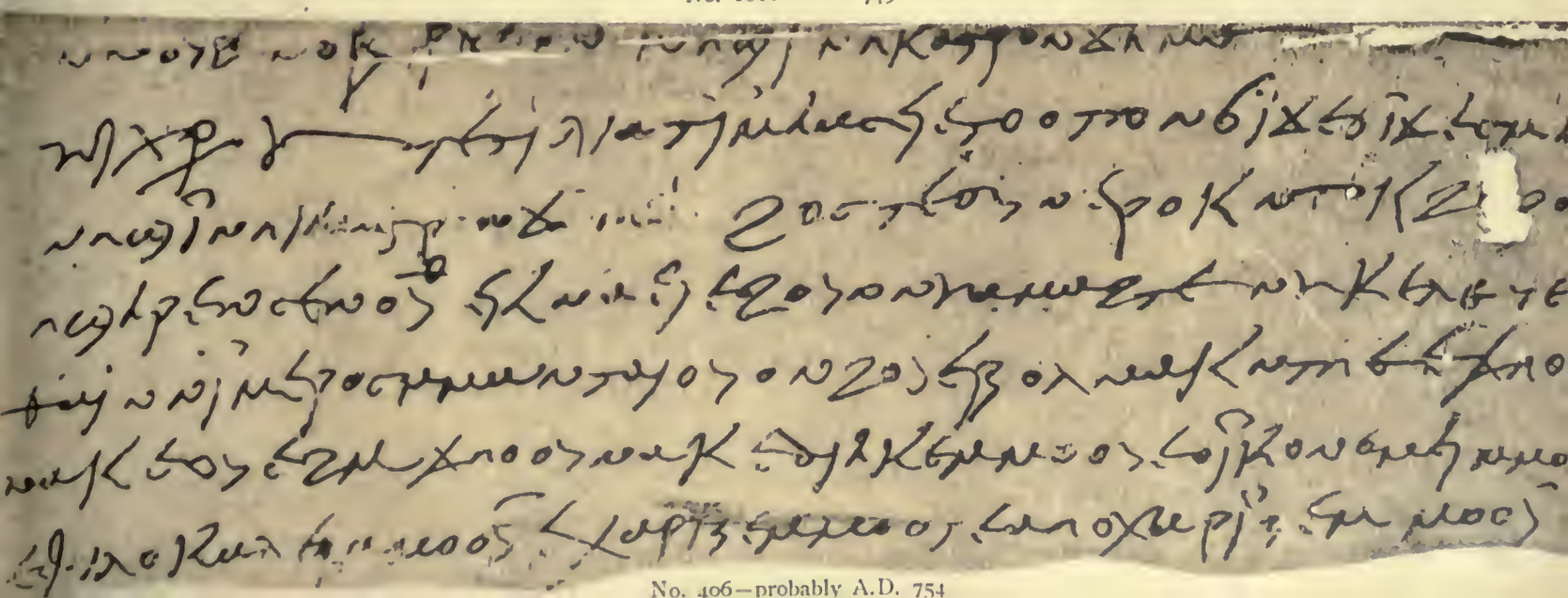

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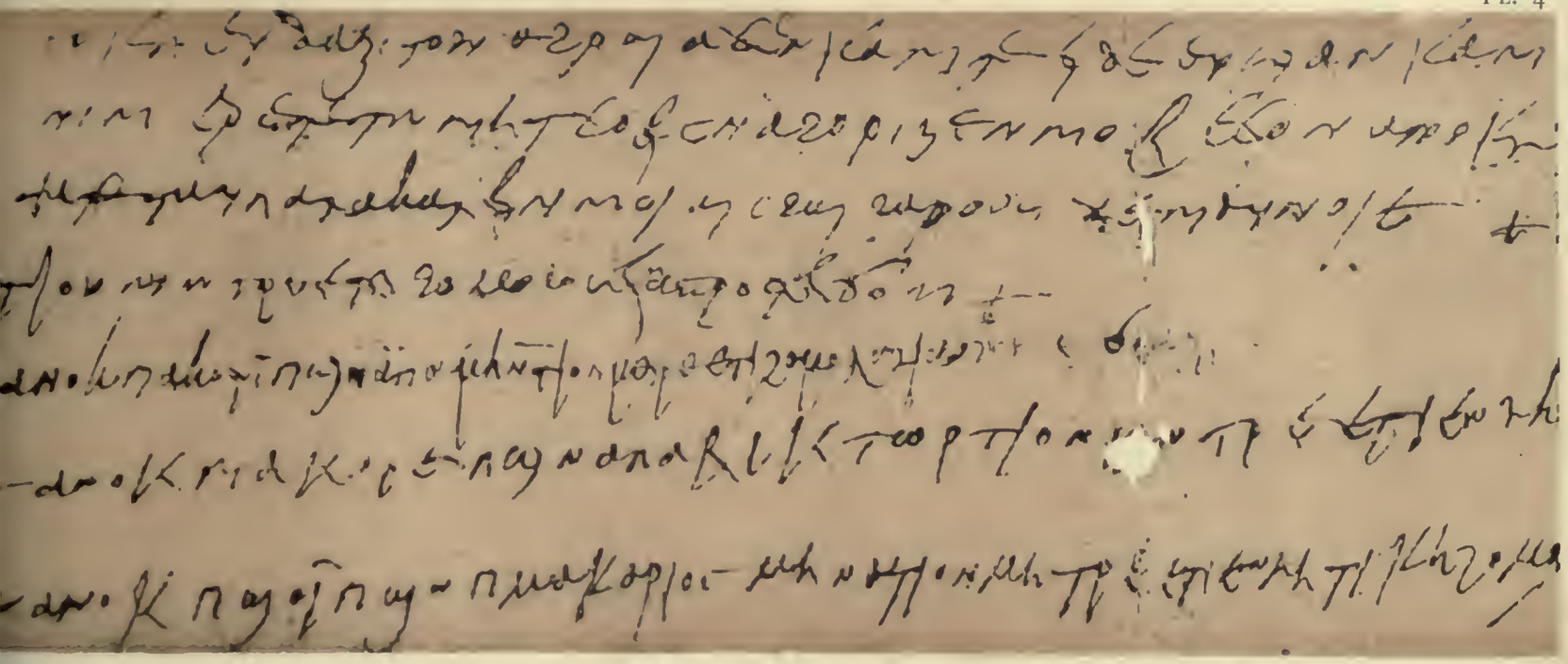

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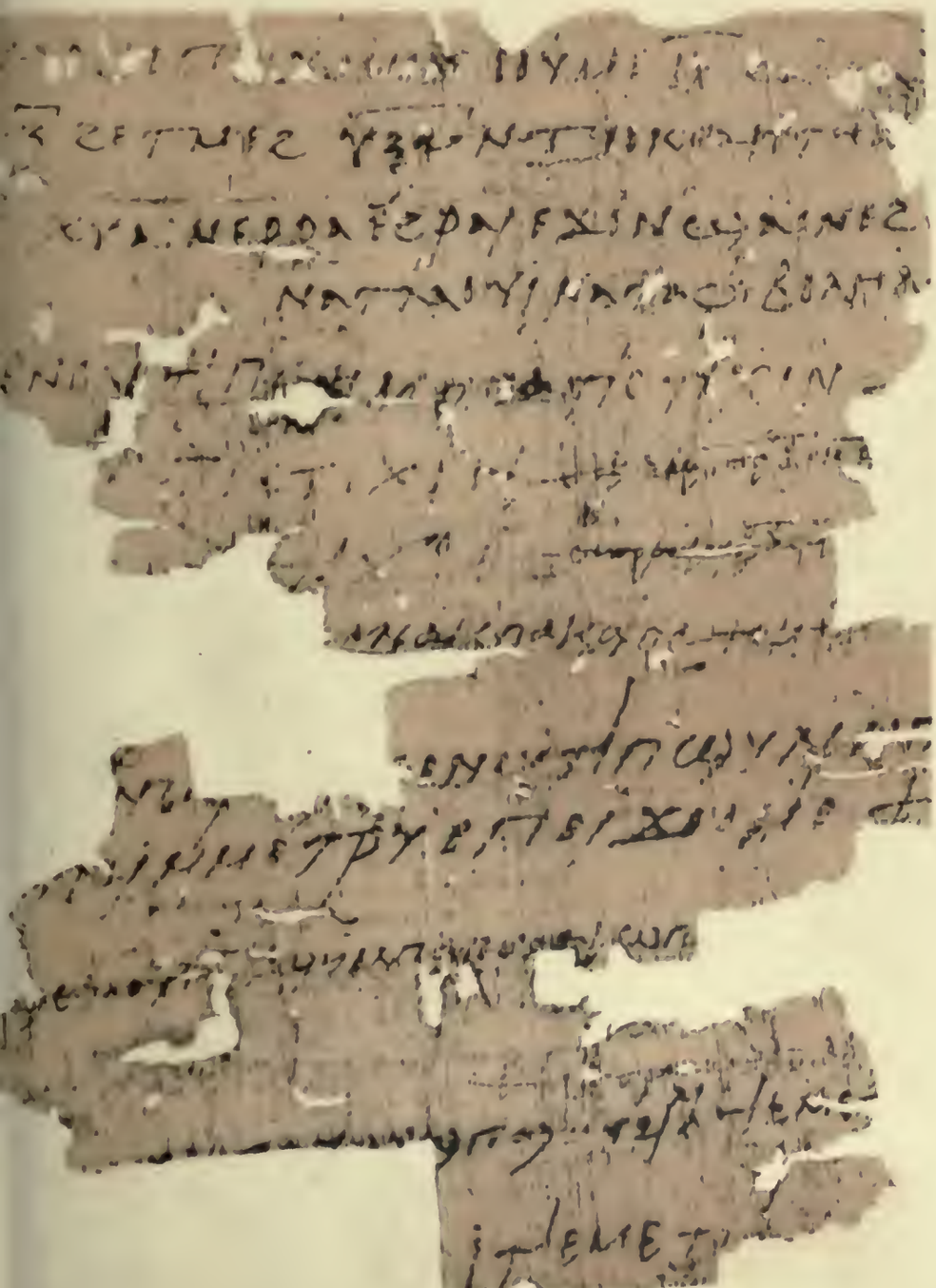

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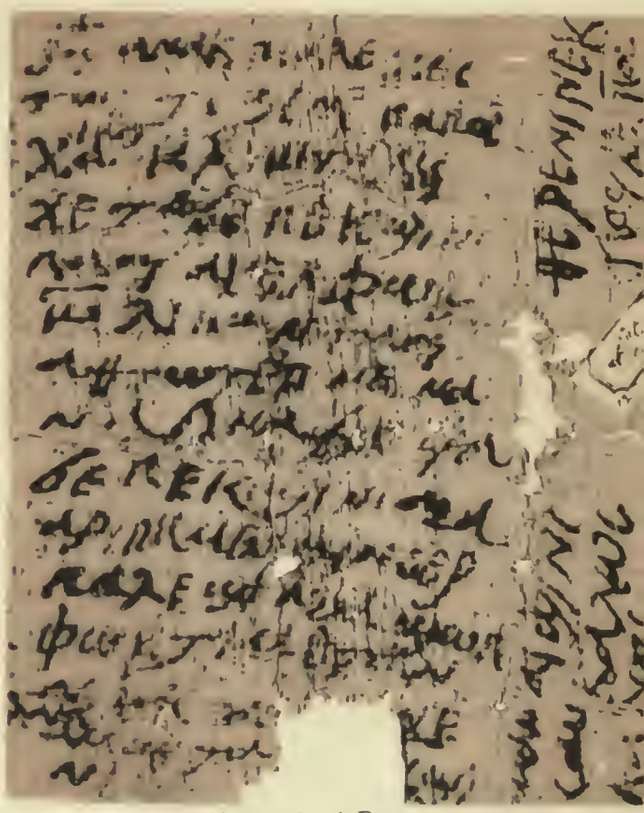

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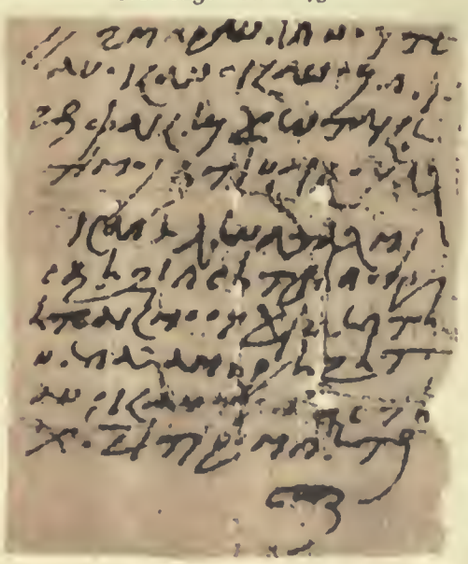

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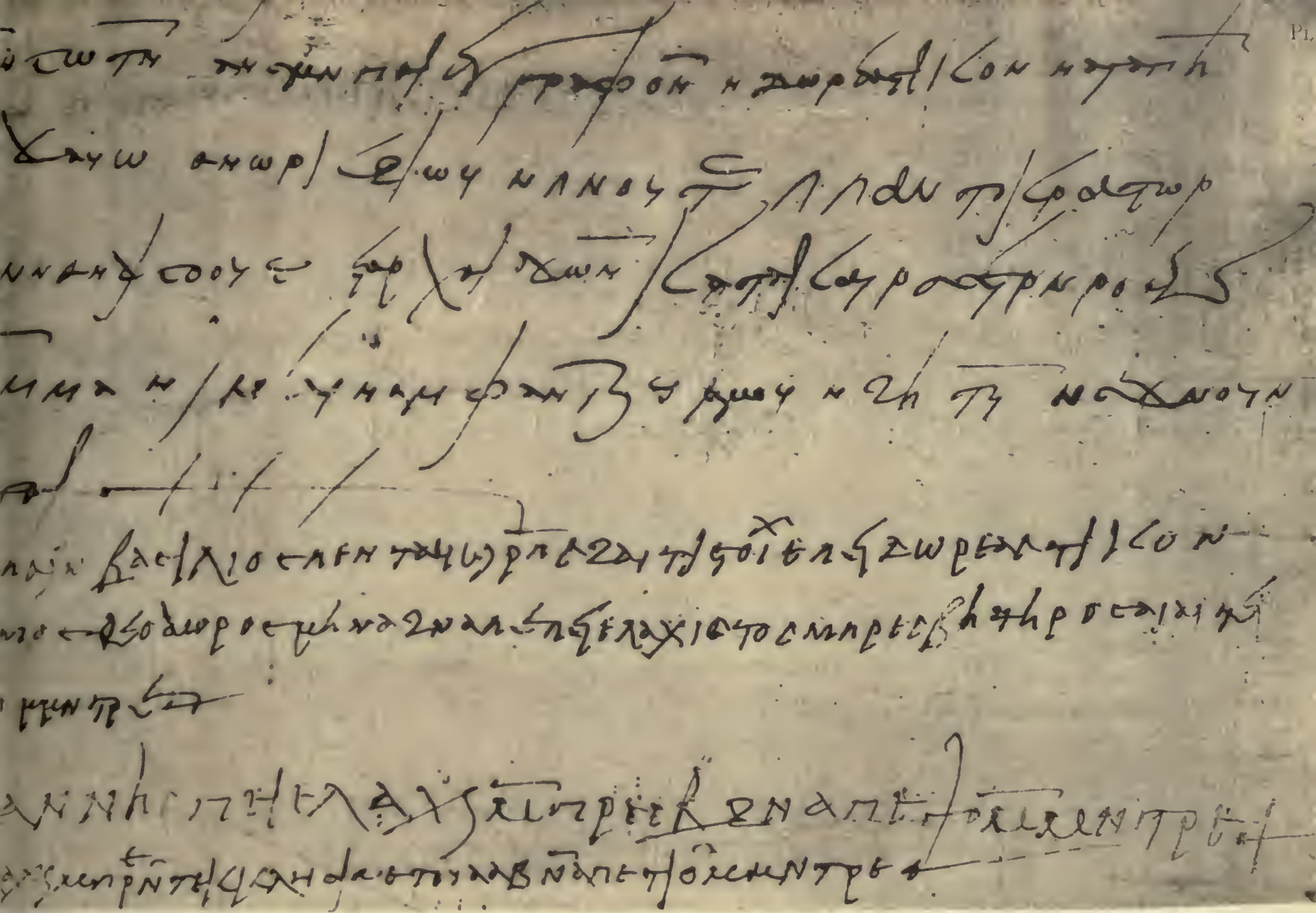

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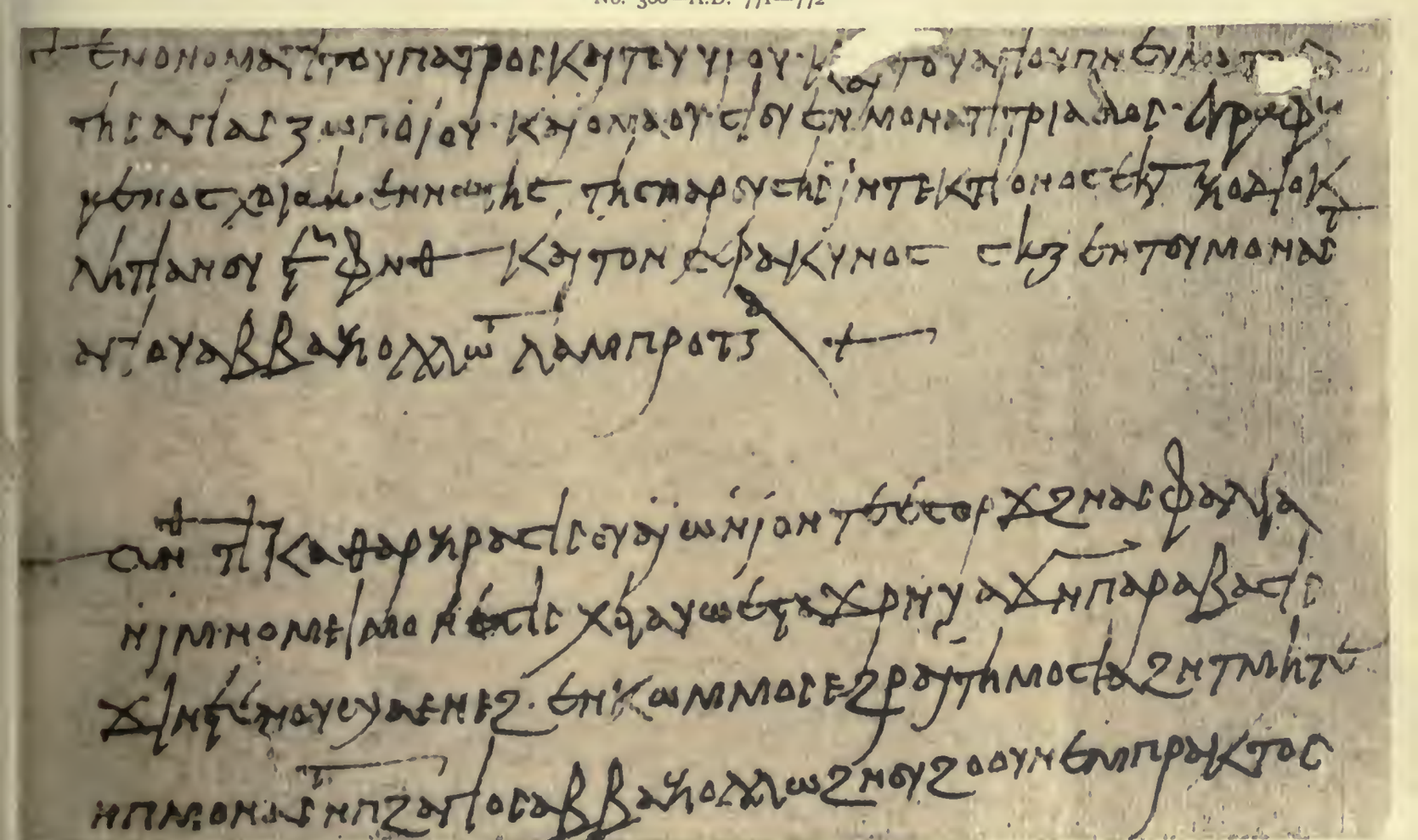

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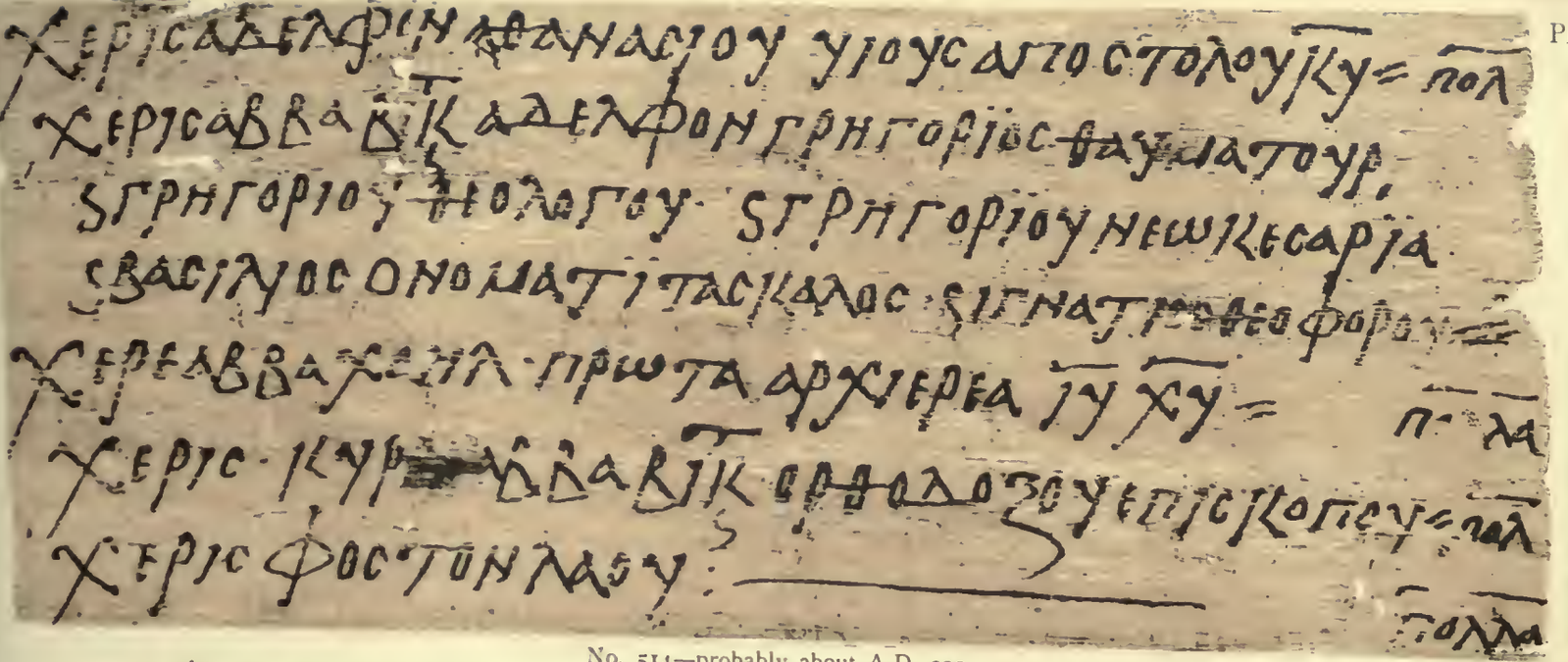

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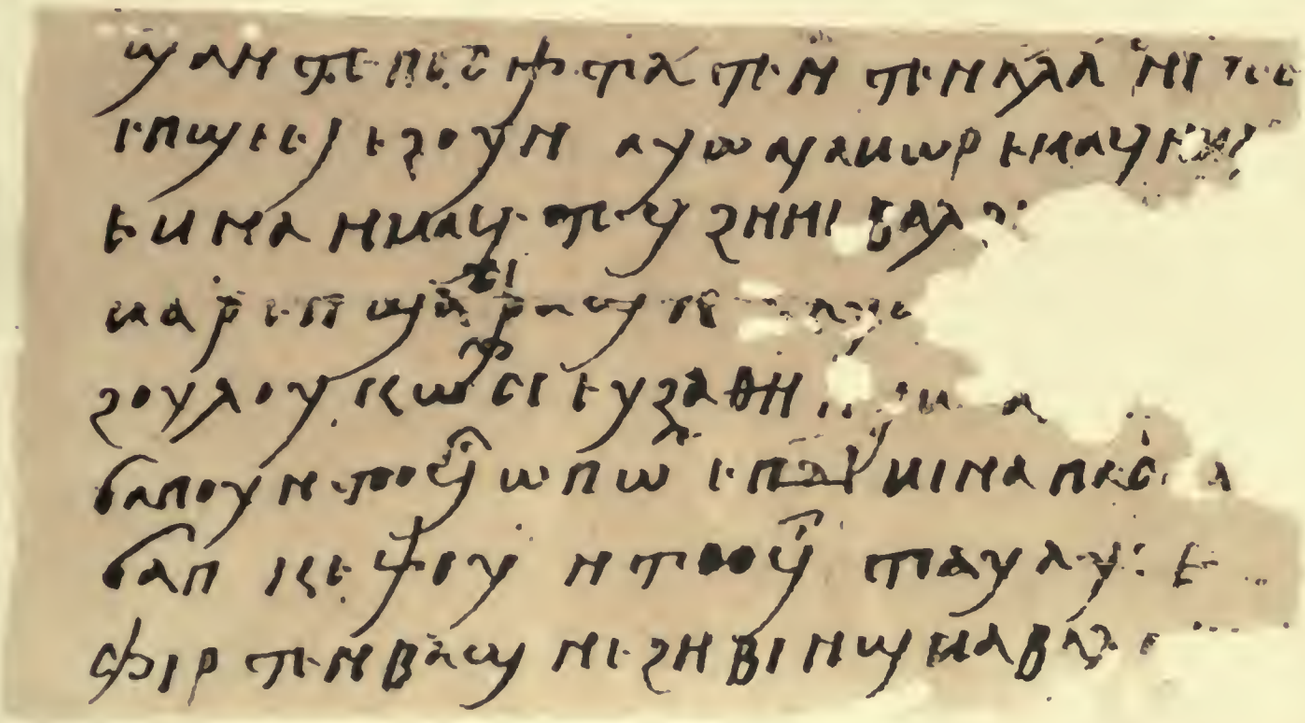

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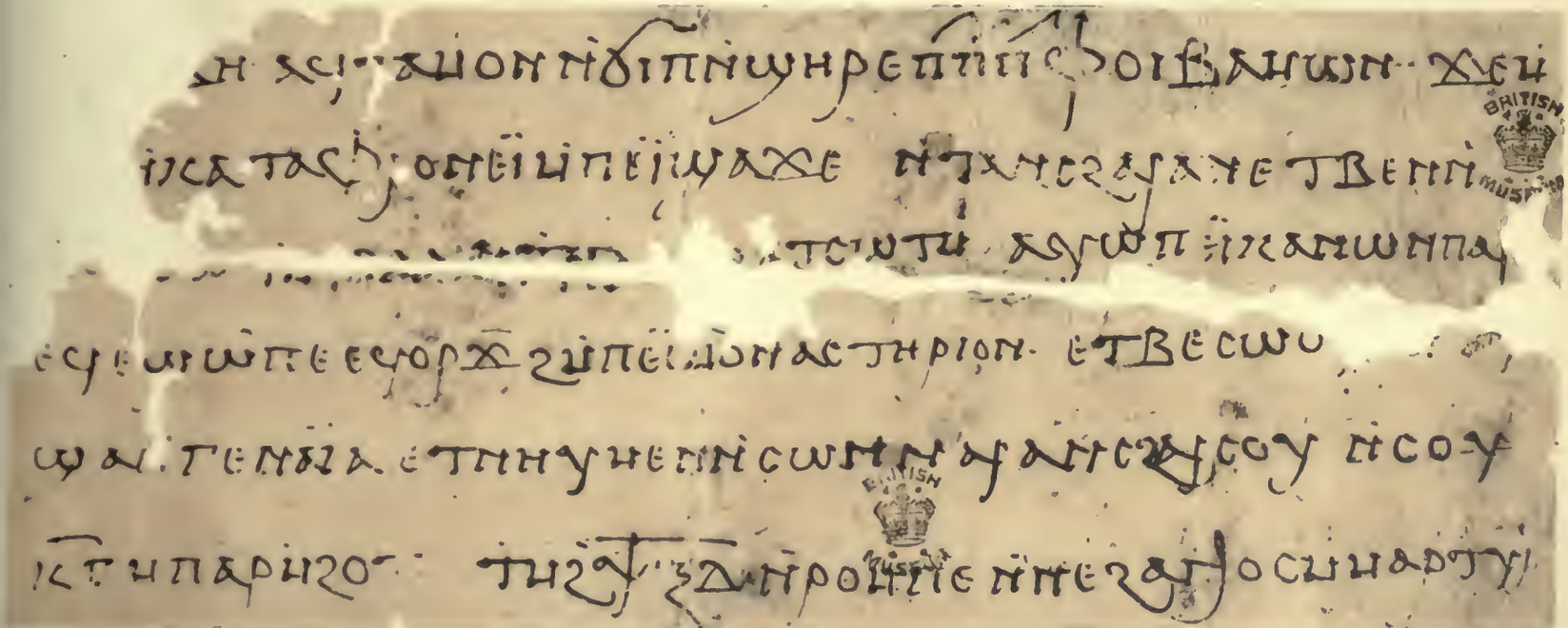

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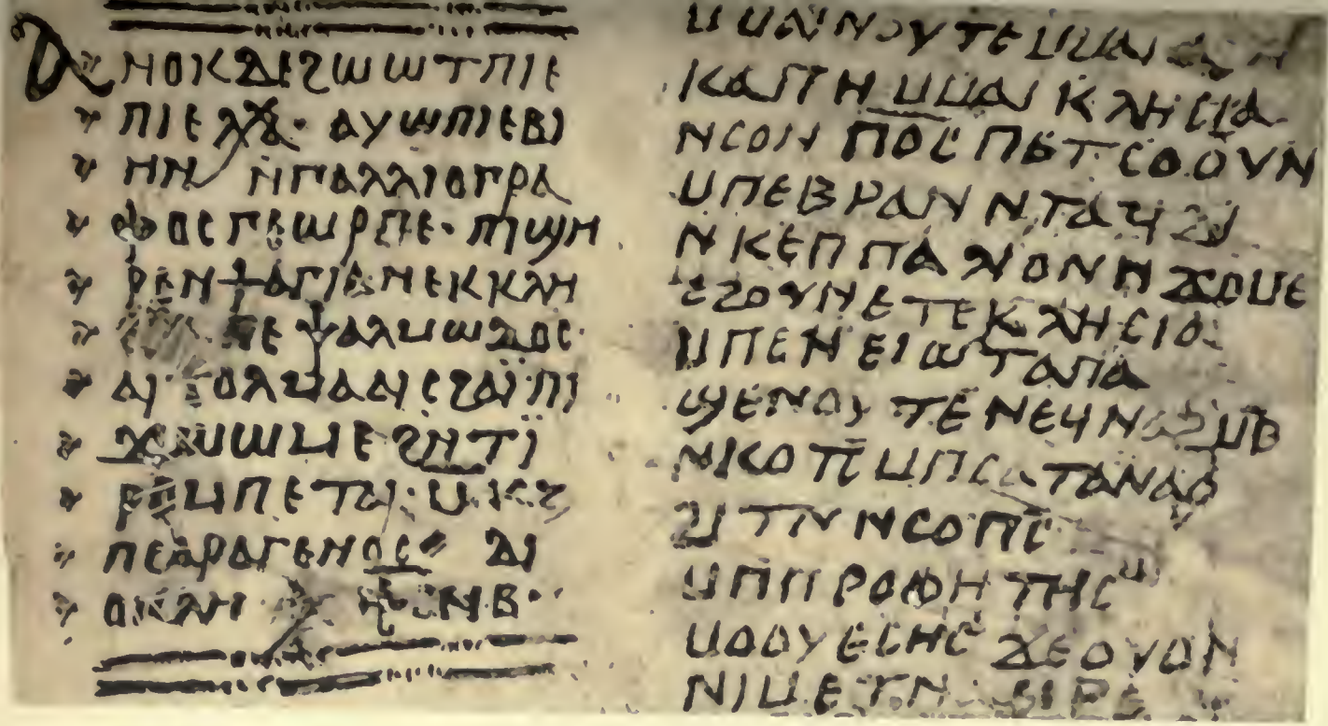

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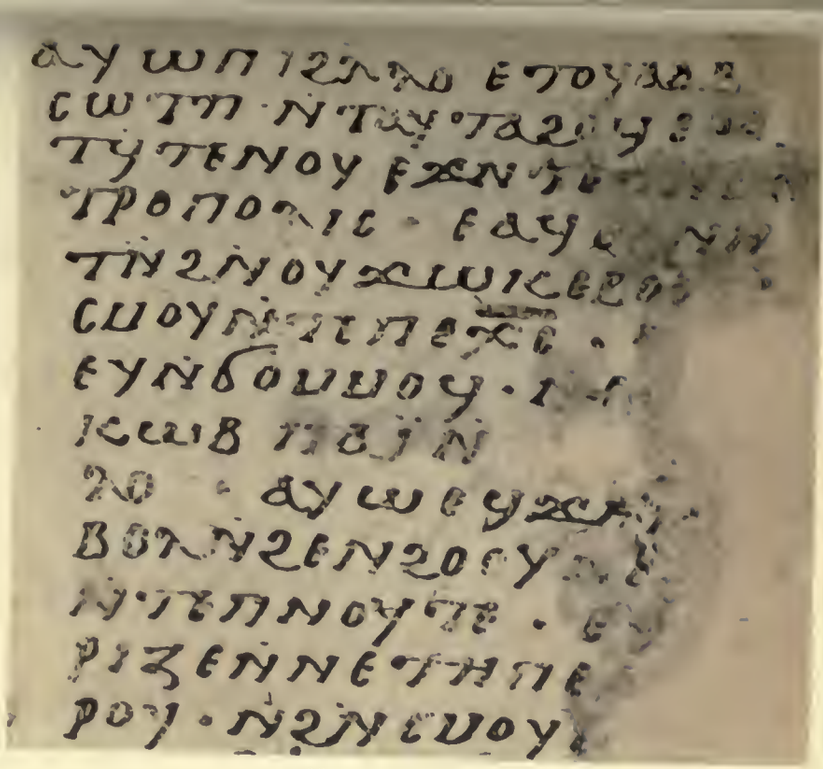

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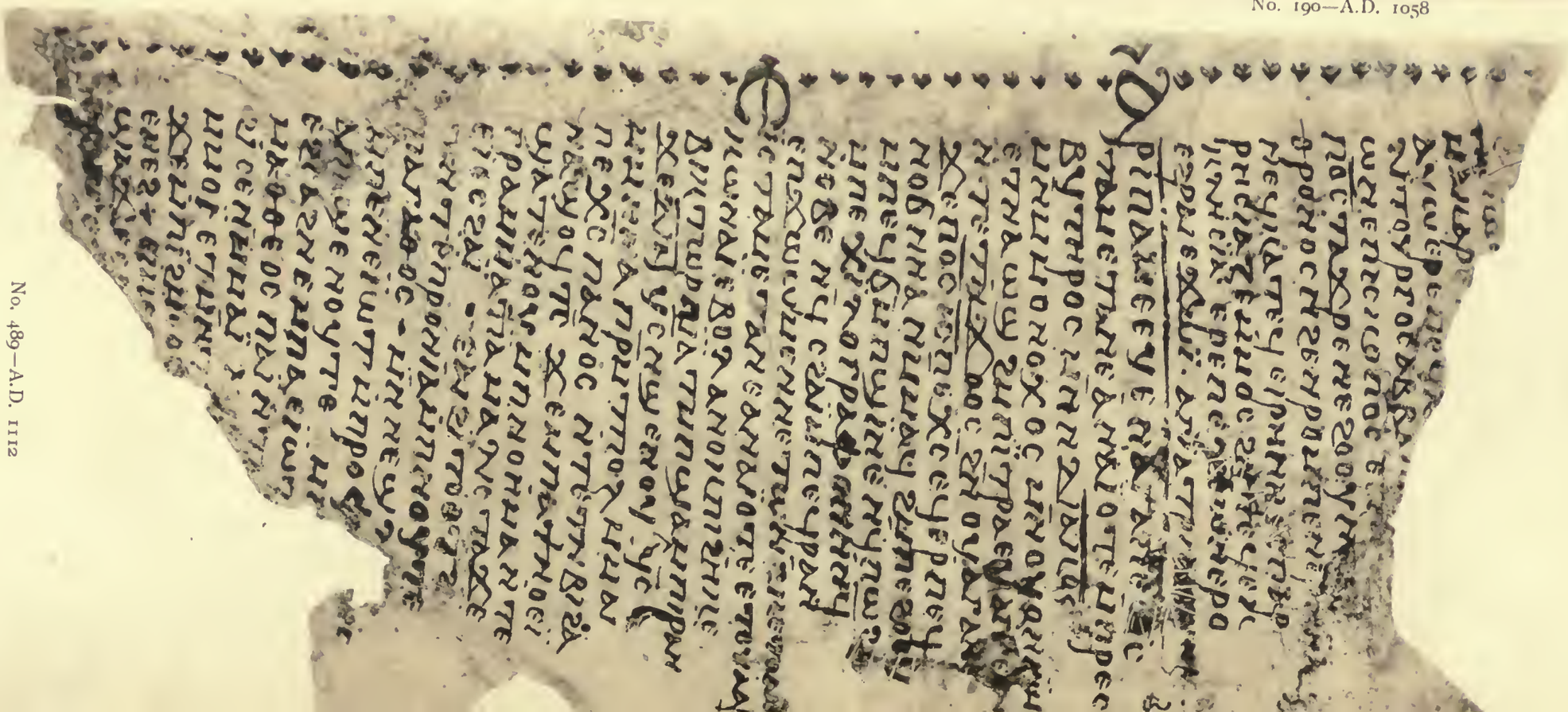

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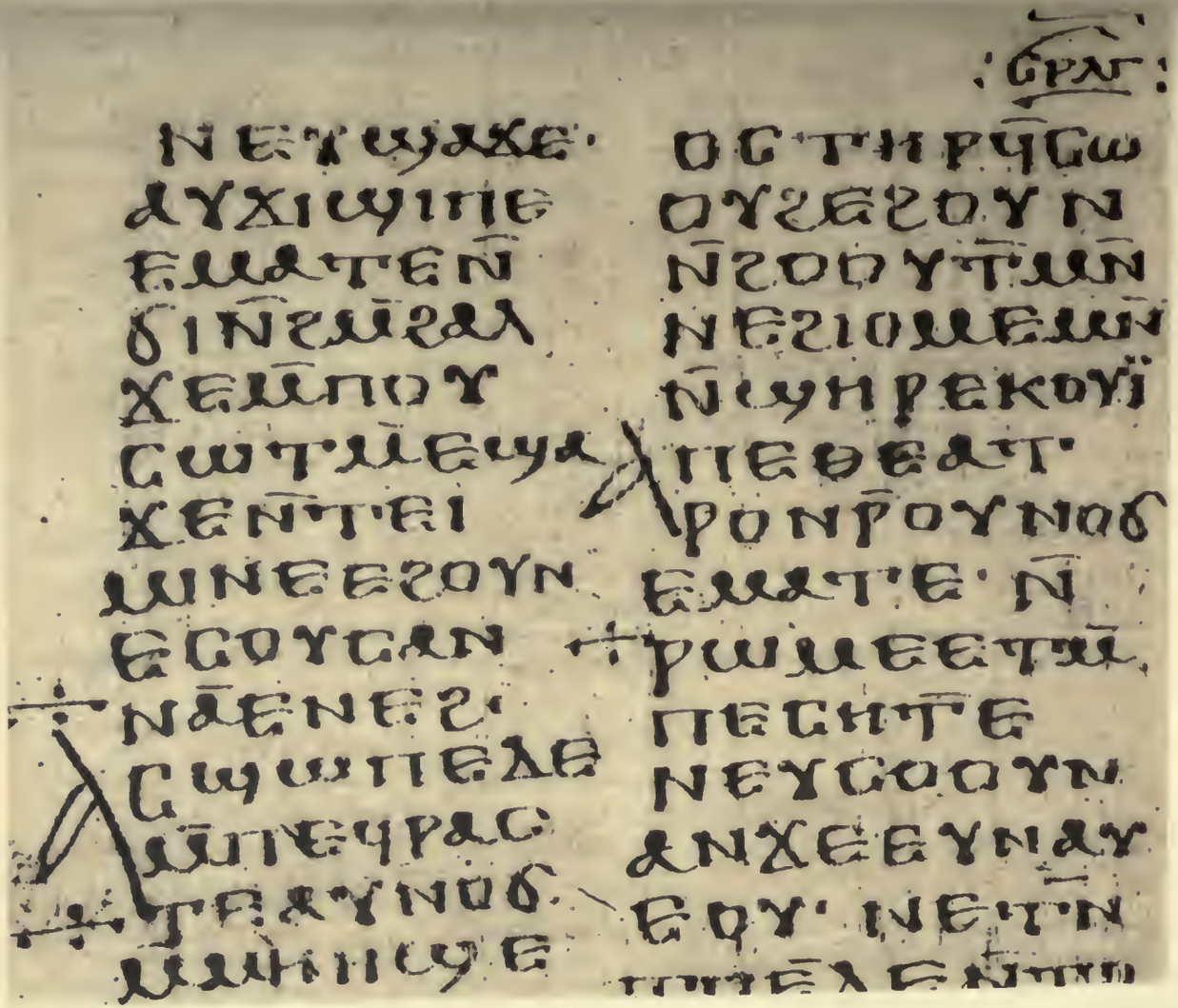

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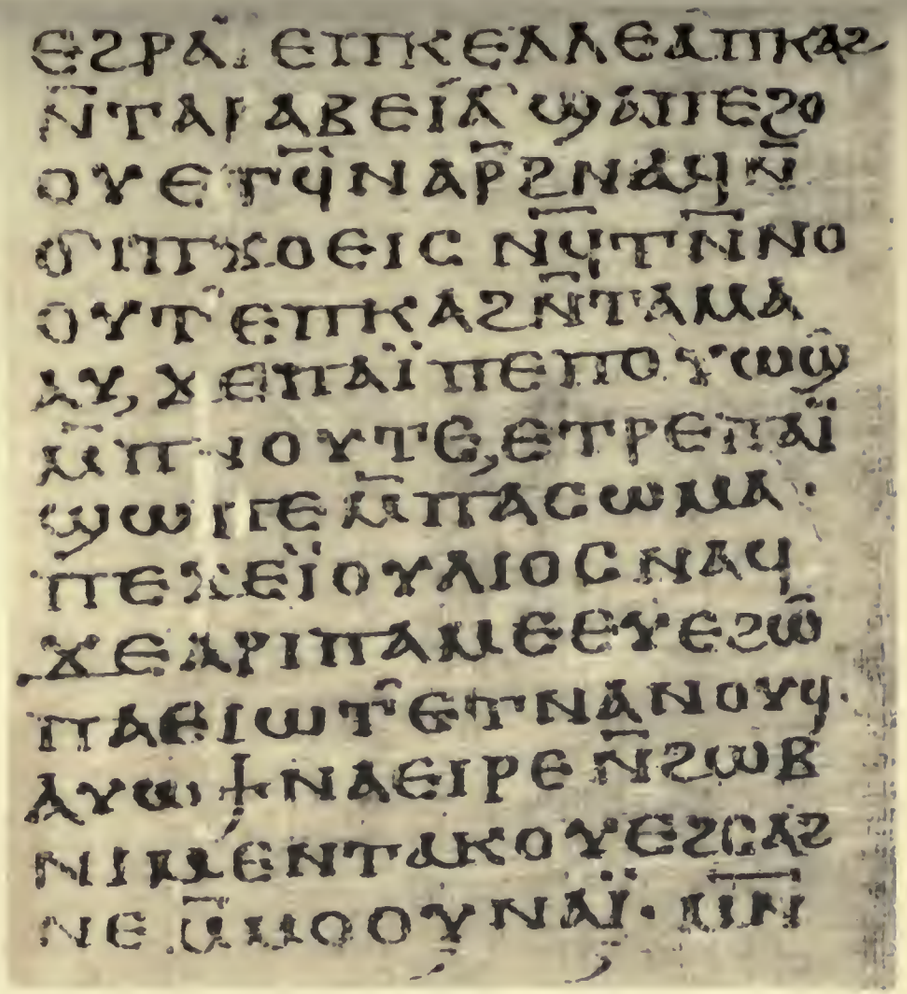

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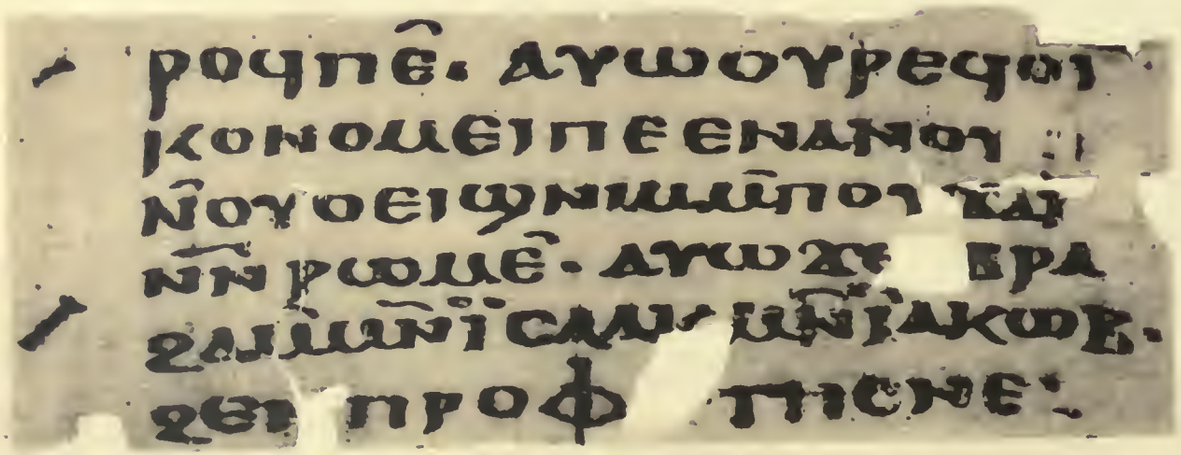

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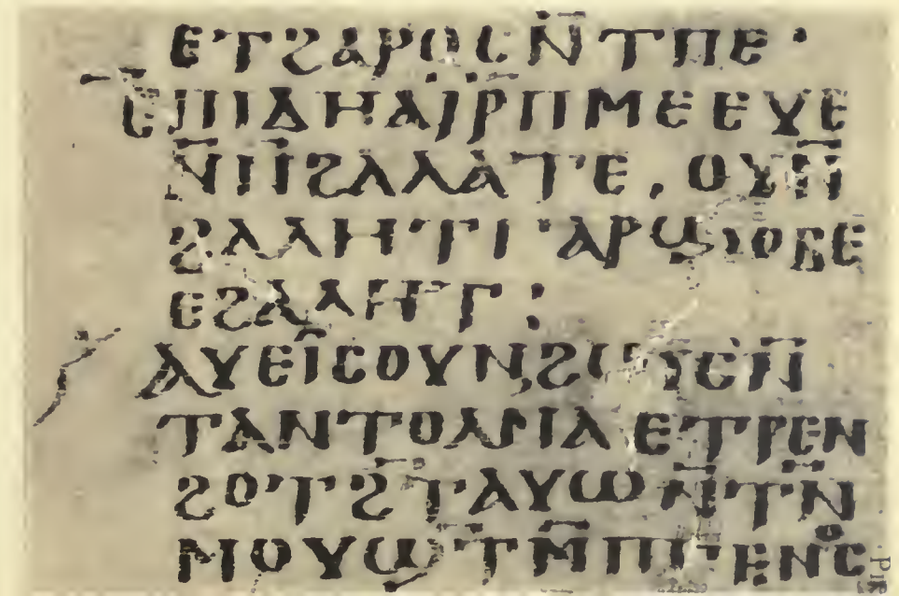

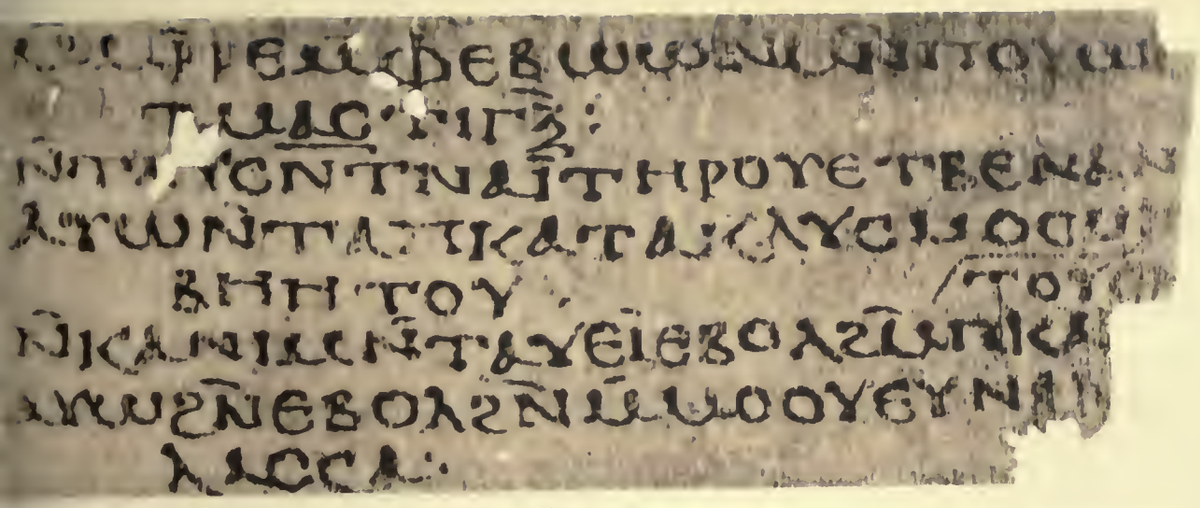

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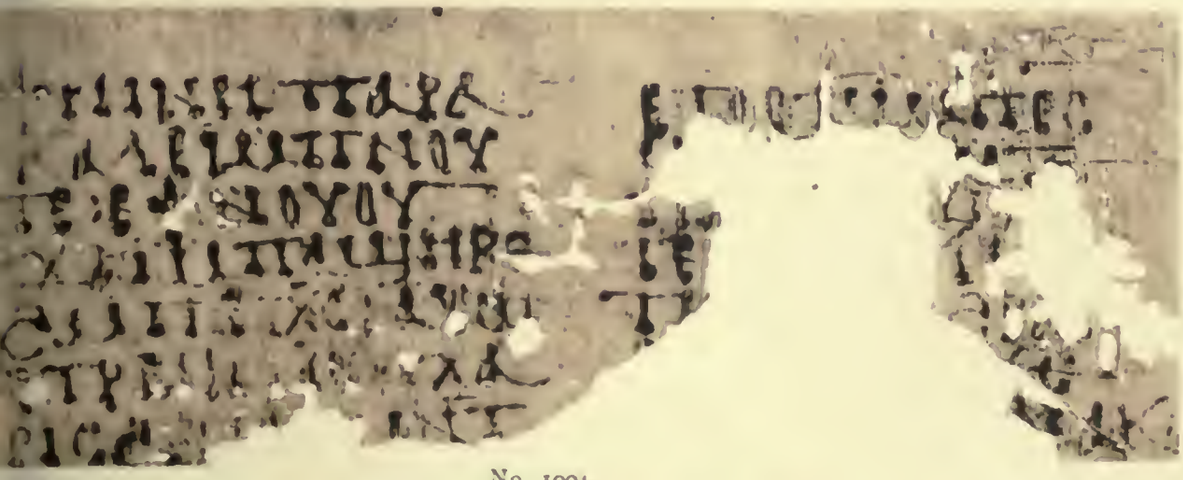

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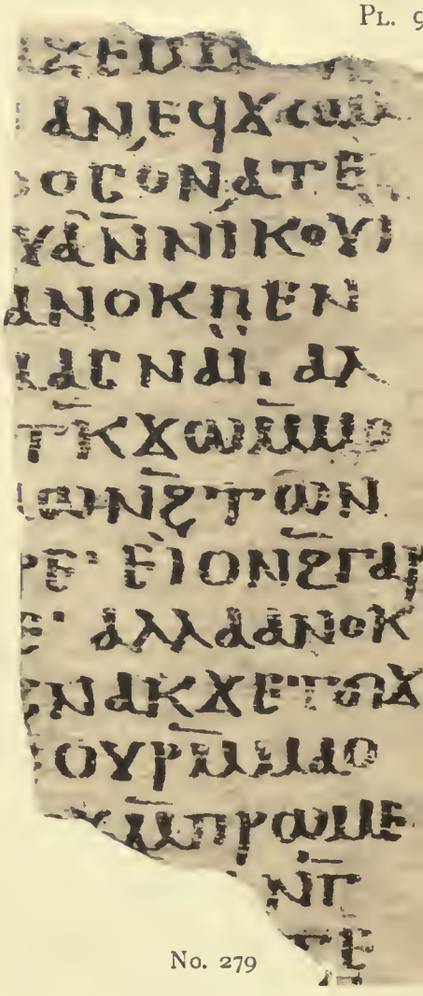

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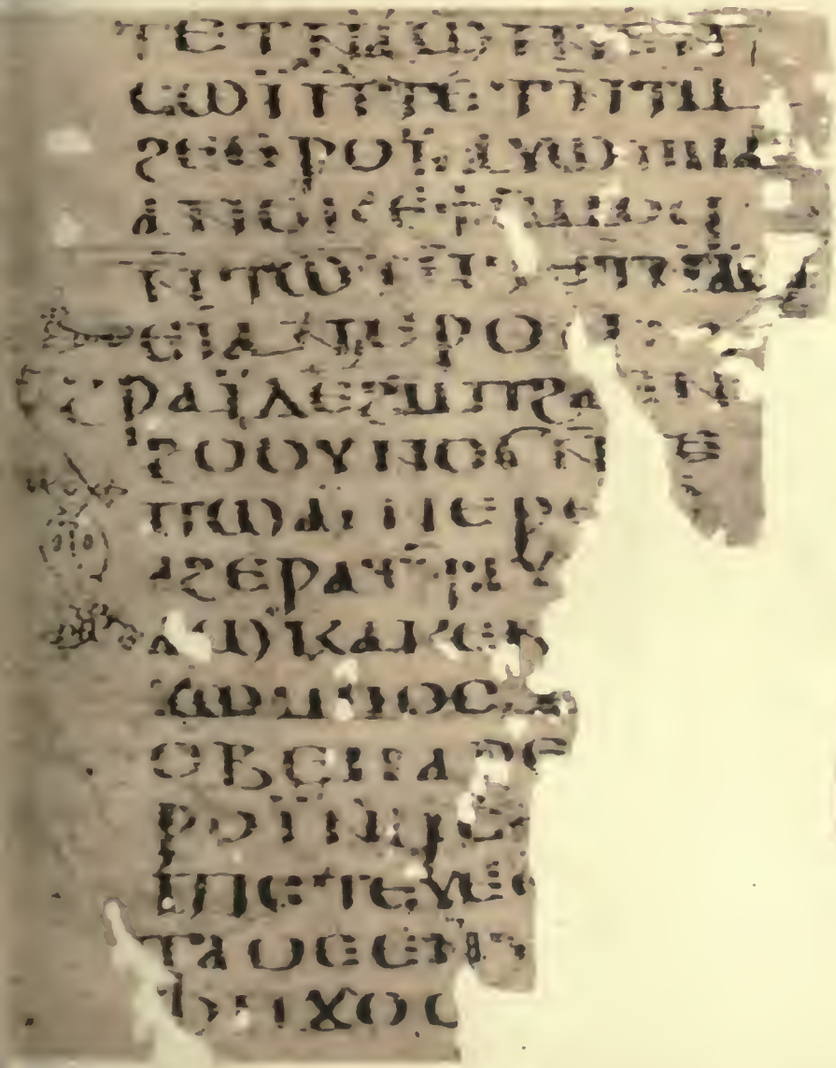

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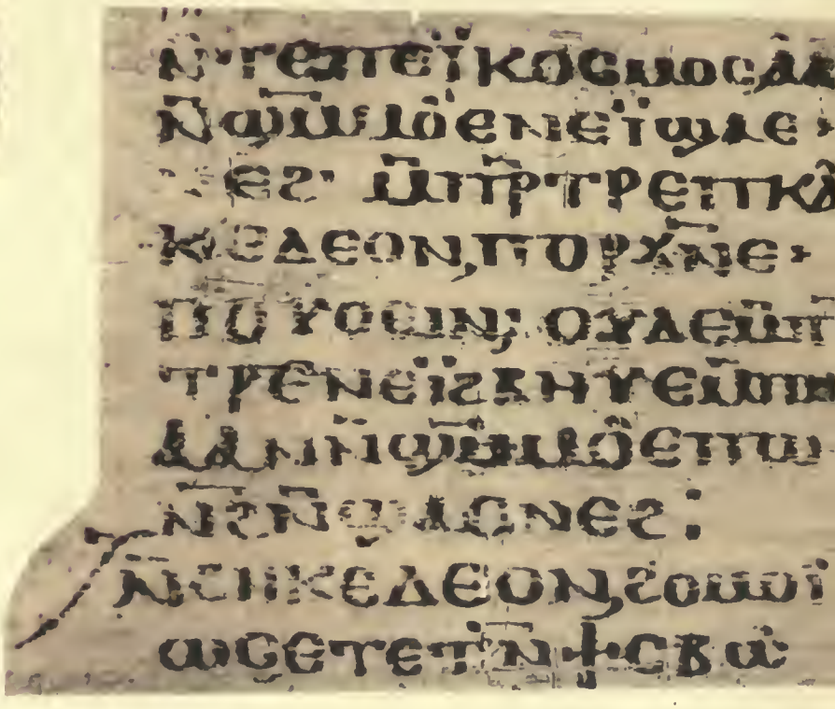

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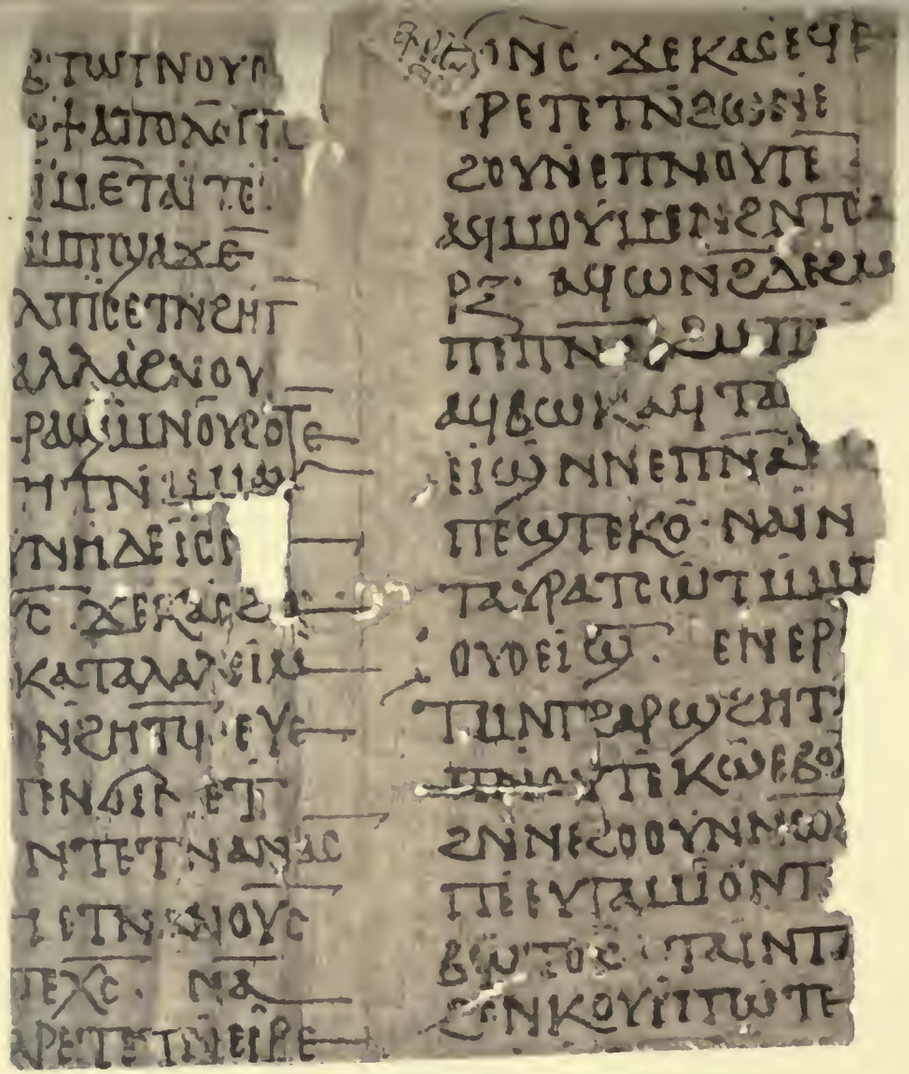

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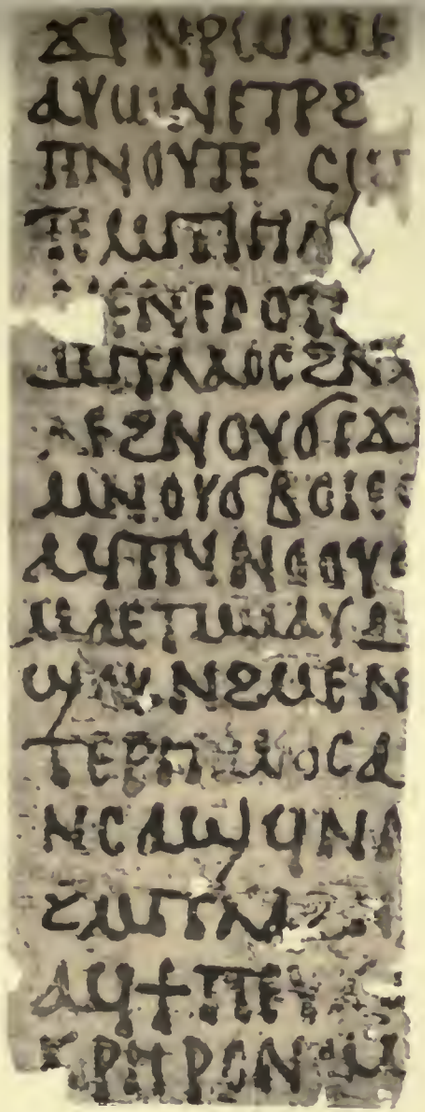

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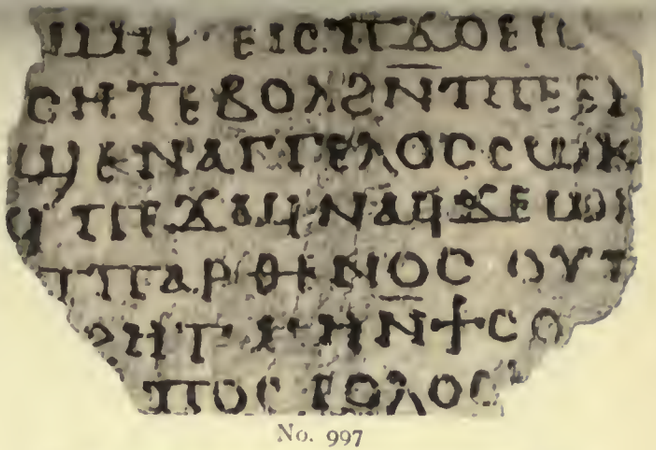

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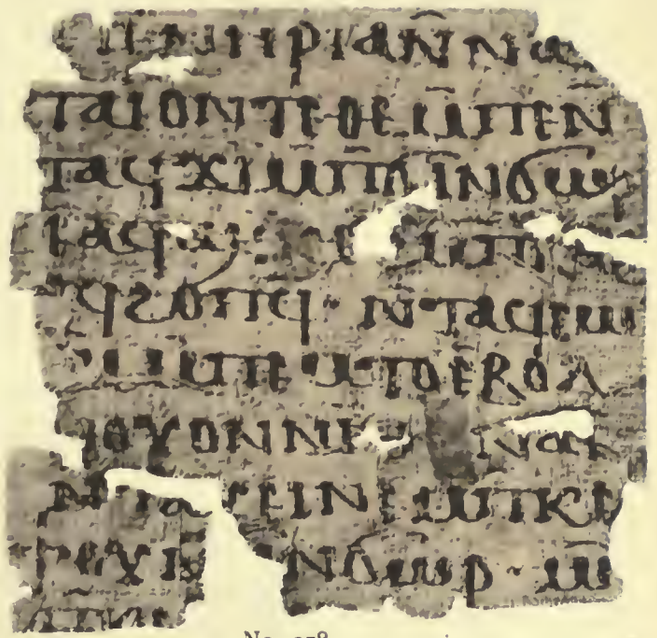

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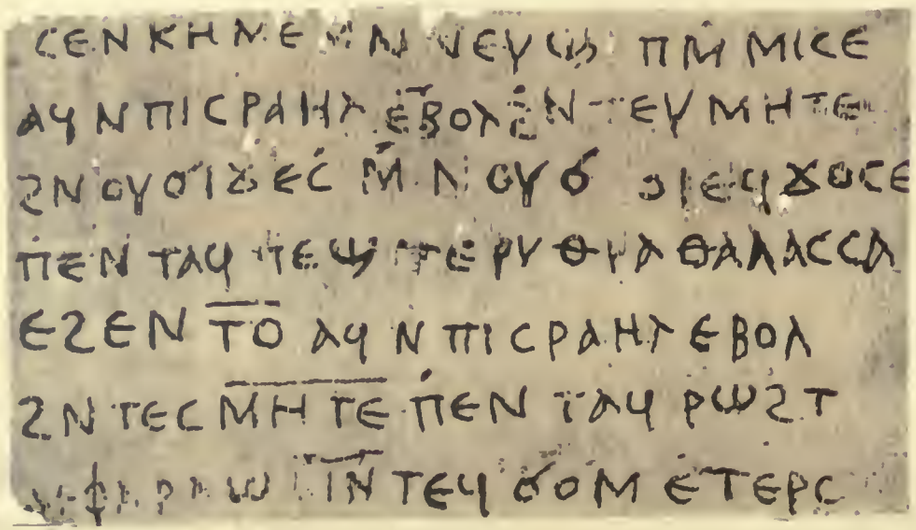

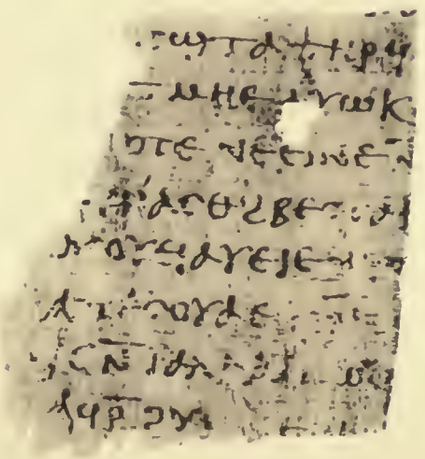

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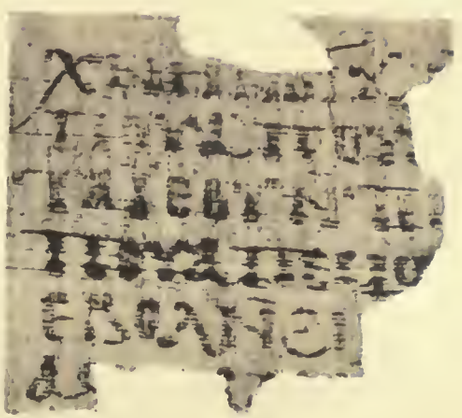

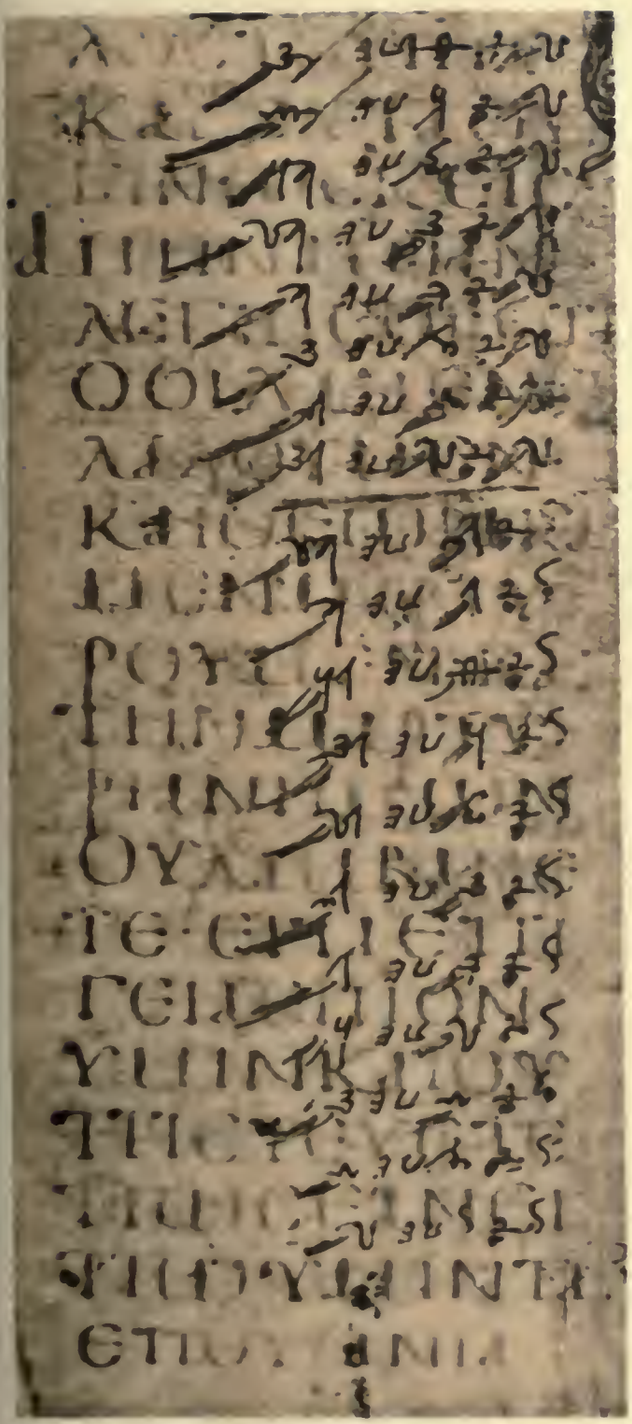

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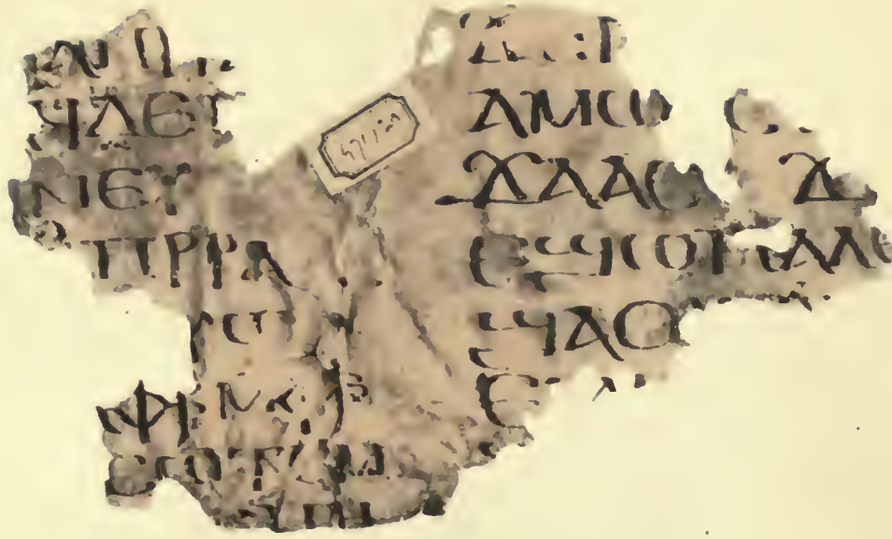

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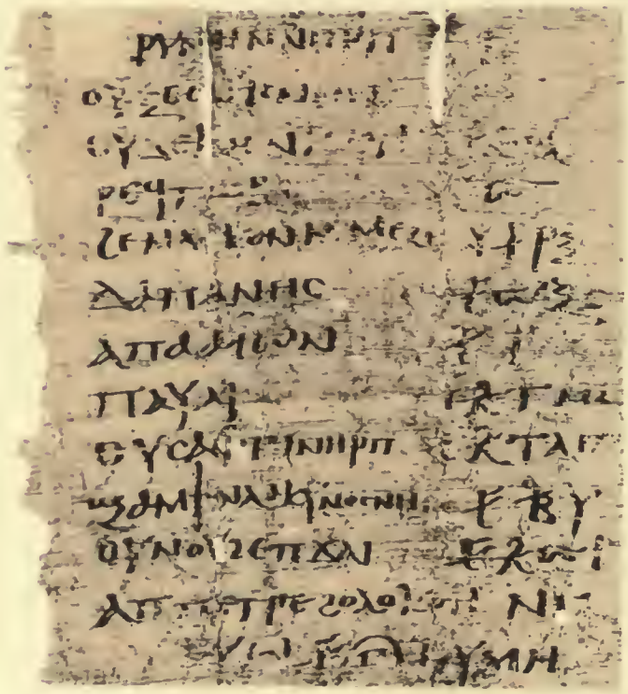

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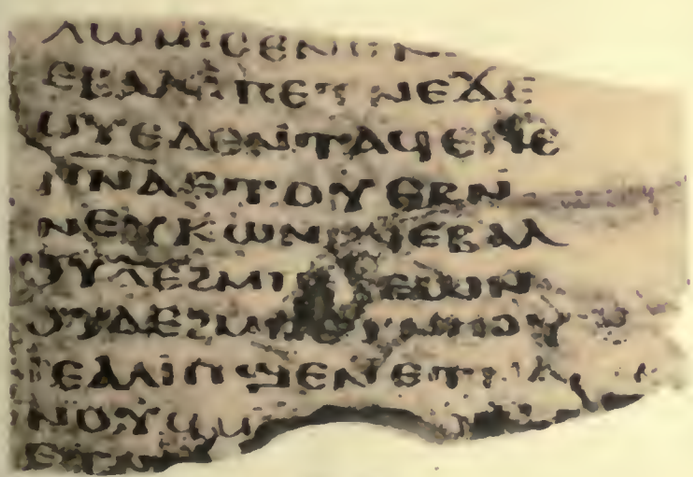

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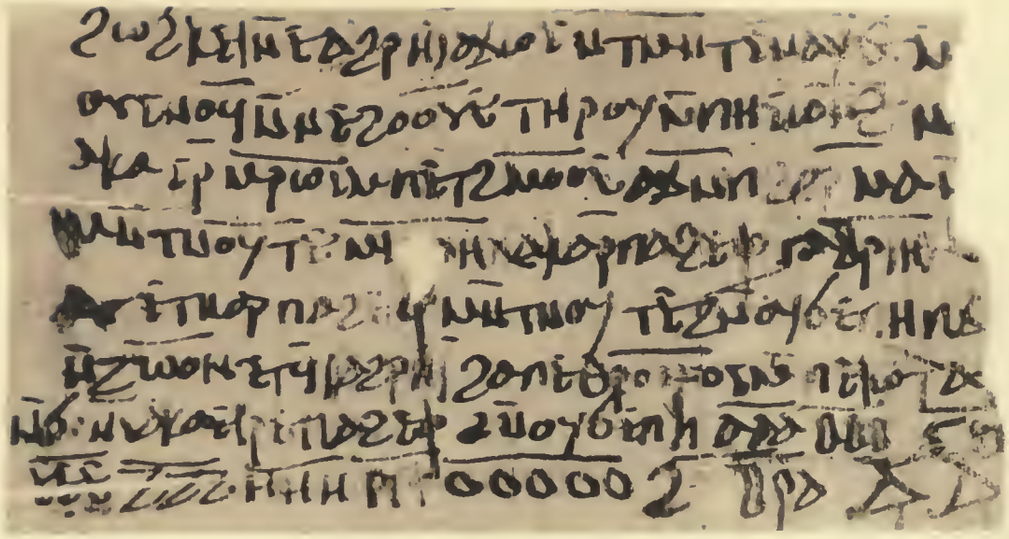

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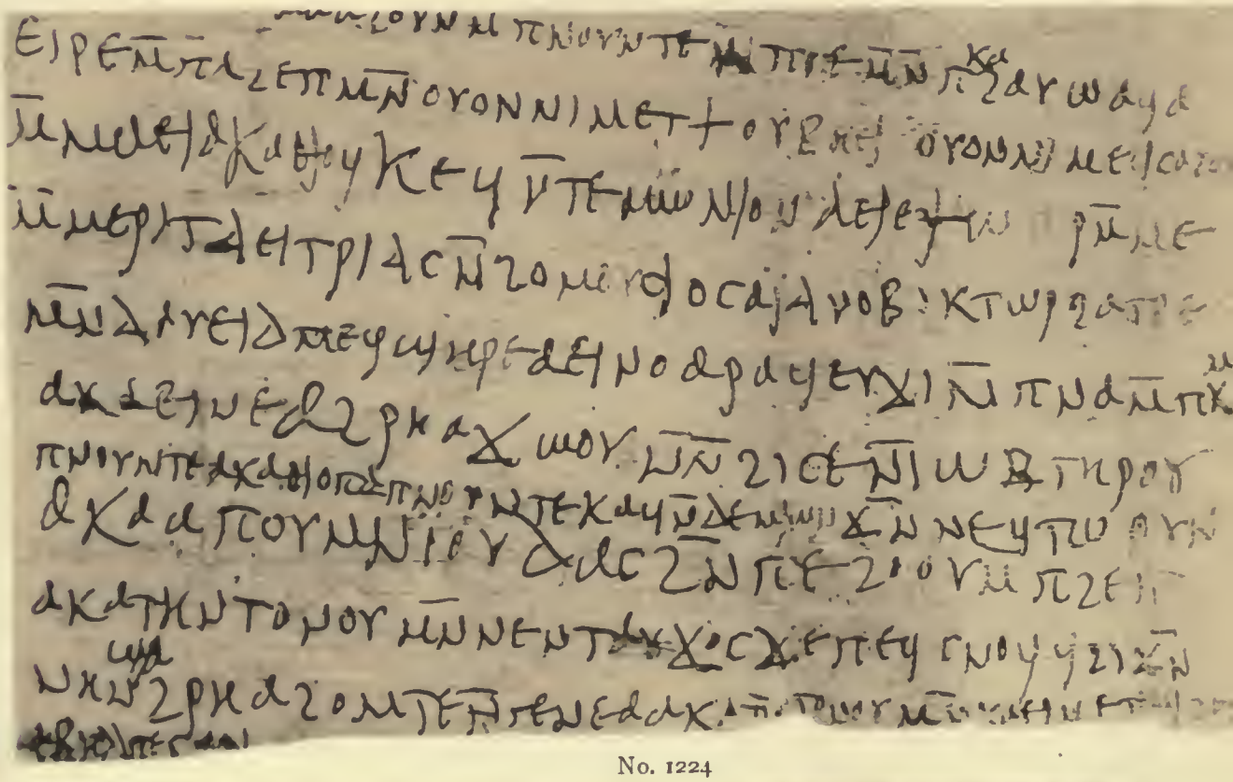

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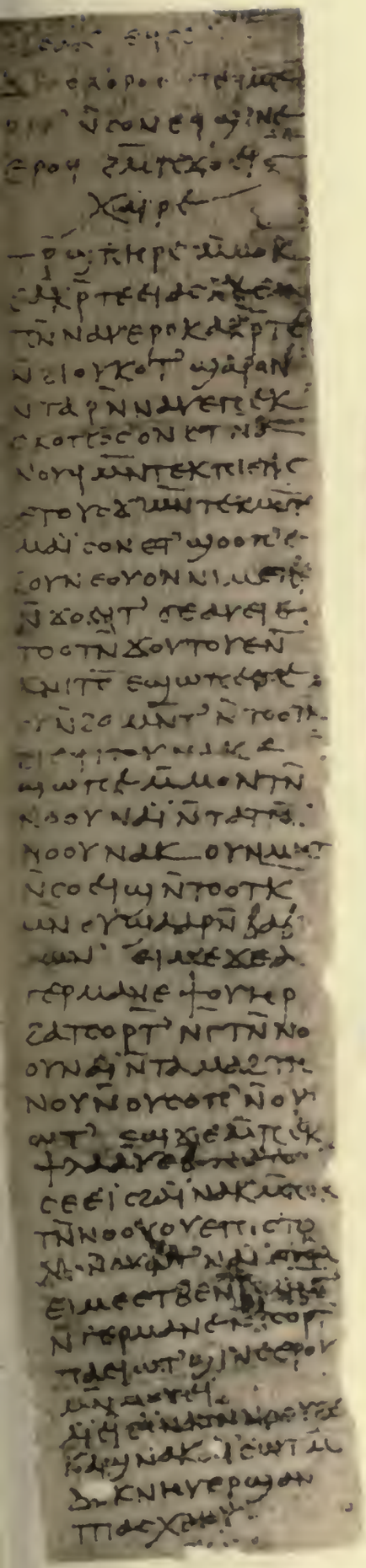

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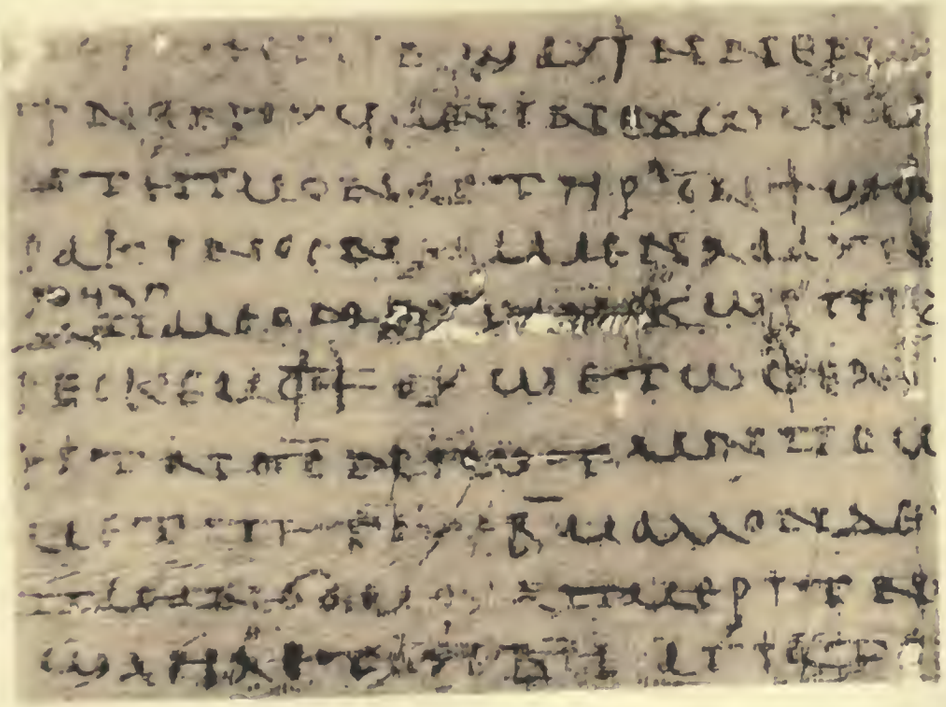

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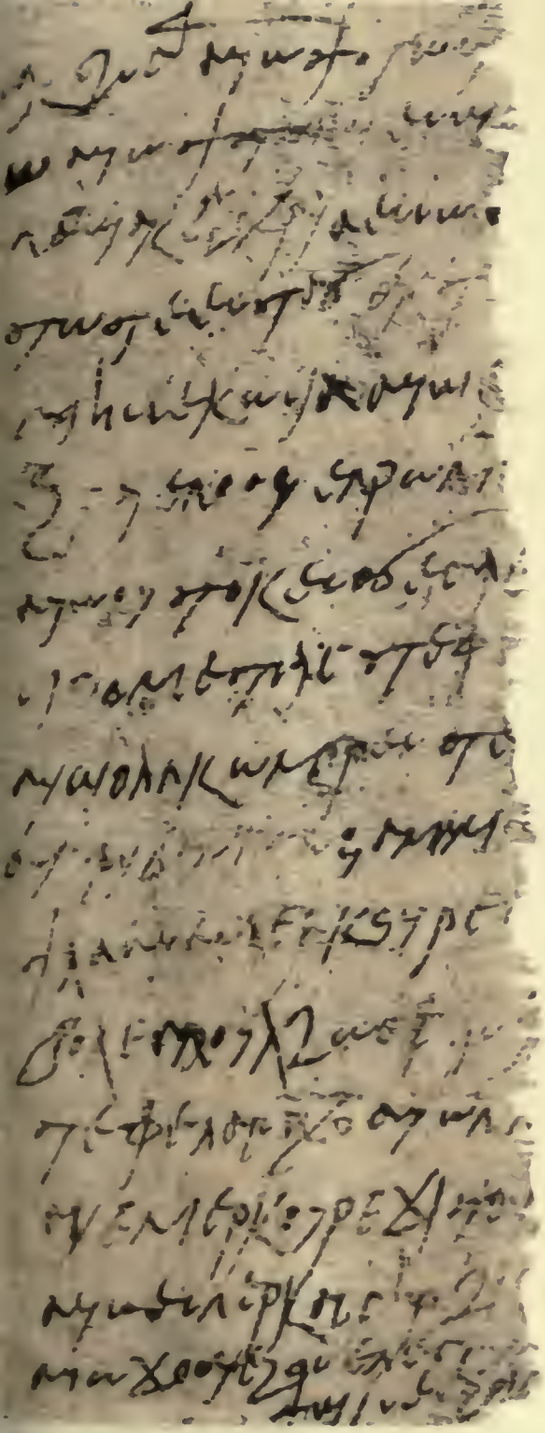
No. 1113

No. 1105

No. 1113



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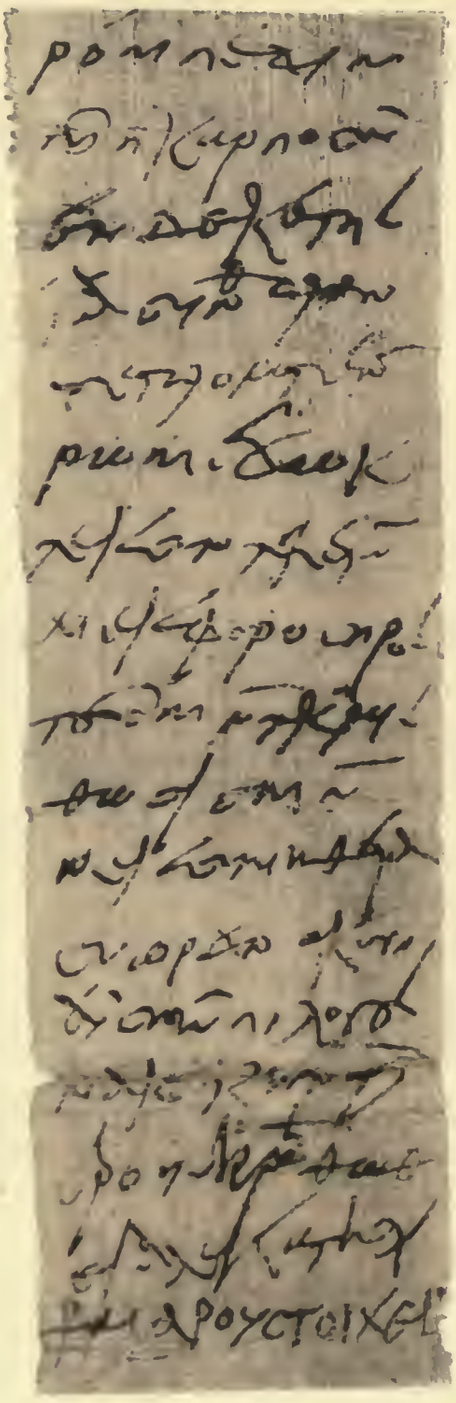

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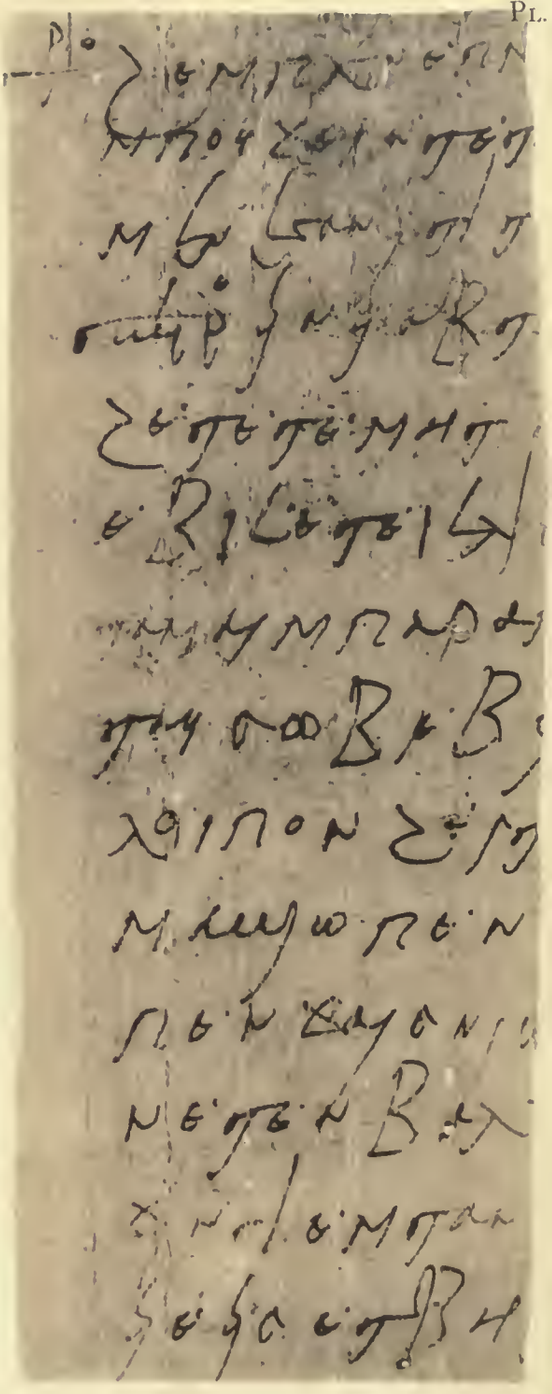

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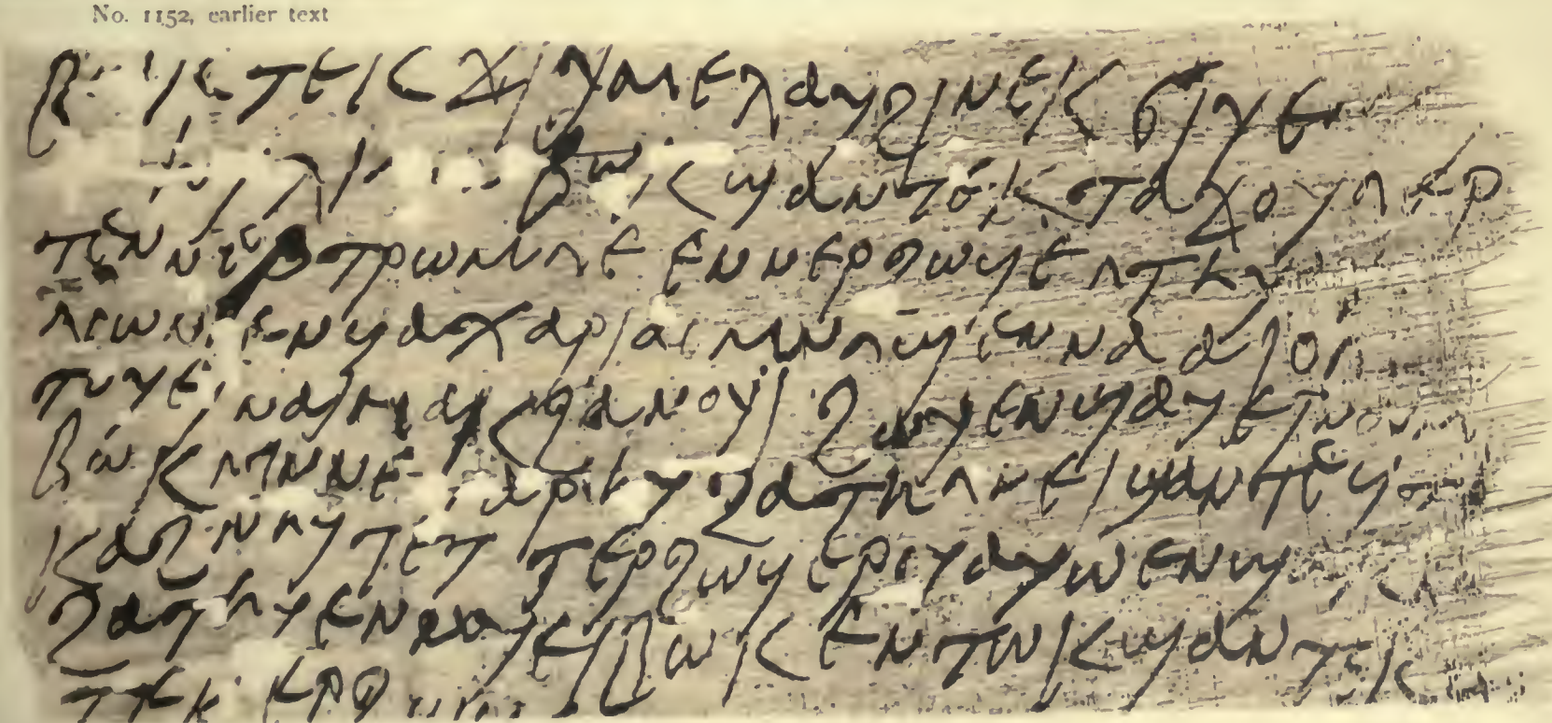

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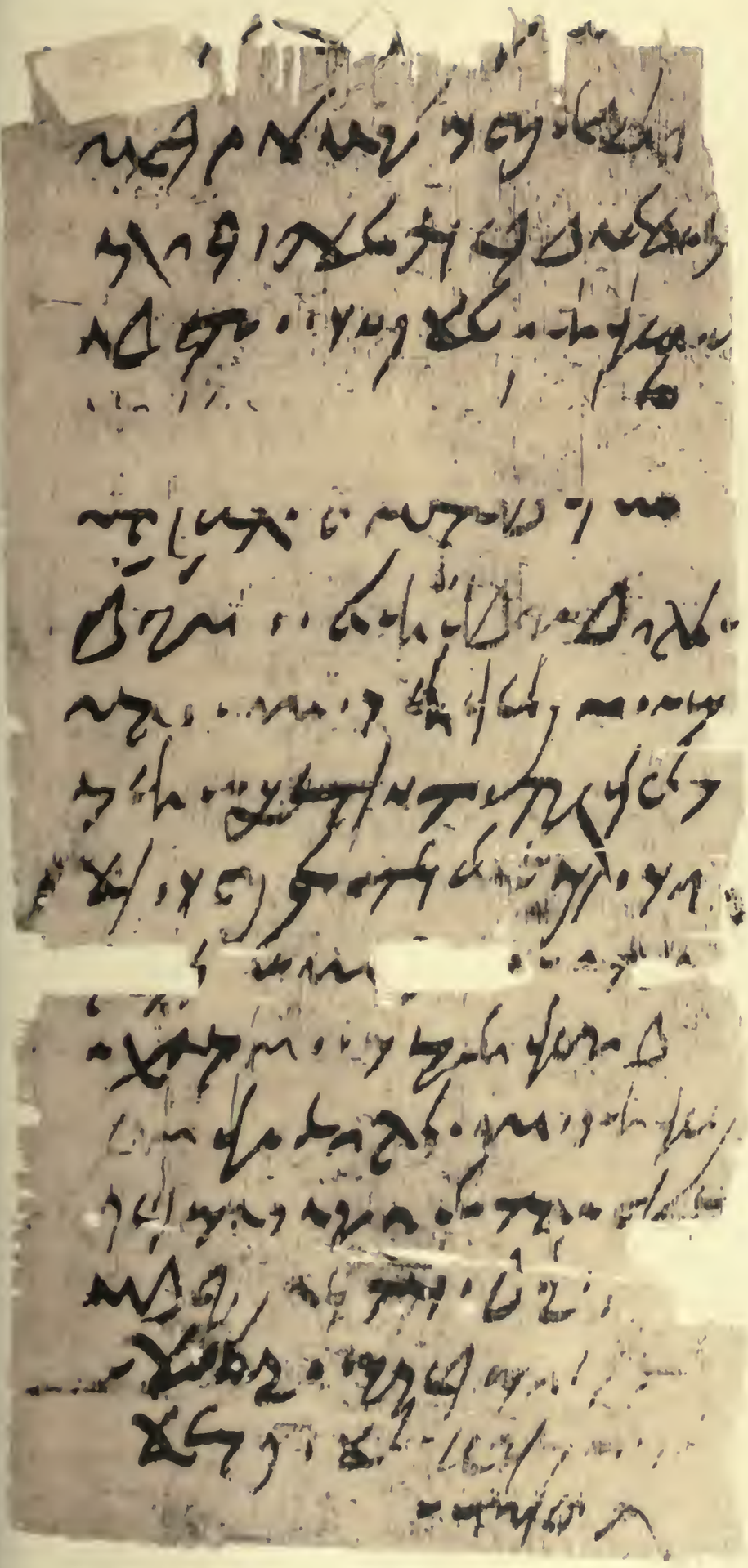

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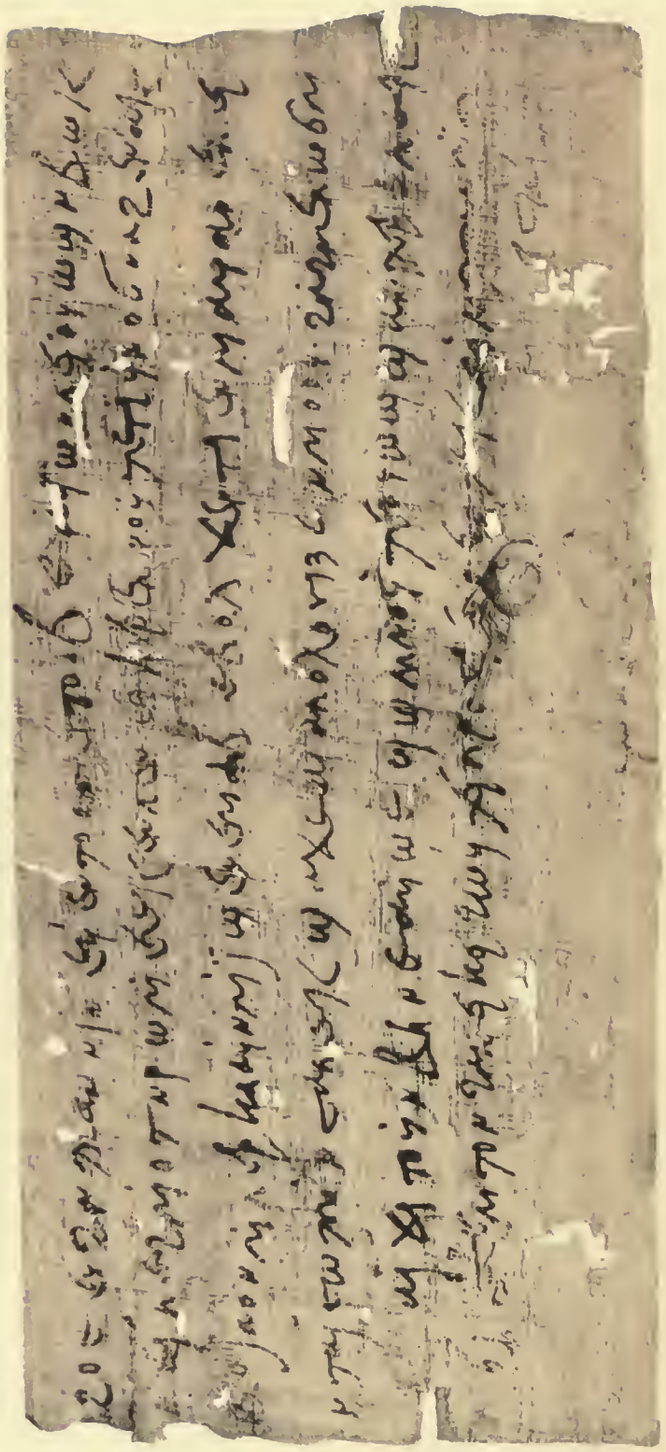

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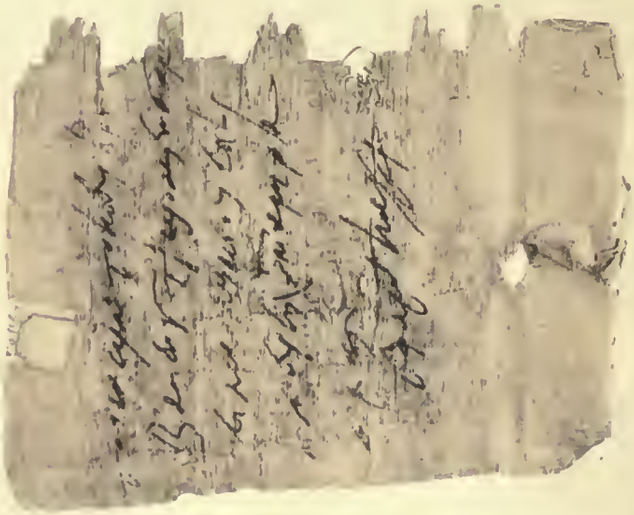

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